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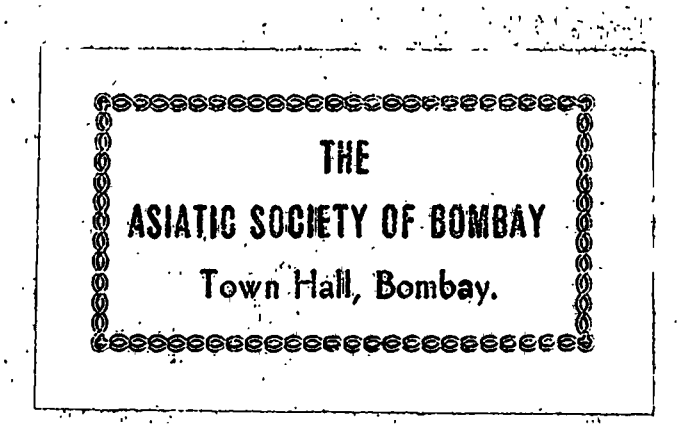


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# THE GENERAL

# BIOGRAPHICAL DICTIONARY.

## A NEW EDITION.

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## VOL. VIII.

Printed by NICHOLS, SON, and BENTLEY,
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# THE GENERAL

# BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

## MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. VIII.

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# A NEW AND GENERAL

# BIOGRAPHICAL DICTIONARY.

CAAB, or CAB-BEN-ZOHAIR, a distinguished Arabian poet, was one of the rabbis among those Arabians who had embraced Judaism. Mahomet, irritated by a satirical poem which Caab had written against him and his new sect, made war on the Jewish Arabian tribes, in hopes of seizing him and putting him to death. Caab, however, contrived to escape his fury, until Mahomet had made himself master of Arabia, when he had the art to be reconciled to him, turned Mahometan, and altered his poem by inserting the name of Abubeker wherever that of Mahomet occurred; and as these concessions did not seem to effect a complete reconciliation, he wrote a poem in favour of one of his mistresses, which was so successful that Mahomet received him into friendship, and bestowed on him his own mantle, which the caliph Moavias purchased when he came to the throne, and it became the dress of his successors on state occasions. Caab is also said to have had a considerable hand in drawing up the Alcoran. According to Herbelot he died in the first year of the hegira, or A. C. 622. An edition of his poem in praise of Mahomet was published under the title "Caab Ben-Zohair carmen panegyricum in laudem Mohammedis, &c." Leyden, 1748, 4to, with an eloge by Albert Scultens. [1]

CABANIS (PETER JOHN GEORGE), a French physician of considerable eminence, the son of Mons. Cabanis, an able agriculturist, was born about 1756; and in his youth

1 D'Herbelot.—Moreri.—Prideaux's Life of Mahomet, p. 103. edit. 4th, 1708, 8vo.

shewed much taste for scientific as well as polite literature, which he pursued with success; although having caught the revolutionary phrensy, his studies became interrupted by his political engagements. He is said, however, to have had no hand in any of the excesses which arose out of the fury of contending parties. He was connected with Mirabeau, and attended him in his professional capacity on his death-bed. He was also one of the Council of Five Hundred; and it was in consequence of a motion made by him, that the Directory was dissolved. His principles, however, do not appear to have been much more steady and consistent than those of his brethren. He published, 1. "Observations sur les Hopitaux," Paris, 1790, 8vo. 2. "Journal de la maladie et de la mort de Mirabeau," ibid. 1791, 8vo. 3. "Travail sur l'education publique," a posthumous work of Mirabeau, edited by Cabanis, 1791, 8vo. 4. "Melanges de Litterature Allemande," 1796, 8vo. 5. "Du degre de certitude de la medecine," 1797, 8vo, republished in 1802, with the addition of the first two articles in this list. 6. "Quelques considerations sur l'organization sociale en generale," &c. 1799, 12mo. 7. "Des rapports du physique et du morale de l'homme," 1803, 2 vols. 8vo, reprinted with additions in 1804. On the merit of this work the French critics are divided; we may, however, form some idea of it from the circumstance of its having been praised by the philosophers, and censured by the divines. 8. "Coup d'œil sur les revolutions et la reforme de la medicine," 1803. 9. "Observations sur les affections Catarrhales," &c. 1807. He wrote also some curious articles in the "Magazin Encyclopedique;" and in the Moniteur for 1799 are many of his speeches in the legislative body. He was connected, we are told, with a great part of the writers and philosophers who contributed to *enlighten* the eighteenth century. During his last years he inhabited a country-house at Auteuil, bequeathed him by his friend madame Helvetius. He died at Meulan, May 5, 1808; and was at the time of his death a member of the institute, of the philomatic society, and of the medical society.[1]

CABASILAS (NILUS), archbishop of Thessalonica in the fourteenth century, under the empire of the Andronicus's, wrote two treatises against the Latins; the first to prove that the division between the Greek and Latin churches is owing in a great measure to the conduct of the Pope, who

[1] Dict. Hist.

wishes to act independently of an oecumenical council, contrary to the usage of the church: the second is a more direct attack on the infallibility of the Pope, and reduces his primacy to merely a primacy of honour; and he urges many arguments against the assumed power of the pope which are perfectly consistent with the opinions on which the reformers afterwards proceeded. These treatises, Du Pin says, are written with method, perspicuity, and learning. They were at first printed at London in Greek, without date, according to Du Pin, but we have not been able to discover this edition. They were, however, published in English at London, in 1560; or at least the latter of them, under the title "A Treatise containing a declaration of the Pope's usurped primacie; written in Greek above seven hundred yeares since by Nilus archbishop of Thessalonica. Translated by Thomas Gressop, student in Oxford," 8vo. There are also editions in Greek and Latin at Basil, 1544, Francfort, 1555, and with Salmasius's notes, 1608. Our author also wrote a large work on the procession of the Holy Ghost, in opposition to the Latins.[1]

CABASILAS (NICHOLAS), nephew of the preceding, and successor in the archbishopric of Thessalonica, flourished under the reign of Cantacuzenus, and had all his uncle's prejudices against the Latins. He also wrote "On the procession of the Holy Ghost; and an exposition of the Liturgy," in which he delivers the doctrine of the Greek church concerning the mass; and which was printed in Latin at Venice, in 1545, and at Antwerp in 1560; and in Greek and Latin in the "Bibliotheca Patrum," Paris, 1624. In the same "Bibliotheca," is also included his "Life of Jesus Christ," translated into Latin, and separately printed at Ingolstadt, in 1604. A translation of his work "against Usury," is also contained in the "Bibliotheca." In the sciences of mathematics and astronomy, he is said to have surpassed all his contemporaries.[2]

CABASSOLE (PHILIP DE) was a native of Cavaillon, in Provence, where he became a canon of the cathedral, archdeacon and bishop in 1334. He was also honoured with the rank of chancellor to Sancha, queen of Sicily, by her husband Robert, in 1341, and jointly with that princess was regent during the minority of Joan her grand-daughter.

1 Du Pin.—Leo Allatius in Diatribe de Nilis et eorum scriptis.—Cave, vol. II. —Saxii Onomast. 2 Ibid.

In 1366, he was appointed patriarch of Jerusalem, and had the charge of the bishopric of Marseilles; and at last pope Urban V. raised him to the rank of cardinal, and vicar-general spiritual and temporal in the diocese of Avignon, and while the popes resided at Avignon, Gregory XI. made him superintendant of the papal territory in Italy. He died at Perugia in 1372. He wrote a treatise "De Nugis Curialium," some sermons, and two books on the life and miracles of St. Mary Magdalen. Petrarch was his particular friend, and dedicated to him his treatise on a solitary life; and many of his letters are addressed to him. He is likewise mentioned with high praise by other learned contemporaries.[1]

CABASSUT (JOHN), of Aix, was a celebrated priest of the oratory, who taught the canon law at Avignon, and died September 25, 1685, at Aix, aged eighty one. His chief works are: "Juris Canonici theoria, et praxis," a new edition of which was published by M. Gibert, 1738, fol. with notes; an "Account of the Ecclesiastical History of the Councils and Canons," in Latin, the best edition of which is 1680, fol. In the edition of 1670, 8vo, are some Dissertations not to be found in that of 1680. Few ecclesiastics have been more praised for excellence of private character than Cabassut.[2]

CABEL, or KABEL (ADRIAN VANDER), a painter of landscape, sea-ports, and cattle, was born at Ryswick, in 1631, and became a disciple of John Van Goyen, under whose instruction and example he made a rapid progress in his profession, and by whom his name was changed from Vander Touw to Vander Cabel. He copied nature and designed every object before he inserted any in his compositions. His taste in designing animals and figures was formed after that of Castiglione; and in landscape his model was the style of Salvator Rosa. His manner is great, and much after the *goût* of the Italian school. The touchings of his trees are excellent; his figures and animals are very correct, and marked with spirit. Although his different pictures have unequal merit, they are all distinguished by the freedom of his hand, and the fine touch of his pencil. In his colouring he was solicitous to imitate the Caracci and Mola; but the beauty of his design and composition is often injured by too dark and deep tone of

[1] Moreri. [2] Moreri.—Dupin.

colouring. His etchings, of which some few remain, are performed in a slight, free style. He died in 1695.[1]

CABOT (SEBASTIAN), a navigator of great eminence and abilities, was born at Bristol about the year 1477. He was son of John Cabot, a Venetian pilot, who resided much in England, and particularly in the city of Bristol; and who was greatly celebrated for his skill in navigation. Young Cabot was early instructed by his father in arithmetic, geometry, geography, and those branches of knowledge which were best calculated to form an able and skilful seaman; and by the time he was seventeen years of age, he had already made several trips to sea, in order to add to the theoretical knowledge which he had acquired, a competent skill in the practical part of navigation. The first voyage of any importance in which he was engaged, appears to have been that made by his father, for the discovery of unknown lands; and also, as it is said, of a north-west passage to the East Indies. John Cabot was encouraged to this attempt by the discoveries of Columbus. It was in 1493 that Columbus returned from his first expedition; and in 1495, John Cabot obtained from king Henry VII. letters patent, empowering him and his three sons, Lewis, Sebastian, and Sanctius, to discover unknown lands, and to conquer and settle them, for which they were to be admitted to many privileges; the king reserving to himself one-fifth part of the neat profits; and with this single restraint, that the ships they fitted out should be obliged to return to the port of Bristol. It was not till the year after these letters patent were granted, that any preparations were made for fitting out vessels for the intended voyage; and then John Cabot had a permission from his majesty, to take six English ships in any haven of the realm, of the burden of two hundred tons and under, with as many mariners as should be willing to go with him. Accordingly, one ship was equipped at Bristol, at the king's expence; and to this the merchants of that city, and of London, added three or four small vessels, freighted with proper commodities.

John Cabot, attended by his son Sebastian, set sail with this fleet in the spring of the year 1497. They sailed happily on their north west course, till the 24th of June, in the same year, about five in the morning, when they

[1] D'Argenville.—Pilkington and Strutt's Dictionaries.

discovered the island of Baccalaos, now much better known by the name of Newfoundland. The very day on which they made this important discovery, is known by a large map, drawn by Sebastian Cabot, and cut by Clement Adams, which hung in the privy gallery at Whitehall; whereon was this inscription, under the author's picture: "Effigies Seb. Caboti, Angli, Filii Jo. Caboti, Venetiani, Militis Aurati, &c." and on this map was likewise the following account of the discovery, the original of which was in Latin: "In the year of our Lord 1497, John Cabot, a Venetian, and his son Sebastian, with an English fleet, set out from Bristol, and discovered that island which no man before had attempted. This discovery was made on the four and twentieth of June, about five o'clock in the morning. This land he called Prima Vista (or First Seen), because it was that part of which they had the first sight from the sea. The island, which lies out before the land, he called the island of St. John, probably because it was discovered on the festival of St. John the Baptist. The inhabitants of this island wore beasts' skins, and esteemed them as the finest garments." To this Purchas adds, "In their wars they used bows, arrows, pikes, darts, wooden clubs, and slings. They found the soil barren in some places, and yielding little fruit; but it was full of white bears and stags, far larger than those of Europe. It yielded plenty of fish, and those of the larger kind, as seals and salmon. They found soles there above a yard in length, and great abundance of that kind of fish which the savages called baccalaos. They also observed there partridges, as likewise hawks and eagles; but what was remarkable in them, they were all as black as ravens."

The accounts of this voyage made by John Cabot, accompanied by his son Sebastian, are, in some respects, involved in much obscurity; and Sebastian is supposed to have made some voyages of discovery without his father, in the reign of Henry VII. of which no narrations have been preserved. However, it appears that John Cabot, after the discovery of Newfoundland, sailed down to Cape Florida, and then returned with three Indians, and a good cargo, to England, where he was well received. The discovery that he and his son had made, was, indeed, as Dr. Campbell observes, very important; "since, in truth, it was the first time the continent of America had been seen; Columbus being unacquainted therewith till his

last voyage, which was the year following, when he coasted along a part of the isthmus of Darien."

After the voyage in which Newfoundland was discovered, there is a considerable chasm in the life of Sebastian Cabot; for we have no distinct accounts of what he performed for the space of twenty years together, though he probably performed several voyages during that period. Nor have we any account at what time, or in what place, his father John Cabot died; though it is supposed to have been in England. The next transaction concerning Sebastian Cabot, of which we meet with any mention, was in the eighth year of the reign of King Henry VIII. and our accounts relative to this are not very clear. But it seems he had entered into a close connexion with sir Thomas Pert, then vice-admiral of England, and who procured him a good ship of the king's, in order to make discoveries. It is supposed, however, that he had now changed his route, and intended to have passed by the South to the East Indies; for he sailed first to Brazil, and missing there of his purpose, shaped his course for the islands of Hispaniola and Porto Rico, where he carried on some traffic, and then returned, failing absolutely in the design upon which he went; not through any want either of courage or of conduct in himself, but from the timidity of his coadjutor, sir Thomas Pert.

It was this disappointment which is supposed to have induced Sebastian Cabot to leave England, and go over into Spain. There he was treated with great respect, and appointed pilot-major, or chief pilot of Spain; and by his office entrusted with the reviewing of all projects for discovery; which at that period were numerous and important. His great capacity and reputation as a navigator, induced many opulent merchants to treat with him, in 1524, about a voyage to be undertaken at their expence by the new-found passage of Magellan to the Moluccos; and Cabot accordingly agreed to engage in the voyage. He set sail from Cadiz, with four ships, about the beginning of April 1525, first to the Canaries, then to the Cape Verd islands, and from thence to Cape St. Augustine, and the island of Patos, or Geese; and near Bahia de Todos los Santos, or the bay of All Saints, he met a French ship. When he came to the island just mentioned, he was in great want of provisions; but the Indians treated him with much kindness, and supplied him with provisions for all his

ships. This he returned by an act of base ingratitude, carrying off with him by force four sons of the principal persons of the island. He then proceeded to the river of Plate, having left ashore, on a desert island, Martin Mendez, his vice-admiral, captain Francis de Rojas, and Michael de Rojas, because they censured his conduct. He was now prevented from prosecuting his original design of going to the Spice Islands, both by a scarcity of provisions, and a mutiny among his men. He sailed, however, up the river of Plate; and about thirty leagues above the mouth he found an island, which he called St. Gabriel, about a league in compass, and half a league from the continent towards Brazil. There he anchored; and, rowing with the boats three leagues higher, discovered a river he called San Salvador, or St. Saviour, very deep, and a safe harbour for the ships on the same side; whither he brought up his vessels, and unloaded them, because there was not much water at the mouth of the river. Having built a fort, and left some men in it, he determined to proceed up that river with boats, and a flat-bottomed caravel, in order to make discoveries; for he thought his voyage might thereby be rendered beneficial, though he did not pass through the Straits to the Spice Islands. When he had advanced thirty leagues, he came to a river called Zarcarana; the inhabitants in the neighbourhood of which he found to be intelligent, and not unfriendly; and here he erected another fort, calling it Santi Spiritus, i. e. of the Holy Ghost, and his followers by another name, viz. Cabot's Fort. He then discovered the shores of the river Parana, where he found several islands and rivers, and at length came to the river Paraguay, in the neighbourhood of which he found people tilling the ground; a circumstance which had not occurred to him before in that part of the world. But here the natives opposed him with so much vigour, that he advanced no farther, though he had killed many of the Indians; but they slew twenty-five of his Spaniards, and took three of them, who went out to gather palmetos.

While Sebastian Cabot was thus employed, James Garcia, with the same view of making discoveries, had entered the river of Plate, without knowing that the other was there before him. He had been sent from Galicia with two vessels, and came to an anchor in the same place where Cabot's ship lay, about the beginning of 1527. Directing his course towards the river Parana, he arrived at the fort

built by Cabot; and about one hundred and ten leagues from this fort he found Cabot himself, in the port of St. Anne. After a short stay there, they returned together to the fort of the Holy Ghost, from whence they sent messengers into Spain. Those who were dispatched by Cabot were Francis Calderon and George Barlow, who gave a very favourable account of the fine countries bordering on the river La Plata, shewing how large a tract of land he had not only discovered, but subdued; and producing gold, silver, and other valuable commodities, as evidences in favour of their commander's conduct. They then demanded on his behalf, that a supply should be sent of provisions, ammunition, goods proper to carry on a trade, and a competent recruit of seamen and soldiers. But the merchants, by whom Cabot's squadron was fitted out, would not agree to these requisitions, rather choosing to resign their rights to the crown of Castile. The king then took the whole upon himself; but was so dilatory in his preparations, that Cabot, who had been five years employed in this expedition, being quite tired out, determined to return home; which he accordingly did, embarking the remainder of his men and all his effects on board the largest of his ships, and leaving the rest behind him. He arrived at the Spanish court, where he gave an account of his expedition, in the spring of 1531. But he was not well received: for he had created himself enemies by the rigour with which he had treated his Spanish mutineers; and he had also disappointed the expectations of his owners by not prosecuting his voyage to the Moluccos. Notwithstanding these unfavourable circumstances, he found means to keep his place, and continued in the service of Spain many years after, till at length he resolved to return again to England. What were his particular inducements to this we meet with no certain account, but it was probably about the latter end of the reign of king Henry VIII. that Cabot returned to England, where he resided at Bristol. In the beginning of the following reign he was introduced to the duke of Somerset, then lord protector, who received him into great favour, and by whom he was made known to king Edward VI. That young prince, who was very solicitous to acquire knowledge, and who had much more skill in maritime affairs than could have been expected from his years, took great pleasure in the conversation of Cabot, to whom a pension was granted, by letters patent, dated

January 6, 1549, of 166*l.* 13*s.* 4*d.* a year: and, according to Hakluyt, this annuity was allowed him as grand pilot of England. From this time he continued highly in the king's favour, and was consulted upon all affairs relative to trade, and particularly in the great case of the merchants of the Steel-yard in 1551.

In May 1552, the king granted a licence, together with letters of safe conduct, to such persons as should embark on board three ships, to be employed for the discovery of a passage by the north to the East Indies. Sebastian Cabot was at that time governor of the company of merchant-adventurers: and this enterprize was undertaken by his advice, and the countenance of the court obtained for it by his interest. When the necessary preparations were made for this voyage, Cabot delivered to the commander in chief those directions by which he was to regulate his conduct; the title of which ran thus: "Ordinances, instructions, and advertisements, of and for the direction of the intended voyage for Cathay; compiled, made, and delivered by the right worshipful Sebastian Cabot, esq. governor of the mystery and company of the merchant-adventurers for the discovery of regions, dominions, islands, and places unknown, the 9th of May, in the year of our Lord God 1553." These instructions are preserved in Hakluyt's Collection of Voyages; and Dr. Campbell observes, that they "are the clearest proofs of Cabot's sagacity and penetration, and the fullest justification of such as did repose their trust in him:" and it appears, that in consideration of his expence and trouble in this affair, his majesty made him a present of two hundred pounds. It has been supposed that there were two undertakings of this kind; "one under the immediate protection of the court, which did not take effect; and the other by a joint stock of the merchants, which did." But this seems hardly probable; for we meet with no distinct account of any other expedition to the northern seas being undertaken at this time, but that in which sir Hugh Willoughby commanded, which produced the important discovery of the trade to Archangel; and this voyage was evidently undertaken under the direction of Sebastian Cabot.

He was also governor of the Russia company. A charter was granted by king Philip and queen Mary, in the first year of their reign, to the merchants of Russia, since styled the Russia Company; whereby Cabot was made governor

for life, on account of his being principally concerned in fitting out the first ships employed in that trade. Letters patent were likewise issued, dated St. James's, November 27, 1555, in the second and third years of Philip and Mary; wherein their majesties granted him an annuity of one hundred sixty-six pounds thirteen shillings and four-pence, during his natural life. He was very active in the affairs of the Russia company; and in the journal of Stephen Burroughs, it is observed, that on the 27th of April, 1556, he went down to Gravesend, and there going on board the Serch-thrift, a small vessel fitted out under the command of Mr. Burroughs for Russia, he gave generously to the sailors; and, on his return to Gravesend, he extended his alms very liberally to the poor, desiring them to pray for the success of this voyage. It is also mentioned, as an evidence of his cheerful temper, that he caused a grand entertainment to be made at the sign of the Christopher, at Gravesend, on this occasion; and, as Mr. Burroughs says, "for the very joy he had to see the towardness of our intended discovery, he entered into the dance himself." This is the last circumstance related of Cabot; who is supposed to have died some time in the following year, when he was probably near eighty; though his age cannot now be exactly ascertained. He was a very able and skilful navigator, and had a very high reputation in his own time: and Dr. Campbell observes of him, that "by his capacity and integrity, he contributed not a little to the service of mankind in general, as well as of this kingdom; for it was he who first took notice of the variation of the compass, which is of such mighty consequence in navigation, and concerning which the learned have busied themselves in their inquiries ever since."[1]

CABRAL (PETER ALVARES), another skilful navigator, the son of Ferdinand Cabral, a Portuguese nobleman, was appointed commander of the second fleet which the king of Portugal sent to the Indies in 1500. After sailing for a month, he was driven by a storm on an unknown coast, to which he gave the name of Saint Croix, but which is better known since by that of Brazil, and is at present the seat of the Portuguese monarchy. Cabral took possession of this country on April 24, 1500. He then sailed for Sofala in Africa, where he arrived with only seven out of thirteen

[1] Biog. Brit.—Campbell's Lives of the Admirals.

ships with which he left Portugal; and having then proceeded to Calecut, he entered into a treaty with the zamorin or emperor, who allowed him to build a factory for the Portuguese, and although the zamorin behaved treacherously afterwards, Cabral, by chastising his insolence, finally atchieved his purpose. He entered into a similar treaty with the prince of Cananor, and in 1501 returned to Portugal with his fleet richly laden. Of his future life we have no account, but he wrote a detail of his voyage, which Ramusio translated into Italian, and published with some others at Venice.[1]

CACCIA (WILLIAM), an artist, known by the name of Moncalvo, from his long abode in that place, was born in 1568 at Montebone, in Montferrat, and marks perhaps the brightest data of Piemontese art, though with less celebrity than merit, for no traces appear of his education: had he been a scholar of the Caracci, his first essays in fresco would have been made at Bologna, not at the stationary chapels of Monte Crea; his style of design would resemble that of Annibale more than the ideal line of Raffaello, or Andrea del Sarto, or Parmigiano; and his landscape have less of Paul Brill. His numerous small Madonnas breathe the spirit of the Roman and Florentine school, and one in the royal palace of Torino seems to have issued from the hands of Andrea, if we except the colour, which, though graceful and delicate, has more of the weakness that marked the tints of Sabbatini and the predecessors of the Caracci. The powers of Moncalvo were not, however, confined to soft subjects: the contrary appears in the church of the Conventuals at that place in numerous instances, and still more in a chapel of S. Domenico at Chieri, where the Resuscitation of Lazarus, and the Multiplication of the Loaves, two collateral altar-pieces, vie with each other in pathetic imagery, legitimate composition, energy of expression and attitude, and correctness of design. He was assisted by several scholars of no very eminent note, but N. Sacchi of Casale, in energy of varied expression and decision of pencil, perhaps excelled the master. His two daughters Francesca and Orsola Caccia became, under his tuition, apt associates of his labours in fresco, a practice else unknown to female hands; they drew from the father the structure of bodies, but not their animation; and such

[1] Moreri.

was the similarity of their execution, that to avoid confusion, Francesca, the younger, marked her performances with a small bird, whilst Orsola distinguished her own by a flower; she founded the Conservatory of the Ursulines at Moncalvo, where, and at Casale, she left altar-pieces and numerous cabinet-pictures, touched in the manner of Paul Brill, and strewn with flowers. A holy family in that taste is among the rich collection of the palace Natta. Caccia died about 1625.[1]

CADAMOSTO, or CADAMUSTI (LEWIS), a famous Venetian navigator, was born about the year 1422, and by his talents attracted the notice of the infant don Henry of Portugal. This prince, animated with the spirit of making discoveries, like his father king John, resolved to gain the attachment of Cadamosto. He accordingly applied to him, through the consul of the Venetian republic in Portugal, named Patrick Conti, for information concerning the advantageous commerce of the island of Madeira, conquered in 1430. Cadamosto, encouraged by the hopes of profit, came to terms with don Henry, fitted out for him a caravelle, of which Vincent Diaz, a native of Lagos, was the patron. It sailed the 22d of March, 1455; and, after having anchored at Madeira, they proceeded to reconnoitre the Canaries, the cape Blanco, Senegal, cape Verd, and the mouth of the river Gambia. In a second voyage which he made the following year, with a Genoese named Anthony, they prosecuted their discoveries as far as the river of St. Dominic, to which they gave that name, and from whence they returned to Portugal. He resided a long time at Lagos, gaining the affection of the merchants and navigators of the place by acts of kindness and civility. On his return to his native country in 1464, he published the account of his voyages, which was published at Vicenza, under the title of "La Prima Navigatione per l'Oceano a le terre de Negri della bassa Etiopia," 1507, 4to, but the subsequent edition printed at Milan, 1519, 4to, is thought the best.[2]

CADELL (THOMAS), an eminent bookseller, and a striking instance of the effects of a strong understanding united with industry and integrity, was born in Wine-street, Bristol, on the 27th of October, 1742, O. S. After being educated in his native city, he was apprenticed, in 1758,

[1] Pilkington's Dict. [2] Dict. Hist.—Tiraboschi.

to Mr. Andrew Millar, at that time at the head of his profession in London, and the steady patron of Thomson, Fielding, and many other celebrated writers. In Mr. Cadell he soon discovered a taste for business, a love of industry, and an understanding uncommonly acute, which embraced all the concerns of a trade that necessarily requires more than mere mechanical talents; and Mr. Millar being now advanced in life readily admitted Mr. Cadell into partnership in 1765, and in 1767, a year before his death, relinquished the whole to him. Mr. Cadell thus became, at a very early period, at the head of his profession, and by associating with himself the late William Strahan, esq. secured the advice and assistance of a printer of corresponding liberality and taste. Introduced at the same time by Mr. Millar to writers of the first rank in literature, to Johnson, Hume, Robertson, Warburton, Hurd, &c. he pursued the same commendable track, and acting upon the liberal principles of his predecessor in respect to authors, enlarged upon it to an extent, which, at the same time that it did honour to his spirit, was well suited to the more enlightened period in which he carried on business. In conjunction with Mr. Strahan, already noticed, and afterwards with his son Andrew Strahan, esq. the present member for Aldborough, munificent remunerations were held out to writers of the most eminent talents, and, as Dr. Johnson was accustomed to say, "the price of literature was raised." The names of some of the writers whose works were brought forward under Mr. Cadell's auspices have already been mentioned; nor was he less fortunate in the judicious connexions formed, upon the most liberal principles, with Blackstone, Burn, Henry, Gibbon, and many others whose works are to be found in every library. Although in success such as Mr. Cadell experienced, and which must depend ultimately on the pleasure of the public, chance may be supposed to have some influence, yet it is but justice to add that Mr. Cadell had acquired, by whatever means, an uncommon discernment in the value of books, which led him with apparent facility, and almost always with success, to predict the future fate of what was submitted to him; and when any plan of republication was discussed in conjunction with his brethren, we have the testimony of some yet living, and of many now off the stage, that no man could see more clearly than Mr. Cadell into the disposition and bias of the reading world, or dis-

play more judgment in every arrangement of editions, &c calculated to gratify public taste. Hence, in his individual capacity, it was universally remarked that he gave the largest prices for the most successful works, and that at a time when their success could be only in his own contemplation; and when that success seemed to be delayed beyond all reasonable hope, even in such cases the final issue justified his original opinion, and proved that he had formed it upon substantial grounds.

In 1794 Mr. Cadell retired from business, in the full possession of his health and faculties, and with an ample fortune corresponding to the magnitude of the concerns he had so long carried on, and which were probably the greatest in Europe; and was succeeded by his only son, Thomas, and Mr. William Davies, who entered at that time into partnership. Accustomed, however, from his early days to business, Mr. Cadell senior, with a laudable ambition, sought, and most honourably obtained, a seat in the magistracy of the city of London, being unanimously elected, March 30, 1798, to the office of alderman of Walbrook ward; and the following year was elected master of the worshipful company of Stationers, whose hall he decorated with a magnificent window in stained and painted glass. At Midsummer 1800, a period when party-spirit ran high, he was elected by a very honourable majority on a poll, with his friend Mr. Perring (now sir John Perring, bart.) to the shrievalty of London and Middlesex: an office which he discharged with the entire approbation of his constituents. His conscientious attendance on its duties, for he was never absent a single Sunday from the chapel of one of the prisons, we are sorry to add, seems to have laid the foundation of that asthmatic complaint, which so fatally terminated at a period when the citizens of London, who justly esteemed him as an independent, humane, and intelligent magistrate, anticipated the speedy approach of his attainment to the highest civic honours. A sudden attack of the asthma proved fatal in the night of Sunday, Dec. 27, 1802, to the lasting regret of a numerous circle of friends, and to the loss of many public institutions of which he had been an active governor, and to which he had been a liberal contributor. He was interred in the family vault, in the church-yard of Eltham, Kent.[1]

[1] Nichols's Life of Bowyer.—Personal knowledge.

CADOGAN (WILLIAM), a physician of considerable note in London, was educated at Oriel college, Oxford, where he took his degree of master of arts in 1755; and the same year was made bachelor and doctor in medicine. He had previously, viz. in 1750, published a small treatise on the nursing and management of children, which was much esteemed, and contributed toward abolishing some improper treatment, both in feeding and dressing infants. His rules on this subject were first adopted by the managers of the Foundling hospital, and by degrees became general. His next publication was "Dissertations on the Gout, and all Chronical diseases," 1764, 8vo; written in a popular manner, and so generally read, that several large impressions were sold of it. The three principal causes or sources of the gout, he says, are indolence, vexation, and intemperance. The book was animadverted upon in eleven different pamphlets, some with the authors' names, and some without, but he did not condescend to answer any of them. It is, on the whole, well written, and the regulations given for the conduct of gouty patients, with the view of mitigating the fit, and preventing frequent relapses, or returns of the complaint, are judicious, and well deserving attention. He was fellow of the college of physicians, and, which is by no means usual, spoke two Harveian orations, the one in the year 1764, the other in 1793. They were both published. He died in his eighty-sixth year, at his house in George-street, Hanover-square, Feb. 26, 1797.[1]

CADOGAN (WILLIAM), first earl of Cadogan, the son of Henry Cadogan, a counsellor at law, by Bridget, daughter to sir Hardress Waller, knt. was educated to a military life, and in 1701 was made quarter-master-general of the army. In 1703 he was constituted colonel of the second regiment of horse, and on August 25, 1704, brigadier-general, having that year behaved with great gallantry at the attack of Schellenberg, and the battle of Hochstet. In June 1705 he was elected member of parliament for Woodstock; and on July 18th of the same year, at the forcing of the French lines near Tirlemont, he behaved with remarkable bravery at the head of his regiment, which first attacking the enemy had such success, that they defeated four squadrons of Bavarian guards, drove them through two battalions of their foot, and took four standards.

[1] Rees's Cyclopædia.—Lysons's Environs, Supplementary volume.

He was also in the battle of Ramilies, fought on May 12, 1706; after which the duke of Marlborough sent from his camp at Meerlebeck, on June 3, brigadier Cadogan, with six squadrons of horse, and his letter to the governor of Antwerp, to invite him and the garrison to the obedience of king Charles III. and having reported to his grace that ten battalions were in the city and castle of Antwerp, who seemed inclined to surrender on honourable terms, the duke sent him authority to treat with them. And after some conferences, they complied, and the garrison, consisting of six French and six Spanish regiments, were allowed to march out in three days, and be conducted to Quesnoy. But of the Walloon regiment, consisting of 600 men each, only 372 men marched out; the rest entering into the service of king Charles, except some few who were not in condition to serve, and returned to their respective dwellings. Afterwards, towards the close of the campaign that year, he was taken prisoner when on a foraging party, and was carried into Tournay, but he remained there only three days, the duke of Vendosme sending him, on August 19, to the duke of Marlborough's camp, upon his parole; and five days after he was exchanged for the baron Palavicini, a major-general in the French service, taken at the battle of Ramilies. On Jan. 1, 1706-7, he was promoted to the rank of major-general of her majesty's forces. On Mr. Stepney's decease in 1707, he succeeded him as minister plenipotentiary in the government of the Spanish Netherlands. And he soon after, in conference, brought to a conclusion the negotiation for the speedy exchange of prisoners; and, having shared in the most difficult enterprizes throughout the war, was constituted a lieutenant-general on January 10, 1708-9.

On September 10, 1709, the day before the battle of Tanniers, near Mons, when the two armies were in sight of each other, and an officer from the French having made a signal for a truce, several of both sides met in a friendly manner, and the French, inquiring for an officer of distinction, desired him to acquaint the duke of Marlborough, that the marshal de Villars had some affairs of importance to propose to his grace, and that he would be pleased to send a trusty person, to whom he might communicate the same. On this his grace sent general Cadogan to know what marshal Villars had to offer, whereby being nearer the French army, than otherwise he could have been, he

improved the opportunity so effectually, that, by viewing their intrenchments in the corner of the wood at Tanniers, he directed the colonel of the artillery, whom he took with him, to observe where he dropped his glove, and there, in the night, to plant his cannon; which, by enfilading their lines the next morning, greatly contributed to the forcing them, and was the principal means of obtaining that victory. Also on the siege of Mons, which ensued, being (as he ever had been) indefatigable in serving the common cause, and going voluntarily into the trenches to animate the troops that were in the attack of a ravelin, he received a dangerous wound in his neck; his aid-de-camp being also wounded by his side, of which he soon expired. In March 1711, he was at the Hague, at the desire of the council of state of the States General, to assist in consulting the operations of the ensuing campaign.

When the duke of Marlborough was disgraced, and went abroad, he resigned all his employments, choosing, as he had a share in his grace's prosperity, to be a partaker in his adversity; but first served the campaign, in 1712, under the duke of Ormond. At the accession of George I. on August 1, 1714, he was made master of the robes, and colonel of the second regiment of foot-guards; also envoy extraordinary and plenipotentiary to the States General. In 1715, he was appointed governor of the Isle of Wight; and having extinguished the remains of the rebellion in Scotland, he was elected a knight of the thistle in June 1716, and on the 30th of the same month was created a peer by the title of Lord Cadogan, baron of Reading. His lordship soon after was again sent ambassador extraordinary and plenipotentiary to the States of Holland; and arriving at Brussels, on Sept. 15, 1716, signed, at the Hague, the treaty of defensive alliance between Great Britain, France, and the States General. He set out for Utrecht, on Jan. 23, 1716, to wait on the king, expected there that afternoon; who was pleased to command his attending him to Great Britain. And Mr. Leathes, his majesty's secretary at Brusels, was appointed to reside at the Hague, during his lordship's absence.

On his return, he was sworn of the privy council, on March 30, 1717; and in the month of July ensuing, was constituted general of all his majesty's foot forces employed, or to be employed, in his service. The following year he was again appointed ambassador extraordinary at the

Hague, where he arrived on Sept. 17, 1717; and, having brought his negotiations to a conclusion, embarked at the Brill for England, on Nov. 7, and put to sea the same evening. On May 8, 1718, he was advanced to the dignity of Baron of Oakley, viscount Caversham, and earl of Cadogan, with remainder of the barony of Oakley to Charles his brother. He set out for the Hague immediately after, where he arrived May 15, 1718, and on the 18th was visited by the public ministers, and by the president of the States General in the name of that body. Ten days after he was at Antwerp, where he conferred with the marquis de Prie, governor for the emperor in the Netherlands, in order to put an end to the difficulties that had long obstructed the execution of the barrier treaty; and bringing him to comply with what was demanded, he returned to the Hague on June 2 following, and communicated to the States his transactions at Antwerp, who appeared sensible of his friendly offices, and of the great obligations they were under to his Britannic majesty. And having fixed for his public entry the king his master's birth-day, it was conducted with great splendour and magnificence. He then laboured with great diligence to adjust the difficulties, which deferred the finishing of the convention for the entire execution of the treaty of barrier, and had frequent conferences with the Imperial ministers and the States General for that purpose.

On Feb. 2, 1720, his majesty's full powers were dispatched to his lordship, for signing, in conjunction with the ministers of the several allies, the treaty of quadruple alliance, and with the ministers of the king of Spain, the proper instruments for receiving his catholic majesty's acceptance of the terms of peace stipulated in the treaty; and for treating of a cessation of arms between the several powers engaged in the war; which was not brought to a conclusion till June 7 following; when the ratifications were accordingly exchanged with the minister of Spain. The duke of Marlborough departing this life on June 16, 1722, his lordship was, two days afterwards, constituted general and commander in chief of his majesty's forces, master-general of the ordnance, and colonel of the first regiment of foot-guards, in room of his grace. Also, on June 23, 1723, he was declared one of the lords justices of Great Britain during his majesty's absence.

His lordship married Margaretta-Cecilia Munter, daugh-

ter of William Munter, counsellor of the court of Holland, by his wife Cecilia Trip, of Amsterdam; and by her left issue only two daughters; the lady Sarah, married to Charles, second duke of Richmond; and the lady Margaret, married to Charles John count Bentinck, second son to William earl of Portland, by his second wife. His lordship dying on July 17, 1726, was buried in Westminster-abbey. Her ladyship survived him till August, 1749, when she departed this life at the Hague, from whence her corpse was brought the next month, and interred by his lordship's in Westminster-abbey. As they left no male issue, the titles of viscount and earl became extinct, and the barony of Oakley devolved on Charles, his brother, second lord Cadogan, who died in 1776.[1]

CADOGAN (WILLIAM BROMLEY), grand nephew of the preceding, and second son of Charles Sloan Cadogan, third baron, and first earl Cadogan of the new creation (1800), was born Jan. 22, 1751, at his father's house in Bruton-street, and was educated at Westminster-school, whence he was removed to Christ church college, Oxford, where he took the degree of B. A. At this university, he distinguished himself by obtaining several prizes for classical learning, and by a diligent application to the study of the holy scriptures. In 1774, the vicarage of St. Giles's, Reading, became vacant, by the death of the rev. William Talbot, a very popular preacher of Calvinistic principles, and was conferred on Mr. Cadogan, unsolicited, in the following manner. Lord Bathurst, who was then chancellor, called at lord Cadogan's house in Privy Gardens, and desired to see him. Lord Cadogan was not at home; and the servants, seeing lord Bathurst plainly dressed, admitted him no farther than the hall, on the table of which he wrote a note, requesting lord Cadogan to accept the vicarage of St. Giles's for his son. The offer of so valuable a preferment, and so near to the family seat at Caversham, was peculiarly acceptable to lord Cadogan: but his son not being in priest's orders, it was held by sequestration till he was ordained priest in 1775. Soon after, he was presented by lord Cadogan to the rectory of Chelsea, but as he could not hold two livings without being a master of arts, that degree was conferred upon him by archbishop Cornwallis; and in the following year, being then of suf-

[1] Collins's Peerage, by Sir E. Brydges.

ficient standing in the university, he was regularly admitted to the same degree ot Oxford.

The parishioners of St. Giles's were deeply affected by the death of Mr. Talbot, and equally grieved at the appointment of his successor; and their only hopes were, that as he was a youth of noble family, he would have no inclination to do the duties himself, and might, perhaps, continue Mr. Halward as curate, who had been appointed to that office by Mr. Talbot, and was highly acceptable to them. Upon a petition, however, being presented to Mr. Cadogan in favour of Mr. Halward, he rejected it with the strongest marks of disapprobation, and the congregation that usually met in St. Giles dispersed themselves among the dissenting meetings, and some of them went so far as to erect a meeting in lady Huntingdon's connection. On this occasion several letters passed between Mr. Cadogan and Mrs. Talbot, whose house was opened for religious exercises. At first he was highly offended; but at length his views of religious doctrines became materially altered, and he attained before his death a popularity equal, or rather superior, to that of his predecessor, and a corresponding change took place in his manner and habits. He had usually divided his time between Reading and Chelsea; but finding his labours there attended with little or no success, and having been prevailed upon to let the rectory-house, he left that populous parish to the care of his curate, the rev. Erasmus Middleton, except at the season of Lent, and of the monthly sacrament. At Reading, besides preaching on Sundays, morning and evening, he preached on Thursday evenings; and on Tuesday evenings he prayed and expounded the scriptures in his own house; but finding the number of his hearers too large, he removed this instructive exercise into the chancel. He also instituted four Sunday schools, in which upwards of 120 poor children were instructed. These schools he constantly attended, encouraging those who made the greatest improvement, by presents of money or books; and supplying every deficiency in the collections of the parishioners at his own expence. He was usually in his study by six o'clock, and devoted the greater part of his mornings to reading the scriptures in the original languages; the remainder he employed in exercise, or in visiting the sick and poor. He passed much time in secret prayer, and has been frequently surprised on his knees by his servant,

when the family had retired to rest. His generosity and charity were truly great; nor could an object of distress be mentioned to him by any of his congregation without experiencing his liberality. Many clergymen, in circumstances of indigence or affliction, have received assistance from him, which was conveyed in the most private way. He had great politeness in his manners and behaviour: in his conversation, the scholar, the gentleman, and the Christian were united. In the pulpit, he endeavoured to reform the sinner, and display to all men the blessings of salvation. His voice was not pleasing, but his delivery was forcible; and he commanded attention by the earnestness with which he impressed upon his hearers the sublime truths of the gospel. Amidst these Christian duties, Mr. Cadogan was seized on a Thursday evening after his lecture, with an inflammation in his bowels, which, after a short interval of relief, proved fatal Jan. 18, 1797.

Mr. Cadogan's publications consist of several single sermons preached on various occasions; and after his death were published "Discourses, &c. Letters, and Memoirs of his Life, by Richard Cecil, A. M." 1798, 8vo.[1]

CÆLIUS (AURELIANUS), or, as some have called him, Lucius Cælius Arianus, an ancient physician, and the only one of the sect of the methodists of whom we have any remains, is supposed to have been a native of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny; and we might almost have collected it, without any information at all, from his style, which is very barbarous, and much resembling that of the African writers. It is half Greek, half Latin, harsh, and difficult; yet strong, masculine, and his works are valuable for the matter they contain. He is frequently very acute and smart, especially where he exposes the errors of other physicians; and always nervous. What age Cælius Aurelianus flourished in we cannot determine, there being so profound a silence about it amongst the ancients; but it is very probable that he lived before Galen, since it is not conceivable that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. Le Clerc places him in the fifth century. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very dili-

[1] Coates's History of Reading.—Memoirs as above.

gently the ancient physicians of all the sects: and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books "De celeribus et tardis passionibus." The best edition of these books is that published at Amsterdam, 1722, in 4to. He wrote, as he himself tells us, several other works; but they are all perished. This, however, which has escaped the ruins of time and barbarism, is highly valued, as being the only monument of the Medicina methodica which is extant. He is allowed by all to be judicious in the history and description of diseases[1].

CAESALPINUS (ANDREW), an eminent botanist and physician, was born at Arezzo, in the district of Florence, in 1519. He was educated under Luke Ghinus, superintendant of the public garden at Pisa, where he appears to have acquired his taste for botanical pursuits. There also he was appointed first professor of physic and botany in the university, and afterwards first physician to pope Clement VIII. a promotion which required his residence at Rome, where he died in 1603. He described, says Dr. Pulteney, with exquisite skill, the plants of his own country, and left an herbarium of 768 species. He extended Gesner's idea, and commenced the period of systematic arrangement. In his "Libri XVI de Plantis," published in 1583, at Florence, he has arranged upwards of 800 plants into classes, founded, after the general division of the trees from herbs, on characters drawn from the fruit particularly, from the number of the capsules and cells; the number, shape, and disposition of the seeds; and from the situation of the corculum, radicle, or eye of the seed, which he raised to great estimation. The orders, or subdivisions, are formed on still more various relations. On the other hand, the biographer of Linnæus remarks, that, though his genius was inventive, his knowledge of botany was neither original nor universal. He missed both leisure and opportunity. Clusius had discovered more fresh plants than he ever was acquainted with. His herbal did not contain nine hundred species, a fact fully proved by the Florentine botanist Micheli, who had it in his possession. A provision of this kind was too small to give a comprehensive view of botany, and the knowledge which Cæsalpinus acquired of the internal structure of plants was too defective

[1] Le Clerc Hist. de Med.—Haller Bibl. Med. Pract.

to point out the most perfect order. He was only directed by the fruit, and mostly by that part on which the shoots or germins repose. This system had its defects, but it brought Cæsalpinus much nearer to the truth, and he discovered more real similarities, more natural classes, than all the botanists who preceded, and many who followed him. His speculations in anatomy are still more ingenious. He describes very clearly the circulation of the blood through the heart, and was acquainted with the uses of the valves. Douglas thinks him entitled to equal praise with Harvey, who only completed what he had nearly achieved. He clearly, Douglas says, describes the contraction and dilatation of the heart, which is shewn from the following passage from his fourth book "Questionum Peripateticarum." "The lungs," he says, "drawing the warm blood through a vein (the pulmonary artery) like the arteries, out of the right ventricle of the heart, and returning it by an anastomosis to the venal artery (the pulmonary vein) which goes to the left ventricle of the heart, the cool air being in the mean time let in through the canals of the aspera arteria, which are extended along the venal artery, but do not communicate with it by inosculations, as Galen imagined, cools it only by touching. To this circulation of the blood out of the right ventricle of the heart through the lungs into its left ventricle, what appears upon dissection answers very well: for there are two vessels which end in the right ventricle, and two in the left: but one only carries the blood in, the other sends it out, the membranes being contrived for that purpose." His works on the practice of medicine have also their portion of merit. "Questionum Medicarum Libri ii.;" "De Facultatibus Medicamentorum Libri duo," Venet. 1593, 4to; "Speculum Artis Medicæ Hippocraticæ, exhibens dignoscendos curandosque morbos, in quo multa visuntur, quæ a præclarissimis medicis intacta relicta erant," Lyons, 1601-2-3, 3 vols. 8vo.[1]

CÆSAR (JULIUS), the illustrious Roman general and historian, was of the family of the Julii, who pretended they were descended from Venus by Æneas. The descendants of Ascanius son of Æneas and Creusa, and surnamed Julius, lived at Alba till that city was ruined by Tullus Hostilius, king of Rome, who carried them to Rome, where

[1] Haller and Manget.—Pulteney's Botany.—Stoever's Life of Linnæus, p. 60. —Gen. Dict.—Freheri Theatrum.

they flourished. We do not find that they produced more than two branches. The first bore the name of Tullus, the other that of Cæsar. The most ancient of the Cæsars were those who were in public employments in the 11th year of the first Punic war. After that time we find there was always some of that family who enjoyed public offices in the commonwealth, till the time of Caius Julius Cæsar, the subject of this article. He was born at Rome the 12th of the month Quintilis, year of the city 653, and lost his father anno 669, and the year after he was made priest of Jupiter. Sylla was aware of his ambition, and endeavoured to remove him; but Cæsar understood his intentions, and, to avoid discovery, changed every day his lodgings. He was received into Sylla's friendship some time after; and the dictator told those who solicited the advancement of young Cæsar, that they were warm in the interest of a man who would prove some day or other the ruin of their country and of their liberty. When Cæsar went to finish his studies at Rhodes, under Apollonius Molo, he was seized by pirates, who offered him his liberty for thirty talents. He gave them forty, and threatened to revenge their insults; and he no sooner was out of their power than he armed a ship, pursued them, and crucified them all. His eloquence procured him friends at Rome; and the generous manner in which he lived, equally served to promote his interest. He obtained the office of high priest at the death of Metellus; and after he had passed through the inferior employments of the state, he was appointed over Spain, where he signalized himself by his valour and intrigues. At his return to Rome he was made consul, and soon after he effected a reconciliation between Crassus and Pompey. He was appointed for the space of five years over the Gauls, by the interest of Pompey, to whom he had given his daughter Julia in marriage. Here he enlarged the boundaries of the Roman empire by conquest, and invaded Britain, which was then unknown to the Roman people. He checked the Germans, and soon after had his government over Gaul prolonged to five other years, by means of his friends at Rome. The death of Julia and of Crassus, the corrupted state of the Roman senate, and the ambition of Cæsar and Pompey, soon became the causes of a civil war. Neither of these celebrated Romans would suffer a superior, and the smallest matters were sufficient ground for unsheathing the sword. Cæsar's

petitions were received with coldness or indifference by the Roman senate; and by the influence of Pompey, a decree was passed to strip him of his power. Antony, who opposed it as tribune, fled to Cæsar's camp with the news; and the ambitious general no sooner heard this, than he made it a plea of resistance. On pretence of avenging the violence which had been offered to the sacred office of tribune in the person of Antony, he crossed the Rubicon, which was the boundary of his province. The passage of the Rubicon was a declaration of war, and Cæsar entered Italy sword in hand. Upon this, Pompey, with all the friends of liberty, left Rome, and retired to Dyrrachium; and Cæsar, after he had subdued all Italy, in sixty days, entered Rome, and provided himself with money from the public treasury. He went to Spain, where he conquered the partizans of Pompey, under Petreius, Afranius, and Varro; and at his return to Rome was declared dictator, and soon after consul. When he left Rome he went in quest of Pompey, observing that he was marching against a general without troops, after having defeated troops without a general in Spain. In the plains of Pharsalia, B. C. 48, the two hostile generals engaged. Pompey was conquered, and fled into Egypt, where he was basely murdered. Cæsar, after he had made a noble use of victory, pursued his adversary into Egypt, where he sometime forgot his fame and character in the arms of Cleopatra, by whom he had a son. His danger was great while at Alexandria; but he extricated himself with wonderful success, and made Egypt tributary to his power. After several conquests in Africa, the defeat of Cato, Scipio, and Juba, and that of Pompey's sons in Spain, he entered Rome, and triumphed over five different nations, Gaul, Alexandria, Pontus, Africa, and Spain, and was created perpetual dictator. But now his glory was at an end, his uncommon success created him enemies, and the chiefest of the senators, among whom was Brutus his most intimate friend, conspired against him, and stabbed him in the senate house on the ides of March. He died, pierced with twenty-three wounds, the 15th of March, B. C. 44, in the fifty-sixth year of his age. Casca gave him the first blow, and immediately he attempted to make some resistance; but when he saw Brutus among the conspirators, he submitted to his fate, and fell down at their feet, muffling up his mantle, and exclaiming, "Tu quoque Brute!" Cæsar

might have escaped the sword of the conspirators if he had listened to the advice of his wife Calpurnia, whose dreams, on the night previous to the day of his murder, were alarming. He also received, as he went to the senate-house, a paper from Artemidorus, which discovered the whole conspiracy to him; but he neglected the reading of what might have saved his life. When he was in his first campaign in Spain, he was observed to gaze at a statue of Alexander, and even he shed tears at the recollection that that hero had conquered the world at an age in which he himself had done nothing. The learning of Cæsar deserves commendation, as well as his military character. He reformed the calendar. He wrote his commentaries on the Gallic wars on the spot where he fought his battles, and the composition has been admired for the elegance as well as the correctness of its style. This valuable book was nearly lost; and when Cæsar saved his life in the bay of Alexandria, he was obliged to swim from his ship, with his arms in one hand and his commentaries in the other. Besides the Gallic and civil wars, he wrote other pieces which are now lost. The history of the war in Alexandria and Spain is attributed to him, and by others to Hirtius. Cæsar has been blamed for his debaucheries and expences, and the first year he had a public office, his debts were rated at 830 talents, which his friends discharged: yet, in his public character, he must be reckoned one of the few heroes that rarely make their appearance among mankind. His qualities were such, that in every battle he could not be but conqueror, and in every republic, master; and to his sense of his superiority over the rest of the world, or to his ambition, we are to attribute his saying, that he wished rather to be first in a little village, than second at Rome. It was after his conquest over Pharnaces in one day, that he made use of these remarkable words, to express the celerity of his operations, "Veni, vidi, vici." Conscious of the services of a man, who in the intervals of peace beautified and enriched the capital of his country with public buildings, libraries, and porticoes, the senate permitted the dictator to wear a laurel crown on his bald head; and it is said, that, to reward his benevolence, they were going to give him the title or authority of king all over the Roman empire, except Italy, when he was murdered. In his private character, Cæsar has been accused of seducing one of the Vestal virgins, and suspected of

being privy to Catiline's conspiracy; and it was his fondness for dissipated pleasures, which made his countrymen say, that he was the husband of all the women at Rome. It is said that he conquered 300 nations, took 800 cities, and defeated three millions of men, one of which fell in the field of battle. Pliny says, that he could employ at the same time, his ears to listen, his eyes to read, his hand to write, and his mind to dictate. His death was preceded, as many authors mention, by uncommon prodigies; and immediately after his death, a large comet made its appearance. Cæsar when young, was betrothed to Cossutia, a rich heiress, whom he dismissed to marry Cornelia, the daughter of Cinna, by whom he had Julia. His attachment to Cornelia was so great, that he never could be prevailed upon by the arts or threats of Sylla to divorce her; but her attachment he boldly preferred to his own personal safety. After her early death, which he lamented with great bitterness of grief, he married Pompeia, the grand-daughter of Sylla; and for his fourth wife he took Calpurnia, the daughter of the consul Piso, a connection formed from political motives. The best editions of Cæsar's Commentaries, are the magnificent one by Dr. Clarke, Lond. 1712, fol.; that of Cambridge, with a Greek translation, 1727, 4to; that of Oudendorp, 2 vols. 4to, L. Bat. 1737; that of Elzevir, 8vo, L. Bat. 1635; that of Homer, London, 1790, 2 vols. 8vo; and of Oberlin, Leipsic, 1805, 8vo.[1]

CÆSAR (JULIUS), a learned civilian, was born near Tottenham, in Middlesex, in 1557. His father was Cæsar Adelmar, physician to queen Mary and queen Elizabeth; lineally descended from Adelmar count of Genoa, and admiral of France, in the year 806, in the reign of Charles the Great. This Cæsar Adelmar's mother was daughter to the duke de Cesarini, from whom he had the name of Cæsar; which name Mary I. queen of England, ordered to be continued to his posterity; and his father was Peter Maria Dalmarius, of the city of Trevigio in Italy, LL. D. sprung from those of his name living at Cividad del Friuli. Julius, who is the subject of this article, had his education in the university of Oxford, where he took the degree of B. A. May 17, 1575, as a member of Magdalen hall. Afterwards he went and studied in the university of Paris; where, in

[1] The life of Cæsar properly belongs to history, and is detailed at great length in every Roman history, particularly Hooke's and the Universal History. For the above sketch we are indebted to Dr. Lempriere.

the beginning of 1581, he was created D. C. L. and had letters testimonial for it, under the seal of that university, dated the 22d of April, 1581. He was admitted to the same degree at Oxford, March the 5th, 1583; and also became doctor of the canon law. In the reign of queen Elizabeth, he was master of requests, judge of the high court of admiralty, and master of St. Catherine's hospital near the Tower. On the 22d of January, 1595, he was present at the confirmation of Richard Vaughan, bishop of Bangor, in the church of St. Mary-le-Bow, London. Upon king James's accession to the throne, having before distinguished himself by his merit and abilities, he was knighted by that prince, at Greenwich, May 20, 1603. He was also constituted chancellor and under-treasurer of the exchequer; and on the 5th of July, 1607, sworn of his majesty's privy council. January 16th, in the eighth of king James I. he obtained a reversionary grant of the office of master of the rolls after sir Edward Phillips, knight; who, departing this life September 11, 1614, was succeeded accordingly by sir Julius, on the 1st of October following; and then he resigned his place of chancellor of the exchequer. In 1613 he was one of the commissioners, or delegates employed in the business of the divorce between the earl of Essex and his countess; and gave sentence for that divorce. About the same time, he built a chapel at his house, on the north side of the Strand, in London, which was consecrated, May 8, 1614. As he had been privy-counsellor to king James I. so was he also to his son king Charles I.; and appears to have been custos rotulorum of the county of Hertford. We are likewise informed by one author, that he was chancellor of the duchy of Lancaster. After having thus passed through many honourable employments, and continued in particular, master of the rolls for above twenty years, he departed this life April 28, 1636, in the seventy-ninth year of his age. He lies buried in the church of Great St. Helen's within Bishopgate, London, under a fair, but uncommon monument, designed by himself; being in form of a deed, and made to resemble a ruffled parchment, in allusion to his office as master of the rolls. With regard to his character, he was a man of great gravity and integrity, and remarkable for his extensive bounty and charity to all persons of worth, or that were in want; so that he might seem to be almoner-general of the nation. Fuller gives the following instance of his uncommon charity: "A gentleman once borrowing his coach (which was as

well known to poor people as any hospital in England) was so rendezvouzed about with beggars in London, that it cost him all the money in his purse to satisfy their importunity, so that he might have hired twenty coaches on the same terms." He entertained for some time in his house the most illustrious Francis lord Bacon, viscount St. Alban's. He made his grants to all persons double kindnesses by expedition, and cloathed (as one expresses it) his very denials in such robes of courtship, that it was not obviously discernible, whether the request or denial were most decent. He had also this peculiar to himself, that he was very cautious of promises, lest falling to an incapacity of performance he might forfeit his reputation, and multiply his certain enemies, by his design of creating uncertain friends. Besides, he observed a sure principle of rising, namely, that great persons esteem better of such they have done great courtesies to, than those they have received great civilities from; looking upon this as their disparagement, the other as their glory.

Besides sir Julius, Cæsar Adelmar had two sons that were eminent in their way. His second son, sir Thomas Cæsar, was one of the barons of the exchequer. And his third son, Henry Cæsar, educated in Baliol college, and St. Edmund Hall, Oxon, became prebendary of Westminster in the second stall, in September 1609, which he resigned the latter end of 1625; and dean of Ely in 1614. He died at Ely the 27th of June, 1636, aged seventy-two, and was buried on the north side of the presbytery of the cathedral. He founded two scholarships and two fellowships in Jesus college, Cambridge, to be elected from the king's free-school at Ely, and gave a noble benefaction to the choir, &c. of Ely cathedral, but his nephew and executor having been prevailed upon to lend the principal money of these benefactions, the whole was lost both to the cathedral and the college.

In December 1757, sir Julius Cæsar's collection of manuscripts, which had long been preserved in the family, was sold by public auction by Sam. Paterson. By the lapse of time and the decay of the family, they had fallen into the hands of some uninformed persons, and were on the point of being sold by weight to a cheesemonger, as waste-paper, for the sum of ten pounds; but some of them happened to be shewn to Mr. Paterson, who instantly discovered their value. He then digested a masterly cata-

logue of the whole collection, and distributing it in several thousands of the most singular and interesting heads, caused them to be sold by auction, which produced 356*l.* Many of them were in the library of the late marquis of Lansdowne, and are now, consequently, in the British museum.[1]

CAGLIARI (PAUL), a celebrated artist, called PAUL VERONESE, the great master of what is called the ornamental style, was born at Verona in 1530, and was the disciple of Antonio Badile. When young, in concurrence with Batista del Moro, Domenico Brusasorci, and Paolo Farinato, he painted at the summons of cardinal Ercole Gonzaga, in the cathedral of Mantua, and left no doubt of his superiority in the contest. He then went to Venice, and with the procurator Grimani to Rome, where, from the frescos of M. Angelo and Raffael, he acquired the idea of that breadth which distinguishes him in all his allegorical and mythologic pictures; and though the simplicity inseparable from real grandeur was not a principle to be courted by him who aimed at captivating the debauched Venetian eye, he gave proofs, that, if he did not adopt, he had a sense for its beauties. The Apotheosis of Venice in the ducal palace, in magnificence of combination, loftiness, splendor, variety, offers in one picture the principles and the elemental beauties of his style. It was, however, less to this work, than to his Cene, or convivial compositions, that Paolo owed his celebrity. He painted four at Venice, for four refectories of convents, all of enormous dimensions and equal copiousness of invention. The first, with the Nuptials of Cana, once in the refectory of St. Giorgio Maggiore, now in the Louvre, and known by numerous copies, is thirty palms long, comprizes 130 figures, with a number of distinguished portraits; and yet was painted, says Lanzi, for no more than ninety ducats. The second, better preserved, was painted for the convent of S. Giovanni and Paolo, and represents the call of St. Matthew; it is chiefly praised for the character of the heads, which Ricci, copied for his studies at an advanced age. The third, at St. Sebastian, is the Feast of Simon, which is likewise the subject of the fourth, painted for the refectory of the Servi, but sent to Lewis XIV. and placed at Versailles. This, perhaps, is the master-piece of the four,

[1] Biog. Brit.—Bentham's Ely.

though placed in an unfavourable light, and greatly injured by neglect, and the dampness of the place.

No painter ever was hurried along by a greater torrent of commissions, and no painter ever exerted himself with greater equality of execution. Light grounds and virgin tints have contributed to preserve the freshness of his pictures: the family of Darius presented to Alexander, in the Pisani palace at Venice, and the S. Giorgio, once at Verona, now in the Louvre, have, without the smallest loss of the bloom that tones them, received from time that mellowness, that sober hue, which time alone can give. More fixed in a system, and consequently nearer to manner than Titian, with less purity and delicacy; greyer, not so warm, so sanguine, or so juicy as Tintoretto, Paolo excels both in fascinating breadth of bland and lucid demi-tints; and in his convivial scenes, though thronged with pomp, gorgeous attire, and endless ornament, never once forgets that they were admitted to shew and not to eclipse the actors. The actors were not, indeed, those of the historian, no more than the costume that of the times, or the ornaments and architecture those of the country. The ostentation of ornamental painting is not to be arraigned at the tribunal of serious history. The humble guests of Cana, the publican forsaking his till, Magdalen at the feet of Christ, travestied into Venetian patriarchs, belles, or nobles, were only called upon to lend their names, and by their authority to palliate or flatter the reigning taste or vice of a debauched and opulent public.

This great artist was highly esteemed by all the principal men of his time; and so much admired by the great masters, as well his contemporaries as those who succeeded him, that Titian himself used to say, he was the ornament of his profession. And Guido Reni being asked, which of the masters his predecessors he would choose to be, were it in his power, after Raphael and Corregio, named Paul Veronese, whom he always called his Paolino. He died of a fever at Venice in 1588, and had a tomb and a statue of brass erected in the church of St. Sebastian.

Paul left great wealth to his two sons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finishing several pieces left imperfect by their father; and followed his manner so closely in other works of their own, that the connoisseurs do not easily distinguish them from those of Paul's hand. Charles

had a genius for painting, and at eighteen years of age had done some excellent pieces. It is thought, if he had lived, that he would have exceeded his father; but contracting an imposthume in his breast, by applying too intensely to his profession, he died of it in 1596, when he was only twenty-six years old. Gabriel had no great genius for painting; and therefore, after his brother's decease, applied himself to merchandise. Yet he did not quite lay aside his pencil, but painted a considerable number of portraits, and some historical pieces of good taste. He died of the plague in 1631, aged sixty-three.

There was also Benedict Cagliari, a painter and sculptor, who was Paul's brother, and lived and studied with him. He assisted him, and afterwards his sons, in finishing several of their compositions; but was most successful in painting architecture, in which he delighted. His style in painting was like his brother's; and not being ambitious enough of fame to keep his productions separate, they are, in a great measure, confounded with Paul's. He practised for the most part in fresco; and some of his best pieces are in chiaro-obscuro. He possessed moreover a tolerable stock of learning, was something of a poet, and had a peculiar talent in satire. He died in 1598, aged sixty-six.[1]

CAGLIOSTRO (COUNT ALEXANDER), a noted impostor, whose true name was Joseph Balsamo, was born at Palermo the 8th of June 1743; Peter Balsamo being his father, and Felix Braconieri his mother, both of humble parentage. He was still a child when his father died; and was therefore brought up by the relations of his mother, who caused him to be instructed in the first principles of religion and philosophy, but it was not long before he shewed how little he was disposed to either, by running away more than once from the seminary of St. Roche at Palermo, where he had been placed for education. In his thirteenth year his guardians delivered him to the care of the general of the friars of mercy, who took him along with him to the monastery of that order at Cartagirone; where he was entered as a novice, and committed to the tuition of the apothecary; under whom, as he says, he found means of acquiring the first elements of chemistry and physic. But neither here

1 Pilkington.—D'Argenville.—Sir Joshua Reynolds's Works. See Index.—Strutt's Dict. of Engravers.

did he make any long stay. He continued to shew himself on his worst side, and his superiors were frequently obliged to give him correction for obliquities in his conduct. When, according to the custom of monastic foundations, it came to his turn to read during dinner-time, he never read what was contained in the book, but delivered a lecture according to the dictates of his fancy. He himself confesses, that in reading from the martyrology, instead of the names of the holy women, he inserted those of the most noted courtesans of the town. At length, being weary of repeated chastisement, he threw off the cowl, and went back to Palermo, where for a time he studied drawing; and without making any reform in his manners, addicted himself to excesses of every kind. It was his greatest pleasure to rove about armed, and to frequent the company of the most profligate young men of the town. There was no fray in which he was not concerned, and he enjoyed nothing more than when he could resist the magistrate, and deliver the prisoner from his authority. He even stooped to the mean felony of forging the tickets of admission to the theatres; and from an uncle, with whom he lived, he stole considerable sums of money and other property. In a love intrigue between a person of rank and a cousin of his, he made himself the letter-carrier, and occasionally demanded of the lover at one time money, at another a watch, and always something of value, in the name of the fair one, which he appropriated to himself. He then insinuated himself into the good graces of a notary, to whom he was related; and, for the sake of a bribe, counterfeited a will in favour of a certain marchese Maurigi. The forgery was discovered some years afterwards, and the affair being brought before the judges, was fully proved; but this was at a time when the persons interested were not at Palermo. He was likewise charged with having murdered a canon, and with obtaining several sums of money from a monk for giving him written permits of absence from his convent at various times; all of which papers were found to be forged.

For such transactions as these he was several times arrested and put into prison; but either for want of sufficient evidence, or from the complicated nature of the business, or from the extensive influence of his relations, he as often found means of soon regaining his liberty. At length he was forced to take to flight for cheating a silversmith,

named Marano, of upwards of sixty ounces of gold, under pretence of shewing him a treasure hid in a cave. On bringing him to the place, he began to exhibit a variety of fantastical mummeries, as if practising some magical rites, which terminated in the appearance of some accomplices of Balsamo, who, in the disguise of theatrical devils, belaboured the shoulders of poor Marano. The silversmith, though highly incensed at this infamous treatment, thought it not prudent to have recourse to the law, but resolved to have his revenge by murdering the impostor, which being suspected by Balsamo, he thought it expedient to remove to another place.

From a newspaper of the time of his being arrested at Rome it appears that he was strongly suspected of witchcraft, which suspicion was grounded on two circumstances. The former, that, under pretext of relieving one of his sisters who was possessed by a devil, he obtained from a country-vicar, named Bagario, a pledget of cotton dipped in holy oil, though none of his sisters were possessed. The other was the apparition of a lady. It was affirmed, that, being asked in a certain company, in what attitude and employment the absent lady was at the moment they were speaking of her; Balsamo, to satisfy their curiosity, immediately drew a quadrangle on the floor, and passing his hands to and fro above it, she was fairly seen upon the floor playing at cards with three other persons. A servant was directly dispatched to the lady's house; who found her exactly in the attitude and employment with the three friends as represented in the figure.

Balsamo, who had quitted his country, Palermo, in the manner above mentioned, now began to roam about the world. We can here only follow his own account, till we meet him at Rome, for want of other traces and informations. With the money he had procured by his fraud on the silversmith he travelled to Messina. Here he got acquainted with a certain Altotas, a Greek, or, according to others, a Spaniard, who was versed in several languages, possessed a number of Arabic writings, and gave himself out for a great chemist. With this new friend he took ship, visited the Archipelago, and landed at Alexandria in Egypt, where they staid about forty days, and his fellow traveller undertook a variety of chemical operations, and among the rest that of making a sort of silky stuff from hemp and flax, by which he got much money. From

Alexandria they proceeded to Rodi, where they likewise obtained some money by chemical operations. Quitting the isle of Rodi they bent their course to Grand Cairo, but by contrary winds were driven to Malta, where they remained some time, working in the laboratory of the grand-master Pinto. Here Altotas died; and Balsamo resolved to go, in company with a knight to whom he was recommended by the grand-master himself, to Naples.

It is impossible by any means to contract the numberless tricks and stratagems of this grand impostor, in almost every part of Europe, within the limits prescribed to the articles of this work. His astonishing ingenuity in every species of fiction and deceit, exceeds all that has been recorded in the annals of ancient or modern roguery, insomuch that he was held for a real prodigy by every one to whose ears his fame had reached. His impostures in each of the places he visited would fill a considerable volume; and we must content ourselves with adding, that, for some enormities committed at Rome, he was thrown into the castle of St. Angelo, where he died towards the latter end of 1794; referring such readers as would wish to know more of him to the Italian original, published at Rome by the apostolical chamber, under the title of "Compendium of the Life and Actions of Giuseppe Balsamo, otherwise called count Cagliostro, extracted from the documents of the process carried on against him at Rome in the year 1790," &c.[1]

CAGNATI, or CAGNATUS (MARSILIUS), of Verona, an eminent physician, was first lecturer in that faculty at Rome in the sixteenth century, under the popes Clement VIII. and Paul V. He studied at Padua under Zabarella, and was a man of great learning, and considered as the head of his profession. His distinguished merit procured him an invitation to Rome, where he taught philosophy and medicine in the college, and was honoured with some considerable appointments. As he was an excellent Greek and Latin scholar, and conversant with the historians in both languages, his lectures acquired a particular interest from the quotations he occasionally made in them from these writers. He wrote two books on the manner of preserving health, on diet, exercise, &c. Rome 1591, and Padua, 1605. He wrote also on the inundations of the

[1] From the last edition of this Dictionary.

Tiber, the salubrity of the air at Rome, epidemic disorders, the 24th aphorism of Hippocrates, which he thought had been long misunderstood, and on the cure of fevers as practised at Rome. His knowledge appeared also in his four books of "Observations," Rome, 1587, inserted afterwards in the third volume of Gruter's "Thesaurus Criticus," 1604, 8vo. In 1603 a quarto volume was published of his "Dissertations" on various medical topics. He died in 1610.[1]

CAIET, or CAYET (PETER VICTOR PALMA), was born in 1525 at Montrichard in Touraine, of a poor family, and was at first a protestant divine, attached to Catherine of Bourbon, sister of Henry IV. but was deposed in a synod on a charge of practising the arts of magic, and for having written a book in favour of public stews. This sentence accelerated his abjuration, which he delivered at Paris in 1595, and died in 1610, at the age of eighty-five, doctor of Sorbonne, and professor of Hebrew in the college royal. Caiet was of a kind and officious disposition, and was so unfortunate as to have for his enemies all whom he had obliged. His slovenly dress, his manner of life, and his absurd attempts to discover the philosopher's stone, drew upon him no less contempt than his learning brought him respect. Notwithstanding his humble and shabby exterior, Henry IV. continued to admit him to court, not without wishing, however, to avoid it, which he shewed by presenting him with a small estate in the country, a philosophical retreat sufficient to satisfy the ambition of a scholar. The Calvinists, whom he had deserted, endeavoured to expose his principles and conduct, and as after his abjuration he had had a conference with Du Moulin, this was a fresh reason for their animosity. Caiet did not remain silent, but published, in 1603, against Du Moulin, the book emphatically entitled "The fiery Furnace, and the reverberatory Furnace, for evaporating the pretended waters of Siloam (the title of Du Moulin's work), and for strengthening the fire of purgatory." The intimacy between the count de Soissons and the sister of Henry IV. proceeded such lengths, that they ordered Caiet to marry them immediately. On his refusal to do it, the prince threatened to kill him. "Kill me then," replied Caiet;

[1] Moreri.—Haller and Manget.—Erythræi Pinacotheca.—Dict. Hist.—Saxii Onomasticon.

"I had much rather die by the hand of a prince than by that of the hangman."

He left behind him several controversial pieces, far less consulted than his "Chronologie septennaire," 1606, 8vo, from the peace of Vervins in 1598 to 1604. The reception this work met with obliged him to add to the history of the peace that of the war that went before it. We have this additional history in the 3 vols. of his "Chronologie novennaire," 1608, 8vo, from 1589 to 1598. The abbé d'Artigny has collected the principal particulars of it in his "Nouveaux Memoires de Litterature." Dr. Caiet enters into all the details that may furnish amusement to curiosity, and matter of reflection to philosophy. In the "Chronologie septennaire" are contained relations, poems, manifestos, instructions, letters, pleadings, and other pieces, of which the greater part would have been lost to posterity. Besides these public pieces, we find a great number of private anecdotes, unknown to other writers, which the author was enabled to pick up at the court of Catherine de Bourbon, and that of Henry IV. with whom he was on a familiar footing.[1]

CAJETAN, a cardinal, was born in 1469, at Cajeta, a town in the kingdom of Naples. His proper name was Thomas de Vio, but he took that of Cajetan from the place of his nativity. He was entered of the order of Dominic, of which he became an illustrious ornament; and having taken a doctor's degree when he was about twenty-two years of age, he taught philosophy and divinity first at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it; which office he exercised for ten years. He defended the authority of the pope, which suffered greatly at the council of Nice, in a work entitled "Of the Power of the Pope;" and for his zeal upon this occasion, was made bishop of Cajeta. Then he was raised to the archiepiscopal see of Palermo; and in 1517 was made a cardinal by pope Leo X. The year after he was sent a legate into Germany, to quell the commotions which Luther had raised by his opposition to Leo's indulgences: but Luther, being under the particular protection of Frederic elector of Saxony, set him at defiance; and though, in obedience to the cardinal's summons, he repaired to Augsburg, yet

[1] Gen. Dict. in Cayet.—Moreri.—Dict. Hist.

he rendered his endeavours of no effect. Cajetan indeed was the most improper person that could have been selected to oppose Luther, having nothing to advance but the arrogant dictates of mere authority. He was, however, more advantageously employed in several other negotiations and transactions, being not only a man of letters, but having a peculiar turn for business; and at length died, in 1534, when he was sixty-five years old.

Sixtus Senensis tells us, that he was a most subtle logician, an admirable philosopher, and an incomparable divine. He wrote commentaries upon Aristotle's philosophy, and upon Thomas Aquinas's theology; the latter, however, by no means calculated to give us a favourable idea of his logic, or his perspicuity. He gave a literal translation of all the books of the Old and New Testaments from the originals, excepting Solomon's Song and the Prophets, which he had begun, but did not live to proceed far in; and the Revelations of St. John, which he designedly omitted, saying, that to explain them, it was necessary for a man to be endued, not with parts and learning, but with the spirit of prophecy. Father Simon's account of him, as a translator of the Bible, is critical and historical: "Cardinal Cajetan," says he, "was very fond of translations of the Bible purely literal; being persuaded, that the Scripture could not be translated too literally, it being the word of God, to which it is expressly forbid either to add or diminish any thing. This cardinal, in his preface to the Psalms, largely explains the method he observed in his translation of that book; and he affirms, that although he knew nothing of the Hebrew, yet he had translated part of the Bible word for word from it. For this purpose he made use of two persons, who understood the language well, the one a Jew, the other a Christian, whom he desired to translate the Hebrew words exactly according to the letter and grammar, although their translation might appear to make no sense at all. I own, says he, that my interpreters were often saying to me, this Hebrew diction is literally so; but then the sense will not be clear unless it is changed so: to whom I, when I heard all the different significations, constantly replied, Never trouble yourselves about the sense, if it does not appear to you; because it is not your business to expound, but to interpret; do you interpret it exactly as it lies, and leave to the expositors the care of making sense of it." Cardinal Pallavicini, who

looked upon this as too bold, says, that Cajetan, "who has succeeded to the admiration of the whole world in his other works, got no reputation by what he did upon the Bible, because he followed the prejudices of those who stuck close to the Hebrew grammar." But father Simon is of opinion that he "may in some measure be justified: for he did not, says he, pretend to condemn the ancient Latin translator, or the other translators of the Bible; but would only have translations of the Bible to be made from the original as literally as can be, because there are only these originals, which can be called the pure word of God; and because in translations, which are not literal, there are always some things which do not thoroughly express the original." These "Commentaries on the Holy Scriptures," if they deserve the name, were published at Lyons in 5 vols. fol. 1639.[1]

CAILLE (NICHOLAS LEWIS DE LA), an eminent French mathematician and astronomer, was born at Rumigny in the diocese of Rheims on March 15, 1713. His father having quitted the army, in which he had served, amused himself in his retirement with studying mathematics and mechanics, in which he proved the author of several inventions of considerable use to the public. From this example of his father, our author almost in his infancy took a fancy to mechanics, which proved of signal service to him in his maturer years. At school he discovered early tokens of genius. He came to Paris in 1729; where he studied the classics, philosophy, and mathematics, and afterwards divinity in the college de Navarre, with a view to the church, but he never entered into priest's orders, apprehending that his astronomical studies, to which he had become much devoted, might too much interfere with his religious duties. His turn for astronomy soon connected him with the celebrated Cassini, who procured him an apartment in the observatory; where, assisted by the counsels of this master, he soon acquired a name among the astronomers. In 1739 he was joined with M. Cassini de Thury, son to M. Cassini, in verifying the meridian through the whole extent of France; and in the same year he was named professor of mathematics in the college of Mazarine. In 1741 our author was admitted into the academy of sciences as an adjoint member for astronomy; and had

[1] Moreri and Dict. Hist. in Vio.—Mosheim.—Du Pin.

many excellent papers inserted in their memoirs; beside which he published several useful treatises, viz. Elements of Geometry, Astronomy, Mechanics, and Optics. He also carefully computed all the eclipses of the sun and moon that had happened since the Christian æra, which were printed in the work entitled "L'Art de verifier les dates," &c. Paris, 1750, 4to. He also compiled a volume of astronomical ephemerides for the years 1745 to 1755; another for the years 1755 to 1765; and a third for the years 1765 to 1775; as also the most correct solar tables of any; and an excellent work entitled "Astronomiæ fundamenta novissimis solis et stellarum observationibus stabilita."

Having gone through a seven years series of astronomical observations in his own observatory in the Mazarine college, he formed the project of going to observe the southern stars at the Cape of Good Hope. This expedition being countenanced by the court, he set out in 1750, and in the space of two years he observed there the places of about ten thousand stars in the southern hemisphere that are not visible in our latitudes, as well as many other important elements, viz. the parallaxes of the sun, moon, and some of the planets, the obliquity of the ecliptic, the refractions, &c. Having thus executed the purpose of his voyage, and no present opportunity offering for his return, he thought of employing the vacant time in another arduous attempt; no less than that of taking the measure of the earth, as he had already done that of the heavens. This indeed had been done before by different sets of learned men both in Europe and America; some determining the quantity of a degree at the equator, and others at the arctic circle: but it had not as yet been decided whether in the southern parallels of latitude the same dimensions obtained as in the northern. His labours were rewarded with the satisfaction he wished for; having determined a distance of 410,814 feet from a place called Klip-Fontyn to the Cape, by means of a base of 38,802 feet, three times actually measured: whence he discovered a new secret of nature, namely, that the radii of the parallels in south latitude are not the same length as those of the corresponding parallels in north latitude. About the 23d degree of south latitude he found a degree on the meridian to contain 342,222 Paris feet. The court of Versailles also sent him an order to go and fix the situation of the Isles of France and of Bourbon. While at the Cape too he observed a wonderful effect of the atmosphere

in some states of it: although the sky at the Cape be generally pure and serene, yet when the south-east wind blows, which is pretty often, it is attended with some strange and even terrible effects: the stars look larger, and seem to dance; the moon has an undulating tremor; and the planets have a sort of beard like comets.

M. de la Caille returned to France in the autumn of 1754, after an absence of about four years; loaded, not with the spoils of the east, but with those of the southern heavens, before then almost unknown to astronomers. Upon his return, he first drew up a reply to some strictures which the celebrated Euler had published relative to the meridian: after which he settled the results of the comparison of his observations for the parallaxes, with those of other astronomers: that of the sun he fixed at $9\frac{1}{2}''$; of the moon at $56'\ 56''$; of Mars in his opposition, $36''$; of Venus $38.''$ He also settled the laws by which astronomical refractions are varied by the different density or rarity of the air, by heat or cold, and by dryness or moisture. And lastly he shewed an easy and practicable method of finding the longitude at sea, by means of the moon. His fame being now celebrated every where, M. de la Caille was soon elected a member of most of the academies and societies of Europe, particularly of those of London, Bologna, Petersburgh, Berlin, Stockholm, and Gottingen. In 1760 he was attacked by a severe fit of the gout, which, however, did not interrupt the course of his studies; for he then planned out a new and large work, no less than a history of astronomy through all ages, with a comparison of the ancient and modern observations, and the construction and use of the instruments employed in making them. Towards the latter part of 1761, his constitution became greatly reduced; though his mind remained unaffected, and he resolutely persisted in his studies to the last. He died March 21, 1762, in the forty-ninth year of his age. Besides the publications before mentioned, he had a vast number inserted in the Memoirs of the French academy, from 1741 to 1763. In most of the volumes of those years are two or more of his papers.[1]

CAIUS. See KAYE.

CALABER. See QUINTUS.

CALAMY (EDMUND), an eminent nonconformist divine in the seventeenth century, was the son of a citizen

[1] Hutton's Math. Dict.—Ann. Register, 1764.—Dict. Hist.

of London, and born there in February 1600. July 4, 1616, he was admitted of Pembroke-hall, in the university of Cambridge. In 1619, he took the degree of bachelor of arts; and in 1632, that of bachelor of divinity. He shewed himself very early no friend to the Arminian party, which was the reason that he could not obtain a fellowship in that society, even when he seemed to be entitled to it from his standing, as well as from his learning and unblemished character. At last, however, he so far conquered all prejudices, that he was elected Tanquam Socius of that hall, which entitled him to wear the cap, and take pupils, but he had no share in the government of the house. Dr. Felton, the pious and learned bishop of Ely, had so great a regard to his diligence in study, and unaffected zeal for religion, that he made him his chaplain, and paid him, during his residence in his family, uncommon marks of respect. His lordship gave him likewise, as a farther mark of his favour, the vicarage of St. Mary's in Swaffham-Prior, in Cambridgeshire, in which capacity he did much good, though he did not reside on his cure by reason of its small distance from the episcopal place. But after the death of the bishop in 1626, Mr. Calamy being chosen one of the lecturers of St. Edmund's-Bury, in Suffolk, he resigned his vicarage, and applied himself wholly to the discharge of his function at Bury. He continued there ten years, and, as some writers say, was during the greatest part of that time a strict conformist. Others, and indeed himself, say the contrary. The truth seems to be, that he was unwilling to oppose ceremonies, or to create a disturbance in the church about them, so long as this might, in his opinion, be avoided with a safe conscience; but when bishop Wren's articles, and the reading of the book of sports, came to be insisted on, he thought himself obliged to alter his conduct, and not only avoid conforming for the future, but also to apologize publicly for his former behaviour. He came now to be considered as an active nonconformist, and being in great favour with the earl of Essex, he presented him to the living of Rochford in Essex, a rectory of considerable value, and yet it proved a fatal present to Mr. Calamy; for, removing from one of the best and wholesomest airs in England, that of St. Edmund's-bury, into the hundreds of Essex, he contracted such an illness as broke his constitution, and left behind it a dizziness in his head, which he complained of as long as he lived. Upon the death of Dr. Stoughton, he was chosen

minister of St. Mary Aldermanbury, which brought him up to London, 1639. The controversy concerning church-government was then at its greatest height, in which Mr. Calamy had a very large share. In the month of July 1639, he was incorporated of the university of Oxford, which, however, did not take him off from the party in which he was engaged. In 1640 he was concerned in writing that famous book, called Smectymnuus, which himself says, gave the first deadly blow to episcopacy, and therefore we find frequent references to it in all the defences and apologies for nonconformity which have been since published. In 1641 he was appointed by the house of lords a member of the sub-committee for religion, which consisted of very eminent divines, whose conduct, however, has been differently censured. He made a great figure in the assembly of divines, though he is not mentioned in Fuller's catalogue, and distinguised himself both by his learning and moderation. He likewise preached several times before the house of commons, for which his memory has been very severely treated. He was at the same time one of the Cornhill lecturers, and no man had a greater interest in the city of London, in consequence of his ministerial abilities. He preached constantly in his own parish church for twenty years to a numerous audience, composed of the most eminent citizens, and even persons of great quality. He steadily and strenuously opposed the sectaries, and gave many pregnant instances of his dislike to those violences which were committed afterwards, on the king's being brought from the Isle of Wight. He opposed the beheading of his sovereign king Charles I. with constancy and courage. Under the usurpation of Cromwell he was passive, and lived as privately as he could; yet he gave no reason to suspect that he was at all a well-wisher to that government. When the times afforded a favourable opportunity, he neglected not promoting the return of king Charles II. and actually preached before the house of commons on the day they voted that great question, which, however, has not hindered some from suggesting their suspicions of his loyalty. After this step was taken, he, Mr. Ash, and other eminent divines, were sent over to compliment the king in Holland, by whom they were extremely well received. When his majesty was restored, Mr. Calamy retained still a considerable share in his favour, and in June 1660, was appointed one

of his chaplains in ordinary, and was offered the bishopric of Coventry and Litchfield, which he refused. When the convocation came to be chosen, he and Mr. Baxter were elected, May 2, 1661, for London; but the bishop of that diocese having the power of chusing two out of four, or four out of six, elected within a certain circuit, Dr. Sheldon, who was then bishop, was so kind as to excuse both of them; which, perhaps, was owing to the share they had in the Savoy conference. After the miscarrying of that design, Mr. Calamy made use of all his interest to procure the passing of an act agreeable to the king's declaration at Breda: but when this was frustrated, and the act of uniformity passed, he took a resolution of submitting to ejection, and accordingly preached his farewel sermon at Aldermanbury, August 17, 1662. He made, however, a last effort three days afterwards, by presenting a petition to his majesty to continue in the exercise of his ministerial office. This petition was signed by many of the London clergy, and Dr. Manton and Dr. Bates assisted at the presenting it, when Mr. Calamy made a long and moving speech; but neither it nor the petition had any good effect, though the king expressed himself in favour of toleration. He remained, however, in his parish, and came constantly to church, though another was in the pulpit, which proved an occasion of much trouble to him; for on December 28, 1662, the expected preacher not coming in time, some of the principal persons in the parish prevailed upon Mr. Calamy to supply his place, which, with some importunity, he did; but delivered himself with such freedom, that he was soon after, by the lord mayor's warrant, committed to Newgate for his sermon. But the case itself being thought hard, and some doubt arising how far the commitment was legal, his majesty in a few days discharged him. He lived to see London in ashes, the sight of which broke his heart. He was driven through the ruins in a coach to Enfield, and was so shocked at the dismal appearance, that he could never wear off the impression, but kept his chamber ever after, and died October 29, 1666, within two months after this accident happened. He was, though a very learned man, yet a plain and practical preacher, and one who was not afraid to speak his sentiments freely of and to the greatest men *. He was

* Dr. Calamy tells us, that our author, at the time of the Restoration, had the greatest interest in court, city, and country, of any of the ministers, and,

twice married. By his first wife he had a son and daughter; and by his second seven children, some of whom we shall have occasion to mention in succeeding articles.

Besides the pieces already mentioned, Mr. Calamy published several single sermons preached on different occasions, and five sermons entitled "The Godly Man's Ark, or a city of refuge in the day of his distress," the eighth edition of which was printed at London, 1683, in 12mo. He had a hand in drawing up the "Vindication of the Presbyterian Government and Ministry," London, 1650; and the "Jus Divinum Ministerii Evangelici Anglicani," printed in 1654. Since his death, there was a treatise of Meditation printed in a clandestine way, not by his son, nor from his manuscript, but from some imperfect notes taken by an auditor.[1]

CALAMY (EDMUND), eldest son of the preceding, was born at St. Edmund's-Bury, in Suffolk, about the year 1635. In his junior years he was carefully instructed by his father, and when he had acquired a sufficient fund of learning, he was transferred to the university of Cambridge, where he was entered of Sidney college, March 28, 1651. He took the degree of bachelor of arts in 1654-5. Then he removed to Pembroke-hall, where he took the degree of master of arts in 1658. He became afterwards fellow of that college; and on April 20, 1659, was presented to the living of Moreton in Essex, which he held till he was removed by the act of uniformity in 1662. After his ejectment he retired to London, and kept a meeting privately in his house in Aldermanbury. When Charles II. published his declaration for indulgence, he set up a public meeting in Curriers-hall, near Cripplegate. But when the dissenters were again persecuted, he had recourse to his former method; and though he was very assiduous in his duty, yet he escaped imprisonment, notwithstanding warrants were frequently out against him; but he had the misfortune, with several other of his brethren, to fall under a crown-office prosecution, which put him to a great deal of

therefore, was extremely caressed at first; but he soon saw whither things were tending. Among other evidences of it this is one: That having general Monk for his auditor in his own church, a little after the Restoration, on a sacrament-day, he had occasion to speak of *filthy lucre*; "And why," said he, "is it called *filthy*, but because it makes men do base and *filthy* things? Some men," said he, "will betray three kingdoms for *filthy lucre*'s sake." Saying which, he threw his handkerchief, which he usually waved up and down while he was preaching, towards the general's pew.

[1] Biog. Brit.—Calamy's Lives, &c.

trouble and expence. As he was a person of much learning and unaffected piety, so he was very careful to avoid whatever might draw upon him the imputation of party. In the earlier part of life he declined taking the covenant, and through the whole course of it shewed a spirit of moderation and charity agreeable to his calling. He was, though a nonconformist, a man of very free notions, and one who never pretended to confine the church of Christ within the bounds of any particular sect. He had a great contempt for the goods of this world, and was such a lover of obscurity and retirement, that though he was a very able preacher, and was known to have done much good in the space of three and twenty years that he exercised the ministry in London, yet he would never be prevailed on to appear in print, but satisfied himself with the consciousness of having performed his duty. Having thus led a private and peaceable, though not a quiet life, he exchanged it for a better in the month of May 1685, being taken off by a consumption. He left behind him a son and four daughters.[1]

CALAMY (BENJAMIN), an eminent divine of the church of England, was the son of Mr. Edmund Calamy, minister of Aldermanbury before-mentioned, by a second wife, and received the first tincture of learning at St. Paul's school, from whence he was sent, when very young, to the university of Cambridge, and there entered of Catherine-hall. In 1664-5, he took the degree of bachelor of arts; in 1668, that of master of arts, and became also fellow of that hall, and a very eminent tutor there. April 25, 1677, he was chosen in the room of Dr. Simon Ford, minister of St. Mary Aldermanbury; and soon after appointed one of his majesty's chaplains in ordinary. In 1680, he took his degree of doctor in divinity. In 1683; he preached in that church his famous sermon, which he afterwards published under the title of "A Discourse about a Scrupulous Conscience," than which no piece of its kind or size gained more credit to its author, or was more taken notice of by the public. This sermon he preached a second time at Bow church with great effect, and this excited a zealous nonconformist, one Mr. Thomas De Laune, who had been formerly a schoolmaster, to write against it; which he did in such a manner as drew upon him a fatal imprisonment,

[1] Biog. Brit.—Calamy's Lives, &c.

which he endeavoured by all means to ascribe to Dr. Calamy, though his complaints on this head had little or no foundation. In 1683, Dr. Calamy was admitted to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen Milk-street annexed, to which he was collated by the dean and chapter of St. Paul's, in the room of Dr. Benjamin Whichcot. June 18, 1685, he was, on the decease of Dr. John Wells, installed into the prebend of Harleston, in the cathedral church of St. Paul. These preferments are abundant proofs of his merit, and of his great interest in the city of London, which he maintained, not by attaching himself to any party, but by living in great intimacy with the best men of all parties. He was particularly acquainted with alderman Cornish, who was his parishioner, and for whom he had so great a respect, that he gave testimony in his favour when he was tried for high-treason, October 16, 1685, which was no ordinary mark of friendship in those times. It is thought, that a sense of public calamities had a great share in bringing his last illness upon our author, who fell into a declining state in the autumn of the year last mentioned, and died of a pleuritic fever in the month of January 1686. He was a man equally valuable for the abilities which he possessed, and the uses to which he applied them. He was a sincere son of the church of England, and very intent on gaining over dissenters of all sorts to her communion; and had an extensive charity, and a just aversion to persecution. He was heartily loyal, but without bitterness or passion; and his loyalty occasioned his grief, when he saw those steps taken which could end in nothing but public confusion. His own virtues, however, exempted him in a great measure from envy and scandal, even in the worst of times; insomuch, that the greatest men of all sects and all parties readily joined in paying a just tribute of praise to his memory. Though few in his situation were either better or more frequent preachers, yet he left behind him very little in print. Some sermons of his were after his decease, published by his brother, which served only to raise a great regret in the world, as that so many more of his excellent performances were buried in oblivion. His sermons are still valued as well for the beauty of their language as the excellent sentiments contained in them.[1]

[1] Biog. Brit.—Funeral Sermon by Sherlock.

CALAMY (JAMES), son to Edmund Calamy, B. D. before-mentioned, by a second wife, and younger brother to Dr. Benjamin Calamy, of whom in the preceding article, was educated at Catherine-hall, in the university of Cambridge, where, in 1672, he took the degree of bachelor of arts; and in 1676, that of master. Having received holy orders, and being highly considered on account of his father's reputation, he was presented to the rectory of Northill, in Bedfordshire, where he continued till 1707, when he was presented by his intimate friend Dr. Blackall, bishop of Exeter, to that of Cheriton-Bishops in Devonshire; and had at the same time a prebend in the church of Exeter bestowed on him. He was a man of great learning, but much greater modesty, which is the reason that he left nothing behind him in print, except his dedication of his brother's sermons. He led a single life, and on December 14, 1714, was surprised by a sudden death.[1]

CALAMY (EDMUND), a very eminent divine among the nonconformists, grandson to Mr. Edmund Calamy, minister of Aldermanbury, by his eldest son Mr. Edmund Calamy (who was ejected out of the living of Moreton in Essex, on St. Bartholomew's day, 1662), was born April 5, 1671. Having made a considerable progress in grammar learning at several private schools, and under Mr. Hartcliffe at Merchant Taylors, where he contracted a close friendship with Mr. Dawes, afterwards sir William Dawes, and archbishop of York, as also with Mr. Hugh Boulter, the primate of Ireland, he went through a course of logic, natural philosophy, and metaphysics, under the tuition of Mr. Samuel Craddock at the academy kept by him at Wickham Brook in Suffolk. In March 1688, he went over to the university of Utrecht, where he studied philosophy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Puffendorf's Introduction. His application to his studies at this place was so great, that he spent one whole night every week among his books; and his proficiency gained him the friendship of two of his countrymen at that university, who rose afterwards to very high stations in church and state, lord Charles Spencer, the famous earl of Sunderland, and his tutor Mr. Charles Trimnell, afterwards successively bishop of Norwich and of Winchester, with both of whom

[1] Biog. Brit.

he kept up his acquaintance as long as he and they lived. Whilst he resided in Holland, an offer of a professor's chair in the university of Edinburgh was made him by Mr. Carstairs, principal of that university, sent over on purpose to find a person properly qualified for such an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to Dr. Pocock, canon of Christ-church, and regius professor of Hebrew, and to Dr. Edward Bernard, Savilian professor of astronomy, who obtained leave for him to prosecute his studies in the Bodleian library; and his residence at Oxford procured him the acquaintance of the learned Mr. Henry Dodwell. Having resolved to make divinity his principal study, he entered into an examination of the controversy between the conformists and nonconformists, and was led to join the latter. Coming to London in 1692, he was unanimously chosen assistant to Mr. Matthew Sylvester at Blackfriars; and on June 22, 1694, was ordained at Mr. Annesley's meeting-house in Little St. Helen's, which was the first public transaction of the kind, after the passing of the act of uniformity, and was not undertaken without some timidity on the part of the elder nonconformists, such as Mr. Howe and Dr. Bates, who seemed afraid of giving offence to government. Six other young ministers were ordained at the same time, and the ceremony lasted from ten o'clock in the morning to six in the evening. He was soon after invited to become assistant to Mr. Daniel Williams in Hand-alley, Bishopsgate-street. Oct. 20, 1702, he was chosen one of the lecturers at Salters'-hall, and in 1703 succeeded Mr. Vincent Alsop, as pastor of a congregation in Westminster. He drew up the table of contents to Mr. Baxter's History of his life and times, which was sent to the press in 1696, made some remarks on the work itself, and added to it an index; and reflecting on the usefulness of the book, he saw the expediency of continuing it, for Mr. Baxter's history came no lower than 1684. Accordingly he composed an abridgment of it; with an account of many others of those ministers who were ejected after the restoration of Charles II. their apology for themselves and their adherents; containing the grounds of their nonconformity and practice, as to stated and occasional communion with the church of England; and a continuation of their history till the year 1691. This work was published in 1702. The following year Mr. Hoadly (afterwards bishop of Winches-

ter) published the two parts of his "Reasonableness of Conformity to the Church of England, &c. in answer to Mr. Calamy's Abridgement of Mr. Baxter's history, &c." As a reply to these treatises, Mr. Calamy published the same year, "A Defence of moderate Nonconformity;" and soon after Mr. Hoadly sent abroad, "A serious admonition to Mr. Calamy," occasioned by the first part of his "Defence of moderate Nonconformity."

Next year Mr. Calamy published the second part of his "Defence of moderate Nonconformity;" with an answer to Mr. Hoadly's Serious Admonition. In 1705 he sent abroad the third part of his Defence; to which was added, "A letter to Mr. Hoadly, in answer to his Defence of the Reasonableness of Conformity." In 1707 Mr. Hoadly published his Defence of Episcopal Ordination; and Mr. Calamy drew up a reply, both to the argumentative and historical part of it, but forbore printing it, as he tells us himself in his abridgment of Baxter's life, that he might not give his antagonist any disturbance in the pursuit of that political contest in which he was engaged. In 1709 Mr. Calamy made a tour to Scotland, and had the degree of D. D. conferred on him by the universities of Edinburgh, Aberdeen, and Glasgow. In 1713 he published a second edition of his Abridgment of Mr. Baxter's history of his life and times; in which, among other additions, there is a continuation of the history through king William's reign, and queen Anne's, down to the passing of the occasional bill; and in the close is subjoined the reformed liturgy, which was drawn up and presented to the bishops in 1661; "that the world may judge (he says in the preface) how fairly the ejected ministers have been often represented as irreconcileable enemies to all liturgies." In 1718 he wrote a vindication of his grandfather and several other persons, against certain reflections cast upon them by Mr. archdeacon Echard in his History of England; and in 1728 appeared his continuation of the account of the ministers, lecturers, masters, and fellows of colleges, and school-masters, who were ejected and silenced after the restoration in 1660, by, or before the act of uniformity. He died June 3, 1732, greatly regretted, not only by the dissenters, but also by the moderate members of the established church, both clergy and laity, with many of whom he lived in great intimacy. Mr. Daniel Mayo, by whom his funeral sermon was preached, observes, "that he was of a candid and be-

nevolent disposition, and very moderate with regard to differences in point of religion." Besides the pieces already mentioned, he published a great many sermons on several subjects and occasions, particularly a vindication of that celebrated text, 1 John v. 7, from being spurious, and an explanation of it on the supposition of being genuine, in four sermons, preached at the Salters'-hall lectures. He was twice married, and had thirteen children.

Dr. Calamy left behind him a MS. in 3 vols. folio, entitled "An historical account of my own life, with some reflections on the times I have lived in." Some account is given of this MS. in the Biog. Britannica, by Dr. Kippis, who was favoured with the perusal of it by the author's grandson Edmund Calamy, esq. barrister at law; but there does not appear to be much in it that would now be thought interesting. His most valuable work is undoubtedly his Lives of the Nonconformists, to which, whatever objections may be offered to individual passages, every student of English biography must acknowledge his obligations. An abridgment of this work, in 2 vols. 8vo, under the title of "The Nonconformist's Memorial," was published by the rev. Sam. Palmer of Hackney, in 1775, and republished, with additions, in 1802, 3 vols. 8vo.[1]

CALANUS was an Indian philosopher who followed Alexander the Great in his expedition to the Indies. Being tormented with the colic after passing eighty-three years in health, he petitioned the conqueror to cause a funeral pile to be erected whereon he might finish his days according to the custom of his country. That prince, who loved and esteemed him, reluctantly yielding to his entreaties, ordered his army to range itself in order of battle round the funeral pile. Calanus, crowned with flowers, and magnificently habited, ascended the pile with a tranquil and composed countenance, saying as he went up, that "having lost his health, and seen Alexander, life had nothing more to interest him." He bore the action of the fire without discovering any signs of uneasiness or pain; and, on being asked if he had nothing to say to Alexander?—"No," returned the philosopher, "I reckon soon to receive him at Babylon." The hero dying three months afterwards in that city, the brachman was thought to have been a prophet; a circumstance which added not a little of the

[1] Biog. Brit.—Funeral Sermon by Mayo.

marvellous to his history. Calanus's death took place in the fourth year of the 113th Olympiad, or 325 B. C.[1]

CALASIO (MARIUS) was a Franciscan, and professor of the Hebrew language at Rome, but we have no other information respecting his personal history. He published at Rome in 1621, a "Concordance of the Bible," which consisted of four great volumes in folio. This work, which is properly a concordance of Hebrew words, has been highly approved and commended by both papists and protestants. Besides the Hebrew words in the Bible, which are in the body of the book, with the Latin version over against them, there are in the margin the differences between the Septuagint version and the Vulgate; so that at one view may be seen wherein the three Bibles agree, and wherein they differ; and at the beginning of every article there is a kind of dictionary, which gives the signification of each Hebrew word, and affords an opportunity of comparing it with other oriental languages, viz. with the Syriac, Arabic, and Chaldee; which is extremely useful for determining more exactly the true meaning of the Hebrew words. The plan of this Hebrew concordance was taken from a concordance of rabbi Nathan, which was printed first at Venice, and afterwards at Basil, much augmented by rabbi Mordochee. Calasio's concordance was published in London by Romaine, Rowe Mores, and Lutzena, a Portuguese Jew, 1747, 4 vols. folio; but very incorrectly, as it is said; and the fidelity of the principal editor, who was a follower of Hutchinson, has upon that account been suspected, probably without justice, but it is certain that the learned give the preference to the old edition.[2]

CALCAGNINI (CELIO), a canon of the church of Ferrara, and a poet and orator of considerable distinction, was born at Ferrara in 1479, and, as generally supposed, was the natural son of a person who was an apostolic notary. He studied under Peter Pomponazzo, but devoting himself to a military life, served under the emperor Maximilian. He afterwards engaged in the service of Julius II. and was employed in several important negociations. Returning to Ferrara, he obtained the particular favour of the family of Este, and was chosen to accompany the cardinal Ippolito on his journey into Hungary. About the year 1520, he was appointed professor of the belles lettres in

[1] Moreri.—Brucker.—Quintus Curtius. [2] Moreri.—Dict. Hist.

the university of Ferrara, which situation he filled with great credit until his death in 1541. He was interred in the library of the Jacobins, to which he bequeathed his books, and on which are two inscriptions to his memory, one signifying that "by continual study, he had learned to despise earthly things, and not to be insensible of his own ignorance," *(ignorantiam suam non ignorare.)* His works were published at Basil in 1541, one vol. folio, or according to Moreri, in 1544, and contain sixteen books of epistles, and philosophical, political, and critical dissertations on various subjects, and he also wrote some Latin poetry, which the critics of his time prefer to his prose, the latter being heavy, unequal, and affected; his poetry was published with the poems of John Baptista Pigna and Louis Ariosto, at Venice, 1553, 8vo. He appears to have corresponded with Erasmus, whom, like many others, he blamed for his undecided character in the questions which arose out of the reformation.[1]

CALCAR, or KALKAR (JOHN), a historical and portrait painter, was born at Calcar, a city of Cleves, in 1499, and was the principal disciple of Titian; and by the precepts of that great master, made such progress, that several of his designs and paintings have been accounted, by very sufficient judges, the work of Titian's own hand. Even Goltzius himself, when at Naples he was examining some of Calcar's portraits, was of opinion they were Titian's, nor could he be undeceived till he saw the name of Calcar inscribed on others, which were equally excellent. It is also affirmed by Sandrart, that he imitated the works of Raphael with such exactness, as to deceive the connoisseurs. Vasari, who knew him at Naples, says that it is impossible to observe in the works of this master, the smallest traces of the Flemish taste. He designed all the heads for the works of Vasari, and the anatomical figures in the works of Vesalius. Rubens possessed a most capital picture by Calcar, a nativity, afterwards purchased by Sandrart, and sold by him to the Emperor Ferdinand. Calcar died in 1546.[2]

CALDARA. See CARAVAGGIO.

CALDERINUS (DOMITIUS), a man of great learning in the fifteenth century, was born at Torri sul lago, in 1445.

[1] Moreri.—Dict. Hist.—Roscoe's Leo.—Paul Jovius, who gives a very unfavourable account of Calcagnini. [2] Pilkington.

Such was his early reputation, that at the age of twenty-four he was invited by Paul II. to take upon him the office of public lecturer on the belles-lettres at Rome; and Sixtus IV. appointed him apostolic secretary. After a short life of incessant study and literary warfare, he was cut off by a fever in 1477, when only thirty-two years of age. To him is attributed the praise of having first pointed out and exemplified the true method of elucidating ancient authors, by combining with verbal criticism, the lights of antiquity and general erudition. The literary reputation of Calderinus procured him many rivals during his life-time, as George Merula, Aurispa, Aug. Sabinus, Nic. Perottus, Trapezuntius, &c. and it is certain that Politian draws his character with much more blame than praise. Of his talents, indeed, his application and skill in Latin, Politian speaks in handsome terms, and acknowledges that his proficiency in Greek was not inconsiderable; but adds, that he was so vain of his own talents, and so tenacious of any opinion he had once adopted, as to adhere to it in open defiance of conviction and truth. The style of his compositions is haughty, contemptuous, and overbearing; he cavils on every trifling pretext, and attacks all without discrimination. These were propensities which involved him in numberless disputes with the learned of the day. Yet while he was the object of undisguised hatred to persons of this description, such was his authority in letters, that even in his youth he carried away the palm of celebrity from all the Roman professors. Politian adds more to the same purpose, which may be seen in our authority; on the other hand, the learned world are under unquestionable obligations to Calderinus, and probably, had he lived longer, he would have corrected that vivacity of passion which involved him so often with his contemporaries. Among his works, is an ample Commentary on Martial, Venice, 1474, fol.; another on Juvenal, ibid. 1475, fol. The edition of Virgil of 1492, has some notes of his; and he commented on Ovid's Metamorphoses, Persius, and Catullus. His notes "In Ibin" were published at Venice, 1485, and on the "Sylvæ" of Statius, Brixiæ, 1476, with a dissertation on the letter of Sappho, and another on the most difficult passages of Propertius, addressed to Francis of Arragon, son of Ferdinand, king of Naples.[1]

[1] Gen. Dict.—Greswell's Politian.—Paul Jovius in Elogiis.—Saxii Onomast.

CALDERONI DE LA BARCA (DON PEDRO), a celebrated Spanish dramatic poet, was chevalier of the order of St. James, and at first distinguished himself as a soldier. This profession he quitted, and became an ecclesiastic, and was made priest and canon of Toledo. There are several dramatical pieces by him in 9 vols. 4to, Madrid, 1689; not to mention several others that have not been printed. The imagination of Calderoni, however, was too fertile to allow him to be regular and correct. The rules of the drama are violated in almost all his works. We perceive in his tragedies the irregularity of Shakspeare, his elevation and his degradation, flashes of genius as strong, comic turns as much out of place, an inflation no less capricious, and the same bustle of action and incident. Some of his pieces are still performed on the Spanish stage, and some have been translated into French. This poet flourished about the year 1640.[1]

CALDERWOOD (DAVID), a famous divine of the church of Scotland, and a distinguished writer in behalf of the presbyterians, was descended of a good family in that kingdom, and born in 1575. Being early designed for the ministry, he applied with great diligence to the study of the scriptures in their original tongues, the works of the fathers, the councils, and the best writers of church history. He was settled, about 1604, at Crailing, not far from Jedburgh, in the south of Scotland. James VI. of that country, and the first of Great Britain, being desirous of bringing the church of Scotland to a near conformity with that of England, laboured earnestly to restore the episcopal authority, and enlarge the powers of the bishops in that kingdom; but this design was very warmly opposed by many of the ministers, and particularly by David Calderwood, who, when James Law, bishop of Orkney, came to visit the presbyteries of the Merse and Teviotdale, declined his jurisdiction, by a paper under his hand, dated May 5, 1608. The king, however, having its success much at heart, sent the earl of Dunbar, then high-treasurer of Scotland, Dr. Abbot, afterwards archbishop of Canterbury, and two other divines, into that kingdom, with instructions to employ every method to persuade both the clergy and the laity, of his majesty's sincere desire to promote the good of the church, and of his zeal for the

[1] Dict. Hist.—Moreri.—Antonio Bibl. Hisp.

Protestant religion, in which they succeeded. Calderwood, however, did not assist at the general assembly held at Glasgow, June 8, 1610, in which lord Dunbar presided as commissioner; and it appears from his writings, that he looked upon every thing transacted in it as null and void. Exceptions were also taken by him and his party, against a great part of the proceedings of another general assembly, held with much solemnity at Aberdeen, Aug. 13, 1616. In May following, king James went to Scotland, and in June held a parliament at Edinburgh; at the same time the clergy met in one of the churches, to hear and advise with the bishops; which kind of assembly, it seems, was contrived in imitation of the English convocation. Mr. Calderwood was present at it, but declared publicly that he did not take any such meetings to resemble a convocation; and being opposed by Dr. Whitford and Dr. Hamilton, who were friends to the bishops, he took his leave of them in these words: "It is absurd to see men sitting in silks and satins, and to cry poverty in the kirk, when purity is departing." The parliament proceeded mean while in the dispatch of business; and Calderwood, with several other ministers, being informed that a bill was depending to empower the king, with advice of the archbishops, bishops, and such a number of the ministry as his majesty should think proper, to consider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that such conclusions should have the strength and power of ecclesiastical laws: against this they protested for four reasons: 1. Because their church was so perfect, that, instead of needing reformation, it might be a pattern to others. 2. General assemblies, as now established by law, and which ought always to continue, might by this means be overthrown. 3. Because it might be a means of creating schism, and disturb the tranquillity of the church. 4. Because they had received assurances, that no attempts should be made to bring them to a conformity with the church of England. They desired, therefore, that for these and other reasons, all thoughts of passing any such law may be laid aside; but in case this be not done, they protest, for themselves and their brethren who shall adhere to them, that they can yield no obedience to this law when it shall be enacted, because it is destructive of the liberty of the church; and therefore shall submit to such penalties, and think them-

selves obliged to undergo such punishments, as may be inflicted for disobeying that law. This protest was signed by Archibald Simpson, on behalf of the members, who subscribed another separate roll, which he kept for his justification. It was delivered to Peter Hewet, who had a seat in parliament, in order to be presented; and another copy remained in Simpson's hands, to be presented in case of any accident happening to the other. The affair making a great noise, Dr. Spotswood, archbishop of St. Andrew's, asked a sight of the protest from Hewet, one day at court; and, upon some dispute between them, it was torn. The other copy was actually presented by Simpson to the clerk register, who refused to read it before the states in parliament. However, the protest, though not read, had its effect; for although the bill before-mentioned, or, as the Scottish phrase is, the article, had the consent of parliament, yet the king thought fit to cause it to be laid aside; and not long after called a general assembly at St. Andrew's. Soon after, the parliament was dissolved, and Simpson was summoned before the high commission court, where the roll of names which he had kept for his justification, was demanded from him; and upon his declaring that he had given it to Harrison, who had since delivered it to Calderwood, he was sent prisoner to the castle of Edinburgh; and Calderwood was summoned to appear before the high commission court at St. Andrew's, on the 8th of July following, to exhibit the said protest, and to answer for his mutinous and seditious behaviour.

July 12, the king came to that city in person, and soon after Hewet and Simpson were deprived and imprisoned. After this, Calderwood was called upon, and refusing to comply with what the king in person required of him, James, after haranguing at some length on his disobedience, committed him to prison; and afterwards the privy-council, according to the power exercised by them at that time, directed him to banish himself out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving security for this purpose, he was discharged out of prison, and suffered to return to his parish, but forbid to preach. Having applied to the king for a prorogation of his sentence without success, because he would neither acknowledge his offence, nor promise conformity for the future, he retired to Holland in 1619, where his publications were securely mul-

tiplied, and diffused through Scotland, particularly one entitled "The Perth Assembly," which was condemned by the council. In 1623 he published his celebrated treatise entitled "Altare Damascenum, seu ecclesiæ Anglicanæ politia, ecclesiæ Scoticanæ obtrusa à formalista quodam delineata, illustrata, et examinata." The writer of the preface prefixed to Calderwood's "True history of the church of Scotland" tells us, that "the author of this very learned and celebrated treatise (which is an answer to Linwood's 'Description of the Policy of the church of England') doth irrefragably and unanswerably demonstrate the iniquity of designing and endeavouring to model and conform the divinely simple worship, discipline, and government of the church of Scotland to the pattern of the pompously prelatic and ceremonious church of England; under some conviction whereof it seems king James himself was, though implacably displeased with it, when, being after the reading of it somewhat pensive, and being asked the reason by an English prelate standing by and observing it, he told him he had seen and read such a book; whereupon the prelate telling his majesty not to suffer that to trouble him, for they would answer it; he replied, not without some passion, 'What would you answer, man? There is nothing here but scripture, reason, and the fathers'." This work was in fact an enlargement, in Latin, of one which he wrote in English, and published in 1621, under the title of "The Altar of Damascus," and which is uncommonly rare. It concludes with noticing a rumour spread by bishop Spotswood, that Mr. Calderwood had turned Brownist, which rumour it denies in strong language, and with the following intemperate and unbecoming threat: "If either Spotswood, or his supposed author, persist in their calumny after this declaration, I shall try if there be any blood in their foreheads." Calderwood having in 1624 been afflicted with a long fit of sickness, and nothing having been heard of him for some time, one Patrick Scot (as Calderwood himself informs us), took it for granted that he was dead; and thereupon wrote a recantation in his name, as if before his decease he had changed his sentiments. This imposture being detected, Scot went over to Holland, and staid three weeks at Amsterdam, where he made diligent search for the author of "Altare Damascenum," with a design, as Calderwood believed, to have dispatched him: but Calderwood had privately returned

into his own country, where he remained for several years. Scot gave out that the king furnished him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Calderwood collected all the memorials relating to the ecclesiastical affairs of Scotland, from the beginning of the reformation there, down to the death of king James; which collection is still preserved; that which was published under the title of "The true History of Scotland," 1680, fol.; being only an extract from it. He probably returned to Scotland about 1636, and in 1643 we find him one of those who were appointed to draw up the form of the "Directory for the public worship of God" by the General Assembly; and when the English army lay at Lothian, in 1651, he went to Jedburgh, where, we are told, he sickened and died in a good old age, but the date is not given.

It may be necessary to say somewhat more of his manuscript history, which is contained in six large folio volumes, in the Glasgow library*. In the first volume, immediately after the title-page, there is the following note.—"This work, comprehended in —— pages, is collected out of Mr. Knox's History, and his Memorials gathered for the continuation of his History, out of Mr. James Melvil's Observations, Mr. John Davidson his Diary, the Acts of the General Assemblies, and Acts of Parliament, and out of several Proclamations, and Scrolls of diverse; and comprehendeth an History from the beginning of the reign of king James V. to the death of king James VI. but is contracted and digested in a better order, in a work of three volumes, bound in parchment, and is comprehended in 2013 pages. Out of which work contracted, is extracted another, in lesser bounds, but wanting nothing in substance, and comprehended in —— pages, which the author desireth only to be communicated to others, and this with the other, contracted into three volumes, to serve only for the defence of the third, and preservation of the History, in case it be lost." The first of the six volumes gives a

* There are three other transcripts of it, one in the Advocates library at Edinburgh; another in the possession of general Calderwood Durham of Largo, the representative of Mr. Calderwood, and of Mr. James Durham, formerly minister of Glasgow; and the third belongs to the General Assembly of the church of Scotland, to whom it was presented by Mr. Wodrow, a more recent ecclesiastical historian of Scotland.

large introduction, in which the author undertakes to inform us of the time when, and the persons by whom the island of Great Britain was first inhabited; and afterwards brings down the Scottish Civil History as well as the Ecclesiastical, from the first planting of Christianity to the end of James the Fourth's reign. After his account of the affairs of the state and the church, we have a view of all the most considerable wars and battles (domestic and foreign) wherein the people of Scotland have been engaged before the said period, as also of the ancient honorary titles, and their institution. On this last head he quotes an old manuscript, sent from Icolmkill to Mr. George Buchanan, which testifies that a parliament was held at Forfar, in the year 1061, wherein surnames are appointed to be taken, and several earls, barons, lords, and knights, were created. After this general preface he begins his proper work, The History of the Scottish Reformation. And in this volume advances as far as the marriage of queen Mary with the lord Darnley, in 1565. In his story of Mr. Patrick Hamilton, the protomartyr in this cause, he gives a copy of the sentence pronounced against him, together with a congratulatory letter from the doctors at Louvain to the archbishop of St. Andrew's, on the occasion of his death. Amongst those learned men, who upon the first persecution fled into Germany, he reckons Mr. George Buchanan. In his large account of the disputes and sufferings of the reformers, under the administration of cardinal Beaton and the queen regent, we have the particulars of the contentions at Frankfurt, which are mostly taken out of a book entitled "A brief discovery of the Troubles of Mr. John Knox, for opposing the English Service Book, in 1554." After which we have Knox's Appeal from the sentence of the clergy, to the nobility, estates, and community of Scotland, with a great many letters from the nobility to the queen-regent and him, on the subject of religion. All this part of the history, which in the printed book makes no more than thirteen pages, ends at page 571; from whence (to the end of the book at page 902) there is a good collection of curious letters, remonstrances, &c. which are not in the prints, either of Knox or Calderwood. The second volume contains the history from 1565 to the arraignment of the earl of Moreton for treason, in December 1580, and contains 614 pages, wherein are many valuable discoveries

relating to the practices of David Rizzio, the king's murder, Bothwell's marriage and flight, &c. and a more perfect narrative of the proceedings in the general assemblies, than the printed history will afford us. The third volume comprehends the entire history of both church and state, from the beginning of January 1581 to July 1586, when queen Mary's letter to Babington was intercepted. Under the year 1584, there is a severe character of Mr. Patrick Adamson, archbishop of St. Andrew's; which, in the conclusion, refers us for a farther account of him to a poem made by one Robert Semple, and entitled "The Legend of the Limmer's Life." Here is also "An account of the State and Church of Scotland to the Church of Geneva," which was written by Andrew Melvil, in answer to the misrepresentations of the Scottish discipline scattered in foreign countries, by the said archbishop Adamson. The fourth gives the like mixed history of affairs, from July 1586 to the beginning of 1596. Here we have a full collection of papers relating to the trial, condemnation, and execution, of the unfortunate queen Mary, with abundance of others, touching the most remarkable transactions of this Decennium. In 1587 there is a large account of the coming of the sieur du Bartas into Scotland; of his being carried by king James to the university of St. Andrew's, his hearing of the lectures of Mr. A. Melvil there, and the great opinion he had of the abilities of that professor, &c. In 1590 there are some smart reflections on Dr. Bancroft's sermon at Paul's Cross, censuring the proceedings of J. Knox, and others of the northern reformers, with the assembly's letter to queen Elizabeth about that sermon. The fifth volume reaches from the beginning of January 1596, to the same month in 1607. After the accounts of the proceedings of the assembly in 1596, the author subjoins this pathetic epiphonema: "Here end all the sincere assemblies general of the kirk of Scotland, enjoying the liberty of the gospel under the free government of Christ." The new and constant Platt of Planting all the Kirks of Scotland (written by Mr. David Lindsay, one of the Octavians) is here inserted at large, as it was presented to the king and states in the said year 1596. The history of the conspiracy of the Gowries, and the manner of its discovery, is likewise here recorded at length, in the same order, wherein the king commanded it to be published. The new form of nomination to bishoprics, the protestation in parliament

against the restitution of episcopacy, and the reasons offered against it by others, are the remaining matters of consideration in this book. The sixth concludes with the death of king James VI.

Besides what we have already mentioned, Calderwood was the author of many other works relating to the church discipline of Scotland, which are now of rare occurrence, and prized only by collectors. These were printed in Holland, but imported into Scotland, notwithstanding the most severe prohibitions.[1]

CALDWALL (RICHARD), or Chaldwell, an English physician, was born in Staffordshire about 1513, and was admitted into Brazen-nose college in Oxford, of which he was in due season elected fellow. In 1539 he took his degree of M. A. and became one of the senior students of Christ Church in 1547, which was a little after its last foundation by king Henry VIII. Afterwards he studied physic and took the degrees in that faculty, and became so highly esteemed for his learning and skill, that he was examined, approved, admitted into, and elected censor of, the college of physicians at London in the same day. Six weeks after, he was chosen one of the elects of the said college, and in 1570 made president of it. Wood tells us, that he wrote several pieces upon subjects relating to his profession; but does not say what they were. He mentions a book written by Horatio Moro, a Florentine physician, and called "The Tables of Surgery, briefly comprehending the whole art and practice thereof;" which Caldwall translated into English, and published at London in 1585. We learn from Camden, that Caldwall founded a chirurgical lecture in the college of physicians, and endowed it with a handsome salary. He died in 1585, and was buried at the church of St. Bennet near Paul's wharf.[2]

CALDWELL (ANDREW), a literary gentleman of Ireland, was the son of Charles Caldwell, esq. an eminent solicitor, and was born in Dublin, 1732. He received part of his education in one of the universities in Scotland, from whence he removed to London; and after a residence of about five years at the Temple, returned to Dublin, where he was admitted to the bar in 1760; but his father being possessed of a good estate, fully adequate to his son's wishes,

[1] Biog. Brit.—Biog. Scoticana.—Baillie's Letters and Journals.—Laing's History of Scotland.—Brewster's Edinburgh Encyclopædia.

[2] Ath. Ox. vol. I.—Gen. Dict.

he never paid much attention to the profession of the law, and for several years before his death had entirely quitted it. His studious disposition, and taste for the fine arts, always afforded him sufficient employment, and he was a liberal patron of those who excelled in any of the various branches of art. He had studied architecture with particular attention; and about the year 1770, published, anonymously, some very judicious "Observations on the public buildings of Dublin," and on some edifices, which at that time were about to be erected in that city at the expence of the state. The only other known production of his pen that has been published, is a very curious "Account of the extraordinary escape of James Stewart, esq. (commonly called ATHENIAN Stewart) from being put to death by some Turks, in whose company he happened to be travelling;" the substance of which had been communicated to Mr. Caldwell by the late Dr. Percy, bishop of Dromore, as related to his lordship by Stewart himself. Of this narrative, of which only a small number was printed at London in 1804, for the use of the author's friends, it is believed not more than a dozen copies were distributed in this country. Mr. Caldwell's love of literature naturally led him to collect an ample library, which was particularly rich in natural history. His manners were gentle and pleasing, and his benevolence, various knowledge, and cultivated taste, endeared him to a very numerous circle of friends. He died at the house of his nephew, major-general Cockburn, near Bray in the county of Wicklow, July 2, 1808, in the seventy-sixth year of his age.[1]

CALENTIUS, or CALENZIO (ELISIUS), a modern Latin poet of the fifteenth century, was a native of Naples, and became preceptor to Frederic, the son of Ferdinand I. king of Naples, whom he endeavoured to inspire with the love of those virtues and principles of justice which would dignify his high station. He did not approve of condemning malefactors to death. According to him, "thieves should be obliged to restore what they had stolen, after being beaten for the theft; homicides should be made slaves; and other criminals be sent to the mines and the gallies." He had also studied and practised agriculture and horticulture with great success. Having come to France, he was a witness of the war between Charles the hardy, duke of Burgundy, and the Swiss, the history of

[1] Gent. Mag. 1808.

which he was requested to write, but declined it, as he thought it did not become him to speak ill of princes, or to tell what was not true. It appears by his letters that he married young, was extremely fond of his wife, and had many children. Yet he was accused of illicit amours, which it is said kept him poor. He is supposed to have died about 1503. There have been three editions of his works, two at Rome, one in 1503, fol. "Opuscula Elisii Calentii, poetæ clarissimi;" and a third at Basil, 1554. They consist of elegies, epigrams, epistles; the battle of the frogs, imitated from Homer; satires, fables, &c. &c. His poem of the battle between the rats and the frogs, from Homer, was reprinted in 1738 at Rouen, in a collection, 12mo, of select fables of la Fontaine put into Latin verse, published by the abbé Saas. Calentius composed this poem at eighteen years of age, and finished it in seven days.[1]

CALEPIN, or CALEPINUS (AMBROSE), a lexicographer of considerable fame, was a native of Calepio near Bergamo in Italy, from which he took his name, and lived in the fifteenth and beginning of the sixteenth century. He took the habit of the Augustine order, and was much esteemed for learning and personal character. His "Lexicon," on which he had laboured for many years, appeared first in 1503. He died in 1510, deprived of his sight through old age, but had employed his latter days in reviewing and correcting his work. It appears to have had the fate of Moreri's Dictionary, to have fallen into the hands of editors who by repeated corrections and enlargements, rendered it a publication of some consequence. The editors of Stephanus' Thesaurus concur, with Erasmus, Ludovicus Vives, Borrichius, and others, in speaking with great contempt of Calepin, and, perhaps, with more than he deserves. Jacobus Philippius only, of that age, speaks respectfully of Calepin. The Lexicon, however, has gone through fifteen editions, with successive improvements, the best of which are that of Chifflet, Lyons, 1681, 2 vols. fol. and that of Facciolati, Padua, 1758, also in 2 vols. fol. Christopher Wase's Latin Dictionary, the second edition of which was published at Oxford in 1675, is a very judicious compendium of Calepin.[2]

[1] Moreri.—Dict. Hist.

[2] Moreri.—Fabr. Bibl. Med. et Inf. Ætat.—Stephen's Thesaurus.—Baillet Jugemens des Savans.—Saxii Onomast.

CALETTI (JOSEPH), called IL CREMONESE, an eminent artist of Ferrara, where he was born about 1600, studied and imitated, beyond all others, the tones of Titian, and carried the illusion to such a degree, that his half-figures, bacchanals, and small histories, entered the best galleries of Rome and Bologna as originals: nor is he easily discovered by the best eye or taste, but from the admission of some more modern conceit, or carelessness of execution. That he possessed talents superior to what mere mimickry can confer, is evident from his St. Mark, in the church of S. Benedetto at Ferrara, a majestic, correct, expressive figure, girt by a profusion of volumes, whose picturesque arrangement and truth of touch procured him the name of the Book-Painter (Pittor da' Libri). Immediately after the execution of this work, some say that he disappeared, and was heard of no more: whilst others, with less probability of conjecture, extend the date of his death to 1660.[1]

CALFHILL, or CALFILL (JAMES), a learned divine of the sixteenth century, otherwise named Calfield, Cawfield, Chalfhill, or Calfed, was born in Shropshire, in 1530. Strype, however, says he was a Scotchman, and cousin to Toby Mathew, afterwards archbishop of York. He received his education at Eton school, and from thence was sent, in 1545, to King's college in Cambridge, from which he was removed, with many other Cambridge men, in 1548, to Christ Church in Oxford, newly founded by king Henry VIII. Here he shewed himself to be a person of quick wit and great capacity; being an excellent poet and author of a tragedy, with other theatrical performances. In 1549, he took his degree of bachelor of arts; and that of master in 1552, being junior of the act celebrated in St. Mary's church, July 18. He was made, in 1560, canon of the second canonry in Christ Church cathedral, Oxon; and, on the 12th of December 1561, took the degree of bachelor of divinity. In 1562 he was proctor for the clergy of London and the chapter of Oxford in the convocation that made the XXXIX Articles: and on the 16th of May, the same year, was admitted to the rectory of St. Andrew Wardrobe, London. The 4th of October following, he was presented by the crown to the prebend of St. Pancras, in the cathedral church of St. Paul; and May 4, 1565, was collated by Matthew Parker, archbishop of Canterbury, to

[1] Pilkington.

the rectory of Bocking, in Essex; and on July 16th following, to the archdeaconry of Colchester in Essex, by Edmund Grindal, bishop of London. The same year, December 17th, he took the degree of doctor in divinity. In 1568, he preached two sermons in Bristol cathedral, on purpose to confute Dr. Cheney, who held that see in commendam, and who had spoken disrespectfully of certain opinions of Luther and Calvin. In 1569 he made application to secretary Cecil, chancellor of the university of Cambridge, for the provostship of king's college, but Dr. Goad's interest prevailed. Upon the translation of Dr. Edwin Sandys from the bishopric of Worcester to that of London in 1570, Dr. Calfhill was nominated by queen Elizabeth to succeed him; but before his consecration he died, about the beginning of August (having a little before resigned his canonry of Christ Church, and rectory of St. Andrew Wardrobe), and was buried in the chancel of Bocking church. His works were, 1. "Querela Oxoniensis Academiæ ad Cantabrigiam," Lond. 1552, 4to, a Latin poem on the death of Henry and Charles Brandon, sons of Charles duke of Suffolk, who died of the sweating-sickness in the bishop of Lincoln's house at Bugden, July 14, 1551. 2. "Historia de exhumatione Catherinæ nuper uxoris Pet. Martyris;" or, The History of the digging up the body of Catherine late wife of Peter Martyr, Lond. 1562, 8vo. The remains of this lady had been deposited in the cathedral of Christ Church, near to the relics of St. Frideswide, and in queen Mary's reign were dug up and buried in the dunghill near the stables belonging to the dean; but on the accession of queen Elizabeth, an order was given to replace them with suitable solemnity. This order our author partly executed, and the remains of Martyr's wife were on this occasion purposely mixed with those of St. Frideswide, that the superstitious worshippers of the latter might never be able to distinguish or separate them. 3. Answer to John Martiall's "Treatise of the Cross, gathered out of the Scriptures, Councils, and ancient Fathers of the primitive Church," Lond. 1565, 4to. 4. "Progne," a tragedy, in Latin; which probably was never printed. It was acted before queen Elizabeth at Oxford in 1566, in Christ Church hall; but, says Wood, "it did not take half so well as the much admired play of Palæmon and Arcyte," written by Edwards. 5. "Poemata varia." As to his character, we are informed, that he was in his

younger days a noted poet and comedian; and in his elder, an exact disputant, and had an excellent faculty in speaking and preaching. One who had heard him preach, gives this account of him: "His excellent tongue, and rhetorical tale, filled with good and wholesome doctrine, so ravished the minds of the hearers, that they were all in admiration of his eloquence." One John Calfhill, chaplain to Dr. Matthew, archbishop of York, a prebendary of Durham, &c. who died in 1619, was probably son to our author.[1]

CALIGNON (SOFFREY DE), a native of Saint Jean, near Voiron in Dauphiny, was secretary to M. de Lesdiguieres, and minister of the reformed religion, afterwards chancellor of Navarre. Henry IV. had a particular esteem for him, and employed him in affairs of the highest importance. Calignon and Thuanus together drew up the edict of Nantes. He died September 1606, at Paris, aged fifty-six, much lamented. He was a man of great learning, and well skilled in the management of affairs. A satire written by him, entitled "Le Mépris des Dames," has been preserved to us by du Verdier Vauprivas. "L' Histoire des choses plus remarquables advenues en France en Années 1587, 1588, et 1589, par S. C." printed 1590, 8vo, is also attributed to him, and contains much information of importance to the protestant cause. His life has been written by Gui Allard, with that of the baron des Adrets, and Dupuy Monbrun, Grenoble, 1675, 12mo.[2]

CALIXTUS (GEORGE), an eminent Lutheran divine, was born at Medelbui, in Holstein, Dec. 14, 1586. His father, who was also a minister, intended him for the same profession, and sent him to study at Helmstadt, Jena, and Giessen, and most of the protestant schools of Germany. He travelled also with Matthias Overbeck, a rich Lutheran, who resided in Holland, and conceiving a high opinion of Calixtus, became his liberal patron, as he had been to Herman Conringius and many others. After travelling also in France and England, Calixtus returned to Germany, and was appointed professor of theology at Helmstadt in 1614, and there he died, March 18, 1656, after a long theological warfare, both with his brethren and the Roman catholics, excited by his endeavours to effect a comprehension

[1] Ath. Ox. vol. I.—Wood's Hist. and Antiq. of Oxford.—Hutchinson's Hist. of Durham, vol. II. p. 187. [2] Moreri.—Dict. Hist.

between the Roman and the Lutheran and Calvinist churches. According to Mosheim, Calixtus was the first person that reduced theology into a regular system, and gave it a truly scientific and philosophical form. As he had imbibed the spirit of the Aristotelian school, he arranged the substance of Christianity according to the method of the Stagirite; and divided the whole science of divinity into three parts, viz. the end, the subject, and the means. He was also the first who separated the objects of faith from the duties of morality, and exhibited the latter under the form of an independent science. These innovations rendered him the object of much censure and opposition. In his attempt to reunite the several bodies of Christians, and to comprehend the different churches in one profession of religion, he was a principal promoter of that system which was called syncretism. The controversy which was thus occasioned, subsisted long after his death; and though he seemed, in his efforts for comprehension, to give advantage to the Romish church, no one attacked its tyranny and corruption with greater vigour. Mosheim has entered largely into his system and the consequence of it, but it appears to us to be in some parts inconsistent; and experience has shewn that all plans of comprehension are impracticable, without such sacrifices as the respective parties either cannot or will not make. His writings, which are extremely numerous, on various subjects of controversy, are enumerated by Freher, but without the necessary appendages of size, dates, &c.[1]

CALLE, or CALLET (JOHN FRANCIS), a French mathematician, was born on the 25th of October 1744, at Versailles, where he received a good education, and acquired an early taste for the mathematics. In 1768 he came to Paris, where he had an opportunity of being more thoroughly instructed. In 1774 he formed some distinguished pupils for the school of engineers, where the examinations were strict, and admission difficult to be obtained. In 1779 he gained the prize proposed by the society of arts at Geneva, for escapements. In 1783 he completed his edition of "Gardiner's Tables of Logarithms," which were exceedingly convenient, of great utility, and very correct; and which possessed advantages above all the others. In 1788 he was appointed professor of hydrography at Vannes, afterwards at Dunkirk; and in 1792 he

[1] Moreri.—Mosheim's History.—Freheri Theatrum.—Saxii Onomasticon.

returned to Paris, and was for a few years professor *des ingenieurs geographes* at the depôt of war. This place having been suppressed, he continued to teach in Paris, where he was always considered as one of the best mathematical masters to whom pupils could apply. In 1795 he published the new stereotype edition of the "Tables of Logarithms," considerably enlarged with logarithmic tables of the sines, according to the new decimal division of the circle. These are the first which ever appeared. Towards the end of 1797 he presented to the National Institute the plan of a new telegraph and a telegraphic language, accompanied with a dictionary of 12,000 French words adapted to it by a combination worthy of so able a mathematician. These labours had injured his health, and he had been a long time asthmatic, but, notwithstanding his condition, he published that year an excellent memoir on finding the longitude at sea, under the modest title of "A Supplement to the Trigonometry and Navigation of Bezout." He died on the 14th of November, 1798, leaving behind him a daughter, born at Vannes in 1793. According to a tradition in the family, he was descended from Descartes.[1]

CALLIERGUS (ZACHARIAS), a native of Crete, became a very eminent Greek printer about the end of the fifteenth century, which business he carried on first at Venice, and afterwards at Rome. He had a principal concern in the compilation as well as printing of the "Etymologicum magnum," printed at Venice in 1499, and printed in the same year Simplicius's Commentary on Aristotle's categories. His edition of Pindar, with Greek scholia collected by himself, appeared at Rome in 1515, 4to, and was the first Greek book printed in that city. He also printed, which is thought to be the second Greek book executed at Rome, an edition of Theocritus, 1516, 8vo. Reiske considers it among the most accurate and complete of the early editions of Theocritus, and it was the first with the scholia. It is now both scarce and dear. An edition of Phavorinus's Lexicon was also published by Calliergus, at Rome, 1523. Of the personal history of this learned and ingenious printer we have no account. Erasmus calls him "juvenis eximie doctus," and Gyraldus speaks of him as having been of a family of some rank.[2]

[1] Leland's History of Astronomy for 1798.—Rees's Cyclopædia.—Dict. Hist.

[2] Hodius de Græcis illustribus.—Fabric. Bibl. Græc.—Dibdin's Classics.—Saxii Onomast.

CALLIMACHUS, an ancient Greek poet, was born at Cyrene, a town in Africa, and flourished under the Ptolemies Philadelphus and Euergetes; Berenice, queen of the latter, having consecrated her locks in the temple of Venus, and a flattering astronomer having translated them from thence into a constellation in the heavens, gave occasion to the fine elegy of this poet, which we have now only in the Latin of Catullus. He may be placed, therefore, about 280 B. C. His common name Battiades has made the grammarians usually assign one Battus for his father; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whose line, as Strabo assures us, he declared himself to be descended. But whoever was his father, the poet has paid all his duties and obligations to him in a most delicate epitaph, which we find in the Anthologia; and which shews that Martial had good reason to assign him, as he has done, the crown among the Grecian writers of the epigram. He was educated under Hermocrates, the grammarian; and before he was recommended to the favour of the kings of Egypt, he taught a school at Alexandria; and had the honour of educating Apollonius, the author of the Argonautics. But Apollonius making an ungrateful return to his master for the pains he had taken with him, Callimachus was provoked to revenge himself in an invective poem, called Ibis; which, it is known, furnished Ovid with a pattern and title for a satire of the same nature. Suidas relates, that Callimachus wrote above 800 pieces; of which we have now remaining only a few hymns and epigrams. Quintilian is very justifiable in having asserted, that Callimachus was the first of all the elegiac poets. He has the credit of having first spoken the proverbial saying, "a great book is a great evil," which critics have been fonder of repeating than authors.

We know no more of the time of this poet's death than we do of that of his birth; but it was probably in the reign of Ptolemy Euergetes: for Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office was buried in Callimachus's grave.

The best editions of Callimachus are those of Grævius, Utrecht, 1697, 2 vols. 8vo; Bentley, London, 1741, 8vo; Ernest, Leyden, 1761, 2 vols. 8vo, &c. The English reader has been in some measure made acquainted with Calli-

machus in the translation of the unfortunate Dr. Dodd, and more recently (1793) in that of Dr. H. W. Tytler.[1]

CALLISTHENES, a Greek philosopher and historian, was a native of Olinthus, and the disciple and relation of Aristotle, by whose advice he accompanied Alexander in his expeditions. Aristotle gave him to his scholar, that he might moderate the fury of his passions; but Callisthenes was too deficient in the arts of a courtier to render truth sufficiently palatable to the prince. His animadversions on him were probably conveyed in repulsive language, and he is said to have placed his writings far above the conquests of the king of Macedon, who ought, said he, "to look for immortality more from his books than from the madness of being the son of Jupiter." He thus coarsely expostulated with Alexander on the absurdity of his expecting divine honours, and he became insupportable to the youthful hero. Callisthenes being accused, in the year 328 before the Christian æra, of conspiring against the life of Alexander, the prince eagerly seized that opportunity for getting rid of his censor. "This conqueror (says the historian Justin), irritated against the philosopher Callisthenes for boldly disapproving his resolution to make himself adored after the manner of the kings of Persia, pretended to believe that he had engaged in a conspiracy against him; and made use of this pretext for cruelly causing his lips, his nose, and his ears to be cut off. In this mutilated condition he had him drawn in his retinue, shut up with a dog in an iron cage, to make him an object of horror and affright to his army. Lysimachus, a disciple of this virtuous man, moved at beholding him languish in a misery he had brought on himself only by a laudable frankness, procured him poison, which at once delivered him from his exquisite torments and such unmerited indignity. Alexander, being informed of it, was so transported with rage, that he caused Lysimachus to be exposed to the fury of a hungry lion. The brave man, on seeing the beast approach to devour him, folded his cloak round his arm, plunged it down his throat, and, tearing out his tongue, stretched him dead upon the spot. An exploit so courageous struck the king with an admiration that disarmed his wrath, and made Lysimachus more dear to him than ever."

[1] Fabric. Bibl. Græc.—Vossius de Poet. Græc.—Saxii Onomast.—Dibdin and Clarke.

There are, however, other accounts of his death, but all of them sufficiently shocking. It is reported that Alexander caused these words to be engraved on the tomb of Callisthenes: "ODI SOPHISTAM QUI SIBI NON SAPIT." In the seventh volume of Memoirs of the academy of belles lettres of Paris may be seen some curious researches on the life and writings of this philosopher by the abbé Sevin. The philosophers that succeeded Callisthenes thought it their duty (says M. Hardion) to avenge their brother by launching out into furious declamations against the memory of Alexander, whose criminality, according to Seneca, was never to be effaced, because he was the murderer of Callisthenes.

The "Life of Alexander," said to have been written by Callisthenes, often referred to by the ancients, has been long since lost; but a Greek life of Alexander, under the adopted name of Callisthenes, at present exists, and is no uncommon manuscript in good libraries. There is one copy in the Bodleian, and another in the royal library at Paris. It was written in Greek, being a translation from the Persic by Simeon Seth, styled magister and protovestiary or wardrobe-keeper of the palace of Antiochus at Constantinople, about the year 1070, under the emperor Michael Ducas. It was most probably soon after translated from the Greek into the Latin, and at length from thence into French, Italian, and German. But it is unnecessary to say more of a work which does not belong to our Callisthenes. He is said to have written other works, as "A History of Greece," a "History of the Trojan war," &c. but no traces of them are now to be found.[1]

CALLISTUS. See ANDRONICUS and NICEPHORUS.

CALLOT (JAMES), a famous engraver, son of John Callot, herald of arms in Lorrain, was descended from an ancient and noble family, and born at Nancy in 1593. He cherished almost from his infancy a taste and spirit for the belles lettres, as well as for the fine arts. When he was only twelve years old he set off for Rome, without the knowledge of his parents, in order to see the many curiosities there he had heard so much talk of; but his money failing, he joined himself to a party of Bohemians, who were going into Italy, and went with them to Florence.

[1] Moreri.—Vossius.—Arrian.—Justin.

There he was taken under the protection of an officer of the great duke, who placed him to learn designing under Remigio Canta Gallina, a skilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and sent immediately home to his parents. When he was about 14 years of age he left home again, and directed his course towards Rome; but being discovered by his elder brother, who was at Turin about business, he was brought back a second time to Nancy. His passion, however, for seeing Rome being still ardent and irresistible, his father at length gave him leave to go in the train of a gentleman whom the duke of Lorrain sent to the pope.

When he arrived at Rome, he learned to design and engrave first with Giulio Parigii, and afterwards with Philip Thomassin of Troyes in Champagne, who had settled in that city; but this latter having a beautiful wife, who paid some marked attentions to Callot, a disagreement took place, and our young artist removed to Florence, where the great duke employed him with several other excellent workmen. Callot at that time began to design in miniature, and had so happy a genius for it, that he became incomparable in that way. He quitted his graver, and used aquafortis, because this was both the quickest way of working, and gave more strength and spirit to the performance. After the great duke's death, he began to think of returning to his own country; and about that time, prince Charles, coming through Florence, and being uncommonly struck with some of his curious pieces, persuaded Callot to go along with him to Lorrain, and promised him a good salary from his father-in-law Henry, the reigning duke. Callot attended him, and had a considerable pension settled upon him; and, being in his 32d year, he took a wife, who was a woman of family. His reputation was now spread all over Europe, and the infanta of Spain sent for him to Brussels, when the marquis of Spinola was laying siege to Breda, that he might first draw, and afterwards engrave, as he did, the siege of that town. He went to France in 1628, when Louis XIII. made him design and engrave the siege of Rochelle and the isle of Rhé. After he had been amply recompensed by that monarch, he returned to Nancy; where he continued to follow the business of engraving so assiduously, that he is said to have left 1500 pieces of his own; an incredible number for so

short a life as his! When the duke of Orleans, Gaston of France, withdrew into Lorrain, he made him engrave several silver stamps, and went to his house two hours every day to learn to draw. In 1631, when the king of France had reduced Nancy, he sent for Callot to engrave that new conquest, as he had done Rochelle; but Callot begged to be excused, because that being a Lorrainer he could not do any thing so much against the honour of his prince and country. The king was not displeased at his answer, but said, "The duke of Lorrain was very happy in having such faithful and affectionate subjects." Some of the courtiers insinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmness, "That he would sooner disable his right hand than be obliged to do any thing against his honour." The king then, instead of forcing him, endeavoured to draw him into France, by offering to settle upon him a pension of 3000 livres; to which Callot answered, "That he could not leave his country and birth-place, but that there he would always be ready to serve his majesty." Nevertheless, when he afterwards found the ill condition Lorrain was reduced to by the taking of Nancy, he projected a scheme of returning with his wife to Florence; but was hindered from executing it by his death, which happened on the 28th of March, 1636, when he was only 43 years of age. He was buried in the cloister of the cordeliers at Nancy, where his ancestors lay; and had an epitaph inscribed upon a piece of black marble, on which was engraved a half portrait of himself. He left an excellent moral character behind him, and died with the universal esteem of men of taste.

This artist engraved in several styles; the first of which was an imitation of his master Canta Gallina. He afterwards worked altogether with the graver; but without success. His next style was the mixture of the point and the graver, with coarse broad hatchings in the shadows. But his best manner, is that which appears to have been executed with the greatest freedom, by which he has expressed, as we may say, with a single stroke, variety of character, and correctness of design. He is said to have been the first who used hard varnish in etching, which has been found much superior to that which was before adopted. The fertility of invention, and the vast variety, found in the works of this excellent artist, are astonishing. It could hardly have been supposed possible to combine so great a

number of figures together as he has done, and to vary the attitudes, without forced contrast, so that all of them, whether single figures or groupes, may be easily distinguished from each other, even in the masses of shadow; more especially when it is considered that they are often exceedingly minute. On a cursory view of some of his most admired pieces, the whole appears confused, and without harmony; but a careful examination discovers the richness, the beauty, the taste, and the judgment which are bestowed on the disposition of the figures, the management of the groupes, and the variety and propriety of the attitudes. The works of this master are very numerous and various. In representation of all the varieties of human life, from beggars and peasants to knights and nobles, he excelled; characterising all with the nicest touches of nature. Of his subjects, many are of the most painful and shocking kind, such as public executions, the miseries of war, and the like; many are grotesque and fanciful, and exhibit a strong imagination. Among his most admired prints, Strutt enumerates: "The Murder of the Innocents," of which that engraved at Florence is most rare; a fine impression of it being found with difficulty; "The Marriage of Cana in Galilee," from Paolo Veronese; "The Passion of Christ," the first impressions of which are very scarce; "St. John in the island of Palma;" "The Temptation of St. Anthony;" "The Punishments," exhibiting the execution of several criminals; "The Miseries of War;" "The great Fair of Florence;" The little Fair," otherwise called "The Players at Benti," one of the scarcest of Callot's prints;" "The Tilting, or the New Street at Nancy;" The Garden of Nancy;" "View of the Pont Neuf;" "View of the Louvre;" and "Four Landscapes."[1]

CALLY (PETER), a celebrated French philosopher, was a native of Mesnil-Hubert, near Argenton, in the diocese of Seez. About 1655, he studied philosophy at Caen, and afterwards divinity at Paris, but philosophy was his favourite pursuit, and the foundation of his fame. In 1660 he taught in the college du Bois, in Caen, and became there acquainted with Huet, afterwards bishop of Avranches, who acknowledged the assistance he derived

[1] Moreri.—Strutt.—Felibien's Entretiens sur les vies des peintres.—Perrault les Hommes Illustres.—Evelyn's Sculpture, p. 87.

from Cally in his studies. Their intimacy, however, was interrupted by Cally's avowal of adherence to the Cartesian system. Cally was the first in France who had the courage to profess himself a Cartesian, in defiance of the prejudices and numbers of those who adhered to the ancient philosophy. He first broached his Cartesianism in the way of hypothesis, but afterwards taught it more openly, which procured him many enemies. Huet, although then very young, ventured to censure him; and father Valois, the Jesuit, who was a contemporary professor of philosophy, attacked both Cally and his opinions in a work which he published under the name of Louis de la Ville, in 1680, entitled "Sentimens de M. Descartes, touchant l'essence et les propriétés des corps, opposés a la doctrine de l'eglise, et conformes aux erreurs de Calvin sur l'eucharistie." Cally, not thinking there was much in this, did not answer it until pressed by his friends, when he wrote an answer in Latin, which, however, was not at this time published. When the duke de Montausier was appointed by Louis XIV. to provide eminent classical scholars to write notes on the classics published for the use of the Dauphin, Cally was selected for the edition of "Boethius de Consolatione," which he published, accordingly, in 1680, in 4to, now one of the scarce quarto Delphin editions. In 1674 he published a short introduction to philosophy, "Institutio philosophica," 4to, which he afterwards greatly enlarged, and published in 1695 under the title "Universæ philosophiæ institutio," Caen, 4 vols. 4to. In 1675 he was appointed principal of the college of arts in Caen, on which he began a new course of philosophical lectures, and laid out ten or twelve thousand francs on rebuilding a part of the college which had fallen into ruin. In 1684 he was appointed curate of the parish of St. Martin, in Caen, and the Protestants who were then very numerous in that city, flocked to his sermons, and he held conferences once or twice a week in his vestry, which they attended with much pleasure, and we are told he made many converts to the Popish religion. But this success, for which every Catholic ought to have been thankful, excited the envy of those who had quarrelled with him before on account of his Cartesianism, and by false accusations, they procured him to be exiled to Moulins in 1686, where he remained for two years. Finding on his return that the Protestants were still numerous in Caen, and that they en-

tertained the same respect for him as before, he wrote for their use a work entitled "Durand commenté, ou l'accord de la philosophie avec la theologie, touchant la transubstantiation." In this, which contained part of his answer to father Valois, mentioned above, he revives the opinion of the celebrated Durand, who said, if the church decided that there was a transubstantiation in the eucharist, there must remain something of what was bread, to make a difference between the creation and production of a thing which was not, and annihilation or a thing reduced to nothing. Cally sent this work in MS. to M. Basnage, who had been one of his scholars, but received no answer. In the mean time, unwilling to delay a work which he hoped would contribute to the conversion of the Protestants, he engaged with a bookseller at Caen to print only sixty copies, which he purposed to send to his friends at Paris, and obtain their opinion as to a more extended publication. The bookseller, however, having an eye only to his own interest, undertook to assure Cally that the work would be approved by the doctors of the Sorbonne, and he therefore would print eight hundred. Cally unfortunately consented, and the work no sooner appeared, than he who fondly hoped it would convert heretics, was himself treated as a heretic. M. de Nesmond, then bishop of Bayeux, condemned the work in a pastoral letter March 30, 1701, and Cally in April following made his retractation, which he not only read in his own church, but it was read in all other churches; and he also destroyed the impression, so that it is now classed among rare books. It was a small vol. 12mo, 1700, printed at Cologne, under the name of Pierre Marteau. Cally also published some of his sermons, but they were too philosophical and dry for the closet, although he had contrived to give them a popular effect in the pulpit. A work entitled "Doctrine heretique, &c. touchant la primauté du pape, enseignée par les Jesuites dans leur college de Caen," is attributed to him, but as it bears date 1644, he must have then been too young. He died Dec. 31, 1709.[1]

CALMET (AUGUSTINE), a learned Benedictine of the college of St. Vannes, was born at Mesnil-la-Horgue, near Commercy, Feb. 26, 1672, and was first educated in the priory of Breuil. In 1687 he went to study at the univer-

[1] Moreri.

sity of Pont-a-Mousson, where he was taught a course of rhetoric. On leaving this class, he entered among the Benedictines in the abbey of St. Mansuy, in the fauxbourg of Toul, Oct. 17, 1688, and made profession in the same place Oct. 23, 1689. He began his philosophical course in the abbey of St. Evre, and completed that and his theological studies in the abbey of St. Munster. At his leisure hours he studied the Hebrew language with great attention and success, and likewise improved his knowledge of the Greek. In 1696 he was sent with some of his companions to the abbey of Moyenmoutier, where they studied the Holy Scriptures under P. D. Hyacinthe Alliot. Two years after, in 1698, Calmet was appointed to teach philosophy and theology to the young religious of that monastery, an employment which he filled until 1704, when he was sent, with the rank of sub-prior, to the abbey of Munster. There he was at the head of an academy of eight or ten religious, with whom he pursued his biblical studies, and having, while at Moyenmoutier written commentaries and dissertations on various parts of the Bible, he here retouched and improved these, although without any other design, at this time, than his own instruction. During a visit, however, at Paris, in 1706, he was advised by the abbé Duguet, to whom he had been recommended by Mabillon, to publish his commentaries in French, and the first volume accordingly appeared in 1707. In 1715 he became prior of Lay, and in 1718 the chapter-general appointed him abbé of St. Leopold, of Nancy, and the year following he was made visitor of the congregation. In 1728 he was chosen abbé of Senones, on which occasion he resigned his priory of Lay. When pope Benedict XIII. confirmed his election, the cardinals proposed to his holiness that Calmet should also have the title of bishop *in partibus infidelium*, with power to exercise the episcopal functions in those parts of the province which are exempt from the jurisdiction of the ordinary; but this Calmet refused, and wrote on the subject to Rome. The pope in Sept. 1729, addressed a brief to him, accepting of his excuses, and some time after sent him a present of his works, in 3 vols. fol. Calmet took possession of the abbey of Senones, January 3, 1729, and continued his studies, and increased the library and museum belonging to the abbey with several valuable purchases, particularly of the medals of the deceased M. de Corberon, secretary of state, and of the na-

tural curiosities of M. Voile. Here he died Oct. 25, 1757, respected by all ranks, Roman catholics and Protestants, for his learning and candour, and by his more particular friends and those of his own order, for his amiable temper and personal virtues. His learning, indeed, was most extensive, as the greater part of his long life was devoted to study, but amidst such vast accumulation of materials, we are not surprized that he was sometimes deficient in selection, and appears rather as a collector of facts, than as an original thinker. His principal works are, 1. "Commentaire litteral sur tous les livres de l'Ancien et du Nouveau Testament," 1707—1716, 23 vols. 4to; reprinted in 26 vols. 4to, and 9 fol. and abridged in 14 vols. 4to. Rondet published a new edition of this abridgment in 17 vols. 4to, Avignon, 1767—1773. M. Fourmont, Arabic professor in the royal college, had begun an attack on this commentary, because Calmet had not, as he thought, paid sufficient respect to the rabbins, but the king (Louis XIV.) and the cardinal de Noailles obliged him to desist. The celebrated father Simon wrote some letters against Calmet, which were communicated to him by Pinsonnat, the Hebrew professor, who did not approve of them, nor did Anquetille, the librarian of Tellier, archbishop of Rheims, nor were they published until eighteen or twenty years afterwards, and even then the censors expunged many illiberal passages respecting Calmet. 2. The "Dissertations and Prefaces" belonging to his commentary, published separately with nineteen new Dissertations, Paris, 1720, 2 vols. 4to. 3. "Histoire de l'Ancien et du Nouveau Testament," intended as an introduction to Fleury's "Ecclesiastical History," 2 and 4 vols. 4to; and 5 and 7 vols. 12mo. 4. "Dictionnaire historique, critique, et chronologique de la Bible." Paris, 1730, 4 vols. fol. This work, which is a valuable treasure of sacred history and criticism, was soon made known to the English public by a translation, in 3 vols. fol. London, 1732, by Sam. D'Oyly, M. A. vicar of St. Nicholas, Rochester, and John Colson, F. R. S. vicar of Chalk, in Kent, a work elegantly printed and embellished with a profusion of fine engravings. A new edition appeared in 1793, 4to, with valuable additions from subsequent critics, travellers, and philosophers. 5. "Histoire ecclesiastique et civile de la Lorraine," 3 vols. fol. reprinted 1745, in 5 vols. fol. 6. "Bibliotheque des Ecrivains de Lorraine," fol, 1751. 7. "Histoire univer-

belle sacrée et profane," 15 vols. 4to. This Calmet did not live to finish, and in other respects it is not his best work. 7. "Dissertations sur les apparitions des Anges, des Demons, et des Esprits, et sur les Revenans et Vampires de Hongrie," Paris, 1746, 12mo, and Einsidlen, 1749, 12mo, a work, say the French critics, in which there are many symptoms of old age, and its credulous weaknesses. It was however translated and published in English in 1759, 8vo. The author admits the reality of apparitions, on the authority of the scriptures, but discredits many of the miraculous stories concerning them to which his own church has given currency. 9. "Commentaire litteral, historique, et moral, sur la Règle de St. Benoit," 1754, 2 vols. 4to. 10. "De la Poesie et Musique des anciens Hebreux," Amst. 1723, 8vo. His conjectures on this subject, Dr. Burney thinks, are perhaps as probable as those of any one of the numerous authors who have exercised their skill in expounding and defining what some have long since thought involved in Cimmerian darkness. Calmet also left a vast number of manuscripts, or rather manuscript collections, as it had long been his practice to copy, or employ others to copy, whatever he found curious in books. In 1733, he deposited in the royal library, a correct transcript of the Vedam, a work which the natives of Hindostan attribute to their legislator Brama, who received it, according to their tradition, from God himself. This copy came into Calmet's possession by means of a bramin who had been converted by the Jesuit missionaries. Calmet's life was written by Dom Fangé, his nephew and successor in the abbey of Senones, and published in 8vo. It was afterwards translated into Italian by Benedetto Passionei, and published at Rome in 1770.[1]

CALMO (ANDREW), who was born at Venice about the year 1510, became celebrated both as a comedian and an author. He composed several comedies in prose, of which the best is his Rodiana, which in fact belongs to him, though printed under the name of Ruzzante. There is also by him a volume of letters, entitled "Discorsi Piacevoli," 1548, 8vo, often reprinted, and which had a great run in their day, and "Le Giocose moderne, e facetissime Egloghe Pastorali," Venice, 1553, 8vo. These letters, &c. as well as almost all his other works, are written in the Venetian dialect. Calmo died at Venice in 1571.[2]

[1] Moreri.—Dict. Hist.—Saxii Onomasticon.
[2] Dict. Hist.—Haym Biblioteca Italiana.

CALONNE (CHARLES ALEXANDER DE), an eminent but unfortunate French minister, was born at Douay in 1734. His father was president of the parliament of Flanders, and descended from a noble family, originally of Tournay, and well known in the history of that city, which makes honourable mention of his ancestors in the remotest times. Having finished his studies at the university of Paris with extraordinary success, young Calonne was appointed, in his twenty-third year, advocate or solicitor-general of the superior council of Artois; and before he had attained the age of twenty-five, was promoted to the office of procurator-general of the parliament of Flanders, the duties of which he performed with distinguished ability for six years. He was then called as *rapporteur* to the king's council, to report to his majesty the most momentous affairs of administration, of which arduous and laborious task he acquitted himself in a manner that evinced his profound knowledge of the government, constitution, history, and jurisprudence of France, and established his reputation as a writer of no less perspicuity and judgment, than elegance and energy of diction.

In 1776, he was named intendant of the province of the Trois Eveches, and for four years fulfilled the duties of that important office with universal approbation, and greatly to the satisfaction of the inhabitants, by whom he was much beloved, and who expressed the utmost regret at his departure when he quitted that province in 1780, being appointed intendant-general of Flanders and Artois. The same affability and mild and equitable conduct in the administration of public affairs, which had procured him their esteem, conciliated no less the affections of his countrymen in Flanders, to whose commercial interests he shewed particular attention, in promoting the fisheries and every useful establishment, both during the three years of his residence at Dunkirk, and after being appointed in 1783, comptroller-general of the finances, and minister of state. In this important office he continued until 1787, and during the period of his administration raised and maintained the public credit by a punctuality till then unknown in the payments of the royal treasury, although on his accession he found it drained to the lowest ebb, and had the mortification to perceive that the annual income had long been inadequate to the annual expenditure. To trace the cause of this deficiency, its origin and progress, was the secret

work of many an hour, supposed by the public to be devoted to pleasure or repose, as he conceived it of the utmost importance to conceal the deficiency until he had explored its source, and provided such an adequate remedy for it, as might restore the proper equipoise between the annual income and expenditure, and provide a surplus for emergencies without increasing the burthens of the people beyond their ability to support. For this purpose he prevailed on the king to revive the ancient usage of national assemblies, by calling together the Notables of the kingdom; and after laying before them a true state of the finances, he boldly proposed, as a chief remedy for the deficiency, that the pecuniary privileges and exemptions of the nobility, clergy, and magistracy, should be suppressed; and although aware that a measure which appeared to militate so much against the immediate interests of the three most powerful ranks of the community must meet with opposition, he determined to risk the sacrifice of his own situation, rather than longer to conceal or palliate the evil.

When this assembly met, Calonne accused his predecessor M. Necker, of having caused the deficiency by his system of loans, and of war without taxation; and Calonne's enemies, on their side, threw the blame on his personal extravagance, and his readiness in yielding to the unlimited demands of the royal family. The comparative merits of those two ministers, equally unfortunate in the issue, may be probably ascertained by a perusal of the appeals they made to the public, M. Calonne in his "Speech to the Assembly of Notables," in his "Requete au Roi," and his "Reponse a l'Ecrit de M. Necker;" and M. Necker in his "Answer to Calonne's Speech, and Requete, &c." The consequence, however, of the opposition Calonne met with, was, that the king withdrew his confidence from him, took from him the insignia of his order, and banished him to Lorraine. He and his brother presented themselves to the assemblies of the bailiwick of Bailleul in Flanders, but were disrespectfully received, and obliged to withdraw into the Low Countries. He returned to France for a very short time, and in 1790 left it again, and retired to England. In 1791 the brothers of Louis XVI. summoned him to join them at Coblentz, where he for some time managed their finances, if not with œconomy, at least with integrity, as appeared by his inability two years afterwards to maintain his son, who served as a foot soldier in the corps of nobility in the

army of Condé. It was at that time that he proposed a plan of counter-revolution, which was not generally approved in the royalist party, to whom, it is certain that many of the sentiments he expressed in his political writings, published at London in 1793 and 1796, were not acceptable. In 1802, during the consular government, the reputation of his talents, which no party has questioned, procured him permission to return to France, where he gave in some memorials on finance, which, however, were not favourably received. He died in Paris October 29, 1802.

In the course of his administration and exile he published, 1. "Observations et Jugemens sur plusieurs matieres du droit civil et coutumier," 1784, 4to. 2. "Correspondance de Necker avec Calonne," 1787, 4to. 3. "Requete au Roi," 1787, 8vo. 4. "Reponse de Calonne a l'Ecrit de Necker," London, 1788, 2 vols. 8vo. 5. "Second Lettre au Roi," ibid. 1789, 8vo. 6. "Notes sur le Memoire remis par Necker au comité des subsistances," ibid. 1789, 12mo. 7. "De l'etat de la France, present et a venir," 1790, 8vo. He is also the reputed author of, 1. "De l'etat de la France, tel qu'il peut et qu'il doit être," London, 1790, 8vo. 2. "Observations sur les Finances," ibid. 1790, 4to. 3. "Lettres d'un publiciste de France a un publiciste d'Allemagne," 1791, 8vo. 4. "Esquisse de l'etat de la France," 1791, 8vo. 5. "Tableau de l'Europe en Novembre 1795," 1796, 8vo. 6. "Des finances publiques de la France," 1797, 8vo. 7. "Lettre a l'auteur des Considerations sur l'etat des affaires publiques," 1798, 8vo.—The abbé Calonne, his brother, who accompanied him to England, was for some time editor of the "Courier de Londres," and died in 1799.[1]

CALOVIUS (ABRAHAM), a celebrated Lutheran divine, and one of the ablest opponents of the Socinians of his time, was born Aug. 16, 1612, at Morungen in the duchy of Brunswick, where his father was a man of some consequence. Having finished his studies, and especially distinguished himself by his knowledge in oriental languages, he came to Rostock, where, in 1637, he took his doctor's degree in divinity, and some time after was made professor of that faculty. He was very rigid in adhering to the Lutheran tenets, and the firmness he displayed in a controversy with John Bergius, a protestant divine, on the sub-

[1] Dict. Hist.—Biographie Moderne, &c.

ject of the Lord's supper, occasioned his being appointed visitor of the churches and schools of the circle of Samlande in Prussia, and counsellor in the court of justice. In 1643 he was invited to Dantzic, and made rector of the college. He carried on several controversies, especially with Martin Statius, a Lutheran deacon, with Henry Nicolai, professor of philosophy, and with John Cæsar, a protestant minister of Dantzic. In 1650 he was appointed professor of divinity at Wittemberg, and became one of the warmest opponents of the comprehending system proposed by Calixtus (see CALIXTUS), and the partizans of the respective combatants were called Calixtins and Calovians. This dispute, conducted with much intemperance on both sides, lasted until his death, Feb. 20, 1686. His principal works, exclusive of those he wrote against Bergius, Nicolai, and Calixtus, were, 1. "Metaphysica divina, et alia scripta philosophica." 2. "Criticus sacer Biblicus." 3. "Socinianismus profligatus." 4. "Systema locorum theologicorum." 5. "Consideratio Arminianismi." 6. "Biblia illustrata," a German Bible with Luther's notes. His "Historia Syncretistica," first published in 1682, was suppressed by order of the elector of Saxony, as calculated to revive the dispute with Calixtus, but was republished in 1685.[1]

CALPRENEDE (WALTER DE COSTES), a French dramatic and romance writer, was born in the chateau of Toulgon in Perigord, in the diocese of Cahors, about the year 1612, and became gentleman in ordinary to the king. He is said to have conciliated the good opinion of the court by his happy talent for telling agreeable stories. When a very young man he wrote several tragedies and comedies which procured him some reputation, particularly his "Mithridates" and the "Earl of Essex," but he was most celebrated for his romances, particularly "Cassandra," "Cleopatra," and "Pharamond," which gave place, however, to a better taste in the course of some years, and are now thought intolerable by their insipidity and tediousness. Calprenede had an excellent opinion of himself, and when the cardinal Richelieu said of some of his verses, that they were dull, he replied that "nothing dull belonged to the family of Calprenede."[2] He died in 1663.[2]

CALPURNIUS, or CALPHURNIUS, a Latin poet, a native of Sicily, lived about the end of the third century,

[1] Moreri.—Saxii Onomast.—Mosheim's History.
[2] Dict. Hist.—Moreri in art. Costes.

under the emperors Carus, Carinus, and Numerianus. Seven of his eclogues are extant, which were once in such high reputation as to be read in schools; but they have not preserved their reputation, and are generally considered, notwithstanding some occasional passages of genius, as indicating the declining taste of the age. Poggio is said to have found them in England, and sent them to his friend Niccolo Niccoli. They are published in the "Poetæ rei Venaticæ," Leyden, 1728, 4to, and in the "Poetæ Latini Minores;" but there are editions along with Silius Italicus and other writers, as early as 1471, 1472, 1481, &c. The latest edition is that of Beck, Leipsic, 1803, 8vo, with notes and a glossary. Adelung translated them into German, and published them in 1805, in a magnificent manner.[1]

CALVART (DENIS), an artist, was born at Antwerp in 1553, and first painted landscapes, having accustomed himself to retire to groves and fields, to study such scenes and objects after nature, as might be useful to him in that branch of his profession. But being desirous to obtain a better manner of designing figures, to adorn his landscapes, he determined to travel to Italy. In his journey he stopped at Bologna, where he unexpectedly met with many inducements to detain him in that city for some time; and became the disciple of Prospero Fontana, who had every qualification requisite for the improvement of his pupils, as well by his precepts as his performances. In such a situation Calvart applied himself diligently to his studies, not only carefully examining, but also copying the works of Coreggio and Parmigiano; and when he afterwards quitted the school of Fontana, he placed himself with Lorenzo Sabattini, with whom he travelled to Rome, where he perfected himself in design, in perspective, architecture, and anatomy. At his return from Rome to Bologna, which city he now considered as the place of his nativity, he there opened an academy; and his style of colour procured him a large number of disciples, among whom were some of the first rank for genius; he is celebrated as the first instructor of Guido, Albano, and Domenichino, as well as of several other excellent painters. He died in 1619. In the Palazzo Ranuzzi, at Bologna, there is a fine picture by Calvart, representing two hermits, which is cor-

[1] Moreri.—Dict. Hist.—Roscoe's Lorenzo.—Saxii Onomast.

rectly designed, beautifully coloured, and delicately pencilled; and in the Pembroke collection, at Wilton, there is a Nativity painted by him.[1]

CALVERT (GEORGE), descended from the ancient and noble house of Calvert, in the earldom of Flanders, and afterwards created lord Baltimore, was born at Kipling in Yorkshire, about 1582. In 1593 he became a commoner of Trinity college, Oxford, and in Feb. 1597 he took the degree of B. A. At his return from his travels he was made secretary to Robert Cecil, one of the principal secretaries of state to James I. who continued him in his service when he was raised to the office of lord high-treasurer. On Aug. 30, 1605, when king James was entertained by the university of Oxford, he was created M. A. with several noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council, and in 1617 received the honour of knighthood, and in Feb. 1619 he was appointed to be one of the principal secretaries of state. Thinking the duke of Buckingham had been the chief instrument of his preferment, he presented him with a jewel of great value; but the duke returned it, acknowledging he had no hand in his advancement, for that his majesty alone had made choice of him on account of his great abilities. In May 1620 the king granted him a yearly pension of 1000*l.* out of the customs. After having held the seals about five years, he resigned them in 1624, frankly owning to the king, that he was become a Roman catholic. The king, nevertheless, continued him a privy counsellor all his reign; and in Feb. 1625 created him (by the name of sir George Calvert of Danbywiske in Yorkshire, knight) baron of Baltimore in the county of Longford in Ireland. He was at that time a representative in parliament for the university of Oxford.

While he was secretary of state, he had obtained a patent for him and his heirs to be absolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon in Newfoundland. This name he gave it from Avalon in Somersetshire, whereon Glastonbury stands, the first-fruits of Christianity in Britain, as the other was in that part of America. He laid out 2500*l.* in advancing this new plantation, and built a handsome house in Ferryland. After the death of king James he went twice to Newfoundland. When M. de l'Arade, with three French men of

[1] Pilkington.—D'Argenville.

war, had reduced the English fishermen there to great extremity, lord Baltimore, with two ships manned at his own expence, drove away the French, taking sixty of them prisoners, and relieved the English; but still finding his plantation very much exposed to the insults of the French, he at last determined to abandon it. He then went to Virginia; and having viewed the neighbouring country, returned to England, and obtained from Charles I. (who had as great a regard for him as James had) a patent to him and his heirs for Maryland on the north of Virginia. He died at London, April 15, 1632, before the grant was made out; but his son Cecil Calvert, lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date June 20, 1632. He was to hold it of the crown of England in common soccage, as of the manor of Windsor; paying yearly, on Easter Tuesday, two Indian arrows of those parts at the castle of Windsor, and the fifth part of the gold and silver ore that should be found therein. King Charles himself gave that province the name of Maryland, in honour of his queen Henrietta Maria. The first colony sent thither consisted of about 200 people, Roman catholics, the chief of whom were gentlemen of good families. The Baltimore family were in danger of losing their property on account of their religion, by the act which requires all Roman catholic heirs to profess the protestant religion, on pain of being deprived of their estates: but this was prevented by their professing the protestant religion.

George, the first lord, was buried in the chancel of St. Dunstan's in the west, in Fleet-street. As to his character, Lloyd says, "he was the only statesman, that, being engaged to a decried party (the Roman catholics), managed his business with that great respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him." But archbishop Abbot, in a letter to sir Thomas Roe (Roe's Letters, p. 372) seems to impute his turning Roman catholic to political discontent. This nobleman wrote, 1. "Carmen funebre in D. Hen. Untonum ad Gallos bis legatum, ibique nuper fato functum." 2. "Speeches in Parliament." 3. "Various Letters of State." 4. "The Answer of Tom Tell Truth." 5. "The Practice of Princes;" and 6. "The Lamentation of the Kirk." There are some of his letters

in the Harleian MS collection, and some in Howard's collection, 4to, p. 53—61.[1]

CALVERT (FREDERICK), LORD BALTIMORE, a descendant of the preceding, and eldest son of Charles, the sixth lord, was born in 1731, and succeeded to the title on the death of his father in 1751, and also to the proprietorship of Maryland. After returning from his travels he married lady Diana Egerton, youngest daughter of the duke of Bridgwater. In 1768 he was indicted at the Kingston assizes for a rape, but acquitted. He went soon after to reside on the continent, and died at Naples, Sept. 14, 1771, without issue by marriage, leaving his fortune to his sister, Mrs. Eden. In 1767, he published "A Tour to the East in the years 1763 and 1764, with remarks on the city of Constantinople and the Turks. Also select pieces of Oriental wit, poetry, and wisdom," Lond. 1767. This book abounds with quotations from the Roman classics, many of which his lordship has translated into very indifferent prose. He also published, but in a confined way, a collection, the title of which is "Gaudia Poetica, Latina, Anglica, et Gallica, Lingua composita, anno 1769. Augustæ Litteris Spathianis, 1770." It is dedicated, in Latin, to Linnæus, and consists of various pieces in Latin, French, and English, prose and verse, of very little merit. A copy, the only one said to be known in this country *, was sold at Mr. Isaac Reed's sale, who likewise had another performance of his lordship's, equally rare, and valued only for its rarity, entitled "Cœlestes et Inferi," Venetiis, 1771, 4to. The former was sold for 6*l.* 10*s.* and the latter for half a guinea.[2]

CALVERT (JAMES), the son of Robert Calvert, a grocer and sheriff of York, was born on the Pavement in that ancient city. He was educated at Clare-hall, Cambridge, where he was contemporary with the famous archbishop Tillotson. He was bred up under Mr. David Clarkson, and was a graduate in the university. He had been for several years at Topcliff, when he was silenced by the act of uniformity; after which he retired to York, lived privately, but studied hard; and there it was that he wrote

* This is not strictly the case. A correspondent in the Gent. Mag. 1795, who dates from Northampton, speaks of possessing both these works.

[1] Biog. Brit.—Ath. Ox. I.

[2] Park's edit. of Lord Orford's Royal and Noble Authors.

his learned book concerning the ten tribes, entitled "Naphthali, seu colluctatio theologica de reditu decem tribuum, conversione Judæorum et mens. Ezekielis," Lond. 1672, 4to. This book he dedicated to bishop Wilkins, on whom he waited at Scarborough Spaw, together with Mr. Williams of York. Bishop Wilkins received him with much respect, and encouraged him to live in hopes of a comprehension. About the year 1675 he became chaplain to sir William Strickland of Boynton, where he continued several years, preaching and educating his son, till both he and his lady died; then he removed to Hull, and from thence into Northumberland, to sir William Middleton's, where he constantly exercised his function as chaplain, educated his only son, was left tutor to him when his father died, and was very careful of his education both at home and in Cambridge. He died in December 1698.[1]

CALVERT (THOMAS), uncle to the preceding, was born at York in 1606, and studied at Sidney college, Cambridge. After being chaplain for some time to sir T. Burdet, in Derbyshire, he held the vicarage of Trinity in the king's court, York. He also preached at Christ Church, and was one of the four preachers who officiated at the cathedral during the time of Oliver Cromwell. On passing the act of uniformity he was ejected from Allhallows parish in that city, and lived privately. His studies appear to have been much directed to the scriptures in the original languages, and to the Jewish rabbins. He was much disturbed in mind and injured in his property by an extravagant son, but was greatly comforted in the excellent character of his nephew, the subject of the preceding article. He died March 1679. His works are, 1. "Mel Cœli, an exposition of Isaiah, chap. 53," 1657, 4to. 2. "The blessed Jew of Morocco: a demonstration of the true Messias, &c. by Rabbi Samuel, a converted Jew, &c." 1648, 8vo, originally written in Arabic, and translated into English by our author, with notes. He published also translations of Fox's "Christus Triumphans;" "Comœdia Apocalyptica;" Gerard's "Scholæ Consolatoria," with additions, and wrote some poetical pieces, elegies, and a practical work entitled "Heart-salve for a wounded Soul, &c." 1675, 12mo.[2]

CALVI (LAZZARO), an artist, remarkable for longevity as well as skill, a native of Genoa, was a son of Agostino

[1] Calamy. [2] Ibid. and Le Long, Bibl. Sacr. fol. p. 662.

Calvi, one of the most tolerable painters and reformers of the old style, and was with Pantaleo Calvi, his eldest brother, among the first pupils of Perino del Vaga. Pantaleo was content to lend his assistance and his name to Lazzaro, without pretending to share the praise due to his numerous ornamental works at Genova, Monaco, and Napoli; among which, none excels the façade of the palace Doria (now Spinola) with prisoners in various attitudes, and stories in colour and chiaroscuro, considered as a school of design and models of taste. In the palace Pallavicini al Zerbino they represented the story commonly called the Continence of Scipio, and a variety of naked figures, which, in the opinion of Mengs himself, might be adjudged to Perino. Whether or not he assisted them with his hand, as he had with his cartoons, is matter of doubt: certain it is, that Lazzaro, giddy with self-conceit, fell into excesses unknown to other artists, if we except Corenzio. At the least appearance of rival merit, jealousy and avidity prompted him to have recourse to the blackest arts. Of Giacomo Bargone he rid himself by poison, and others he depressed by the clamour of hired ruffians. Such were his cabals when he painted the Birth of John the Baptist in the chapel Centurioni, in concurrence with Andrea Semini and Luca Cambiaso, which, though one of his best works and most in the style of his master, fell short of the powers of Luca; to whom prince Doria gave the preference in the ample commission of the frescos for the church of S. Matteo. This so enraged Calvi that he turned sailor, and touched no brush for twenty years: he returned at last to the art, and continued in practice to his eighty-fifth year, but with diminished powers: his works of that period are cold, laboured, and bear the stamp of age. The death of Pantaleo still farther depressed him, and the only remaining mark of his vigour was to have protracted life to one hundred and five years. He died at that very uncommon age in 1606, or 1607, leaving only a daughter, whom he had married to an opulent gentleman. Whatever his talents, we see nothing but what is atrocious in his personal character. [1]

CALVIN (JOHN), one of the chief reformers of the church, was born at Noyon in Picardy, July 10, 1509. He was instructed in grammar at Paris under Maturinus Corderius, to whom he afterwards dedicated his Commentary

[1] Pilkington.—Moreri.

on the first epistle of the Thessalonians, and studied philosophy in the college of Montaigu under a Spanish professor. His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions, designed him for the church, and got him presented, May 21, 1521, to the chapel of Notre Dame de la Gesine, in the church of Noyon. In 1527 he was presented to the rectory of Marteville, which he exchanged in 1529 for the rectory of Pont l'Eveque near Noyon. His father afterwards changed his resolution, and would have him study law; to which Calvin, who, by reading the scriptures, had conceived a dislike to the superstitions of popery, readily consented, and resigned the chapel of Gesine and the rectory of Pont l'Eveque in 1534. He had never, it must here be observed, been in priest's orders, and belonged to the church only by having received the tonsure. He was sent to study the law first under Peter de l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat at Bourges, and while he made a great progress in that science, he improved no less in the knowledge of divinity by his private studies. At Bourges he applied to the Greek tongue, under the direction of professor Wolmar. His father's death having called him back to Noyon, he staid there a short time, and then went to Paris, where he wrote a commentary on Seneca's treatise "De Clementia," being at this time about twenty-four years of age. Having put his name in Latin to this piece, he laid aside his surname Cauvin, for that of Calvin, styling himself in the title-page "Lucius Calvinus civis Romanus." He soon made himself known at Paris to such as had privately embraced the reformation, and by frequent intercourse with them became more confirmed in his principles. A speech of Nicholas Cop, rector of the university of Paris, of which Calvin furnished the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the protestants; and Calvin, who narrowly escaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the queen of Navarre, who allayed this first storm raised against the protestants. Calvin returned to Paris in 1534. This year the reformed met with severe treatment, which determined him to leave France, after publishing a treatise against those who believe that departed souls are in a kind of sleep. He retired to Basil, where he studied

Hebrew: at this time he published his "Institutions of the Christian Religion," a work well adapted to spread his fame, though he himself was desirous of living in obscurity. It is dedicated to the French king, Francis I. This prince being solicitous, according to Beza, to gain the friendship of the Protestants in Germany, and knowing that they were highly incensed by the cruel persecutions which their brethren suffered in France, he, by advice of William de Bellay, represented to them that he had only punished certain enthusiasts, who substituted their own imaginations in the place of God's word, and despised the civil magistrate. Calvin, stung with indignation at this wicked evasion, wrote this work as an apology for the Protestants who were burnt for their religion in France. The dedication to Francis I. is one of the three that have been highly admired; that of Thuanus to his history, and Casaubon's to Polybius, are the two others. But this treatise, when first published in 1535, was only a sketch of a larger work. The complete editions, both in Latin and in French, with the author's last additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a visit to the duchess of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France, and having settled his private affairs, he purposed to go to Strasbourg, or Basil, in company with his sole surviving brother Antony Calvin; but as the roads were not safe on account of the war, except through the duke of Savoy's territories, he chose that road. "This was a particular direction of Providence," says Bayle; "it was his destiny that he should settle at Geneva, and when he was wholly intent on going farther, he found himself detained by an order from heaven, if I may so speak." William Farel, a man of a warm enthusiastic temper, who had in vain used many entreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at last solemnly declared to him, in the name of God, that if he would not stay, the curse of God would attend him wherever he went, as seeking himself and not Christ. Calvin therefore was obliged to comply with the choice which the consistory and magistrates of Geneva made of him, with the consent of the people, to be one of their ministers, and professor of divinity. It was his own wish to undertake only this last office, but he was obliged to take both upon him in August

1536. The year following he made all the people declare, upon oath, their assent to a confession of faith, which contained a renunciation of Popery; and because this reformation in doctrine did not put an entire stop to the immoralities that prevailed at Geneva, nor banish that spirit of faction which had set the principal families at variance, Calvin, in concert with his colleagues, declared that they could not celebrate the sacrament whilst they kept up their animosities, and trampled on the discipline of the church. He also intimated, that he could not submit to the regulation which the synod of the canton of Berne had lately made *. On this, the syndics of Geneva summoned an assembly of the people; and it was ordered that Calvin, Farel, and another minister, should leave the town in two days, for refusing to administer the sacrament. Calvin retired to Strasbourg, and established a French church in that city, of which he was the first minister; he was also appointed to be professor of divinity there. During his stay at Strasbourg, he continued to give many marks of his affection for the church of Geneva; as appears, amongst other things, by the answer which he wrote in 1539, to the beautiful but artful letter of cardinal Sadolet, bishop of Carpentras, inviting the people of Geneva to return into the bosom of the Romish church. Two years after, the divines of Strasbourg being very desirous that he should assist at the diet which the emperor had appointed to be held at Worms and at Ratisbon, for accommodating religious differences, he went thither with Bucer, and had a conference with Melancthon. In the mean time the people of Geneva (the syndics who promoted his banishment being now some of them executed, and others forced to fly their country for their crimes), entreated him so earnestly to return to them, that at last he consented. He arrived at Geneva, Sept. 13, 1541, to the great satisfaction both of the people and the magistrates; and the first measure he adopted after his arrival, was to establish a form of church discipline, and a consistorial jurisdiction, invested with the power of inflicting censures and canonical punishments,

* The church of Geneva made use of leavened bread in the holy communion, had removed all the baptismal fonts out of the churches, and observed no holidays but Sundays. These three things were disapproved by the churches of the canton of Berne, who made an act in a synod held at Lausanne, that the church of Geneva should be required to restore the use of unleavened bread, the baptismal fonts, and the observation of the feasts. These were the regulations to which Calvin refused to submit.

as far as excommunication inclusively. This step was exclaimed against by many, as a revival of Romish tyranny; but it was carried into execution, the new canon being passed into a law, in an assembly of the whole people, held on Nov. 20, 1541; and the clergy and laity solemnly promised to conform to it for ever. Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin proceeded to some of those lengths which have cast a stain upon his memory in the opinion of even his warmest admirers, and had a considerable hand in the death of Michael Servetus, a Socinian writer, and in the lesser punishments inflicted on Bolsec, Castalio, and others whose opinions were at variance with his new establishment.

The inflexible rigour with which Calvin asserted, on all occasions, the rights of his consistory, procured him many enemies; but nothing daunted him; and one would hardly believe, if there were not unquestionable proofs of it, that amidst all the commotions at home, he could take so much care as he did of the churches abroad, in France, Germany, England, and Poland, and write so many books and letters. He did more by his pen than his presence; yet on some occasions he acted in person, particularly at Francfort, in 1556, whither he went to put an end to the disputes which divided the French church in that city. He was always employed, having almost constantly his pen in his hand, even when sickness confined him to his bed; and he continued the discharge of all those duties, which his zeal for the general good of the churches imposed on him, till the day of his death, May 27, 1564.

The character of Calvin, like that of Luther, and the other more eminent reformers, has been grossly calumniated by the adherents of popery, but the testimonies in its favour are too numerous to permit us for a moment to doubt that he was not only one of the greatest, but one of the best men of his time, and the deduction which necessarily must be made from this praise, with respect to his conduct towards Servetus and others, must at the same time in candour be referred to the age in which he lived, and in which the principles of toleration were not understood *.

* Joseph Scaliger, a man not lavish of his praise, could not forbear admiring Calvin: none of the commentators, he said, had hit so well the sense of the prophets; and he particularly commended him for not attempting to comment the book of the Revelation. We learn from Guy Patin, that many

On the other hand his uncommon talents have been acknowledged not only by the most eminent persons of his age, but by all who have studied his works, or have traced the vast and overpowering influence he possessed in every country in Europe, where the work of reformation was carrying on. Every society, every church, every district, every nation that had in any degree adopted the principles of the reformers, were glad to consult and correspond with Calvin on the steps they were to pursue. The court of England in particular, Edward VI. queen Elizabeth, archbishop Cranmer, and the leading prelates and reformers here, expressed their high respect for him, and frequently asked and followed his advice. In France perhaps he was yet more consulted, and at Geneva he was an ecclesiastical dictator, whose doctrines and discipline became the regular church establishment, and were afterwards adopted and still remain in full force in Scotland. Calvinism was also extensively propagated in Germany, the United Provinces, and England. In France it was abolished, as well as every other species of protestantism, by the revocation of the edict of Nantz, in 1685. During the reign of Edward VI.

of the Roman catholics would do justice to Calvin's merit, if they dared to speak their minds. One cannot help, says Bayle, laughing at those who have been so stupid as to accuse him of having been a lover of wine, good cheer, money, &c. Artful slanderers would have owned that he was sober by constitution, and that he was not solicitous to heap up riches. That a man who had acquired so great a reputation and such an authority, should yet have had but a salary of 100 crowns, and refuse to accept of more; and after living 55 years with the utmost frugality, should leave but 300 crowns to his heirs, including the value of his library, which sold very dear, is something so heroical, that one must have lost all feeling not to admire it. When Calvin took his leave of the people of Strasbourg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been assigned to him; the former he accepted, but absolutely refused the other. He carried one of his brothers with him to Geneva, but he never laboured to raise him to an honourable post, as any other possessed of his credit would have done. He took care, indeed, of the honour of his brother's family, by getting him loosened from an adulteress, and obtaining leave for him to marry again: but even his enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron, Martin Bucer, married at Strasbourg, Idoletta de Bure, widow of an anabaptist, whom he had converted. She had some children by her first husband, and bore Calvin one son, who died soon after his birth. The mother died in 1549. Calvin appears by his letters, to have been extremely afflicted for the loss of her, and never married again. We are told by Beza, who wrote his life both in Latin and French, that he knew men again, after many years, whom he had seen but once; and that when he was interrupted for several hours whilst he was dictating any thing, he would resume the thread of his discourse, without being told where he broke off; and never forgot what he had once committed to memory.

it entered much into the writings of the eminent divines of that period; in queen Elizabeth's time, although many of her divines were of the same sentiments, it was discouraged as far as it showed itself in a dislike of the ceremonies, habits, &c. of the church. In the early part of Charles I's time it was yet more discouraged, Arminianism being the favourite system of Laud; but during the interregnum it revived in an uncommon degree, and was perhaps the persuasion of the majority of the divines of that period, all others having been silenced and thrown out of their livings by the power of parliament. How far it now exists in the church of England, in her articles and homilies, has recently been the subject of a very long and perhaps undecided controversy, into which it is not our intention to enter, nor could we, indeed, make the attempt within any moderate compass. One excellent effect of this controversy has been to inform those of the real principles of Calvinism, who have frequently used that word to express a something which they did not understand. Perhaps it would be well if the word itself were less used, and the thing signified referred to the decision of more than human authority. It may be added, however, that the distinguishing theological tenets of Calvinism, as the term is now generally applied, respect the doctrines of Predestination, or particular Election and Reprobation, original Sin, particular Redemption, effectual, or, as some have called it, irresistible Grace in Regeneration, Justification by faith, Perseverance, and the Trinity. Besides the doctrinal part of Calvin's system, which, so far as it differs from that of other reformers of the same period, principally regarded the absolute decree of God, whereby the future and eternal condition of the human race was determined out of mere sovereign pleasure and free-will; it extended likewise to the discipline and government of the Christian church, the nature of the Eucharist, and the qualification of those who were entitled to the participation of it. Calvin considered every church as a separate and independent body, invested with the power of legislation for itself. He proposed that it should be governed by presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and maintained, that the province of the civil magistrate extended only to its protection and outward accommodation. In order to facilitate an union with the Lutheran church, he acknowledged a

real, though spiritual, presence of Christ in the Eucharist; that true Christians were united to the man Christ in this ordinance; and that divine grace was conferred upon them, and sealed to them, in the celebration of it: and he confined the privilege of communion to pious and regenerate believers. In France the Calvinists are distinguished by the name of *Huguenots*; and, among the common people, by that of *Parpaillots*. In Germany they are confounded with the Lutherans, under the general title *Protestants*; only sometimes distinguished by the name *Reformed*.

The best edition of Calvin's whole works is that of Amsterdam, 1671, in 9 vols. fol. Most of his practical, and many of his controversial pieces, were translated into English, and much read here in the sixteenth century.[1]

CALVISIUS (SETHUS), a learned German chronologist, the son of a Lutheran peasant, was born at Gorschleben, a village of Thuringia, in 1556. Being very poor in his youth, he got his livelihood by his skill in music, which he learned very early, and was so liberally encouraged at Magdeburgh, that he was enabled to study for some time at the university of Helmstadt, where he made great progress in the learned languages, and in chronology and astronomy. He died at Leipsic, where he held the office of chantor, in 1615. His "Opus Chronologicum" appeared first in 1605, on the principles of Joseph Scaliger, for which he was not a little commended by Scaliger. Isaac Casaubon, also, a better judge in this case than Scaliger, as being under less temptation to be partial, has bestowed high praises on Calvisius. In 1611, Calvisius published a work against the Gregorian calendar, under the title of "Elenchus calendarii a papa Gregorio XIII. comprobati;" or, a "Confutation of the calendar, approved and established by pope Gregory XIII." Vossius tells us, that he not only attempts in this work to shew the errors of the Gregorian calendar, but offers also a new and more concise, as well as truer method of reforming the calendar. He was the author also of "Enodatio duarum questionum, viz. circa annum Nativitatis et Tempus Ministerii Christi," Erford, 1610, 4to. His "Chronology" was often reprinted. Of his musical talents, he has left ample proofs to posterity in his short treatise called "ΜΕΛΟΠΟΙΑ, sive Melodiæ condendæ ratio, quam vulgò

[1] Gen. Dict.—Life by Beza prefixed to his Works.—Saxii Onomast.

musicam poeticam vocant, ex veris fundamentis extracta et explicata," 1592. This ingenious tract contains, though but a small duodecimo volume, all that was known at the time concerning harmonics and practical music; as he has compressed into his little book the science of most of the best writers on the subject; to which he has added short compositions of his own, to illustrate their doctrines and precepts. With respect to composition, he not only gives examples of concords and discords, and their use in combination, but little canons and fugues of almost every kind then known. He composed, in 1615, the 150th psalm in twelve parts, for three choirs, as an Epithalamium on the nuptials of his friend Casper Ankelman, a merchant of Hamburgh, and published it in folio at Leipsic the same year. Several of his hymns and motets appear in a collection of Lutheran church music, published at Leipsic, 1618, in eight volumes 4to, under the following title: "Florilegium portens CXV. selectissimas Cantiones, 4, 5, 6, 7, 8, voc. præstantissimorum Auctorum." Some of these which Dr. Burney had the curiosity to score, have the laws of harmony and fugue preserved inviolate.[1]

CAMBRIDGE (RICHARD OWEN), an ingenious English writer, was born in London, Feb. 14, 1717, of ancestors belonging to the county of Gloucester. His father, who was a younger brother, had been bred to business as a Turkey merchant, and died in London not long after the birth of his son, the care of whom then devolved on his mother and his maternal uncle Thomas Owen, esq. who adopted him as his future representative. He was sent to Eton school, where quickness of parts supplied the place of diligence; yet although he was averse to the routine of stated tasks, he stored his mind with classical knowledge, and amused it by an eager perusal of works addressed to the imagination. He became early attached to the best English poets, and to those miscellaneous writers who delineate human life and character. A taste likewise for the beauties of rural nature began to display itself at this period, which he afterwards exemplified at his seat in Gloucestershire, and that at Twickenham. In 1734, he entered as a gentleman commoner of St. John's college, Oxford, and, without wishing to be thought a laborious scholar, omitted

[1] Moreri.—Goetzii Elogia præcocium Eruditorum, 1722, 8vo.—Gen. Dict.—Burney and Hawkins's Hist. of Music.—Freheri Theatrum.—Saxii Onomast.

no opportunity of improving his mind in such studies as were suitable to his age and future prospects. His first, or one of his first, poetical effusions was on the marriage of the prince of Wales, which was published with the other verses composed at Oxford on the same occasion. In 1737, he became a member of Lincoln's-inn, where he found many men of wit and congenial habits, but as he had declined taking a degree at Oxford, he had now as little inclination to pursue the steps that lead to the bar; and in 1741, in his twenty-fourth year, he married Miss Trenchard, the second daughter of George Trenchard, esq. of Woolverton in Dorsetshire, a lady who contributed to his happiness for upwards of half a century, and by whom he had a family equally amiable and affectionate. She died Sept. 5, 1806, having survived her husband four years.

He now settled at his family seat of Whitminster in Gloucestershire, for seven or eight years, where his life, though easy and independent, was never idle or useless. While he continued to cultivate polite literature, his more active hours were employed in heightening the beauties of the scenery around his seat: for this purpose he made the little river Stroud navigable for some distance, and not only constructed boats for pleasure or carriage, but introduced some ingenious improvements in that branch of naval architecture, which were approved by the most competent judges. In one of these boats or barges he had the honour to receive the prince and princess of Wales and other distinguished visitors, who were delighted with the elegance of his taste, and the novelty and utility of his various plans. For the sports of the field he had little relish, not, however, from a motive of tenderness, for he practised the bow and arrow, and we read, but with no great pleasure, that "the head of a duck, swimming in the river, was a favourite mark, which he seldom missed." As, however, he ever endeavoured to unite knowledge with amusement, he studied the history of archery, and became a connoisseur in its weapons as used by modern and ancient nations. The collection he formed while this pursuit occupied his attention, he afterwards sent to sir Ashton Lever's museum.

During his residence at Whitminster, he wrote his most celebrated poem, "The Scribleriad." The design he imparted to some of his particular friends, and communicated his progress from time to time. He had naturally a rich fund of humour, which he could restrain within the bounds

of delicacy, or expand to the burlesque, as his subject required; and the topics which he introduced had evidently been the result of a course of multifarious reading. But such was his diffidence in his own powers, or in the sincerity of his friends who praised his labours, that he laid his poem aside for many years after it was completed, until he could ascertain, by their impatience, that they consulted his reputation in advising him to publish it.

In consequence of the death of his uncle (in 1748) to whom he was heir, he added the name of Owen to his own. He now took a house in London, but after about two years' residence, finding the air of London disagree with himself and with Mrs. Cambridge, he purchased a villa at Twickenham, immediately opposite Richmond-hill. He quitted at the same time his seat in Gloucestershire, and with it all desire of farther change, for he resided at Twickenham during the remainder of his very long life. How much he improved this villa cannot now be remembered by many: two generations have admired it only in its improved state.—His mode of living has been affectionately, yet justly, described by his biographer. He was at once hospitable and economical, accessible and yet retired. By his knowledge and manners he was fitted to the highest company, yet although his circle was extensive, he soon learned to select his associates, and visiting became a pleasing relief, instead of a perpetual interruption.

The same year in which he commenced his establishment at Twickenham, he became known to the public as the author of "The Scribleriad," which was published in 1751. Some of his lesser poems succeeded: "The Dialogue between a member of parliament and his servant," in 1752; the "Intruder," in 1754; and "The Fakeer," in 1756. About the same time he appeared as a writer in "The World," to which he contributed twenty-one papers, which are unquestionably among the best in that collection. Lord Chesterfield, who knew and respected him, drew the following character in one of his own excellent papers: "Cantabrigius drinks nothing but water, and rides more miles in a year than the keenest sportsman; the former keeps his head clear, the latter his body in health: it is not from himself that he runs, but to his acquaintance, a synonimous term for his friends. Internally safe, he seeks no sanctuary from himself, no intoxication for his mind. His penetration makes him discover and divert himself with

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the follies of mankind, which his wit enables him to expose with the truest ridicule, though always without personal offence. Cheerful abroad because happy at home, *and thus happy because virtuous *."

On the commencement of the war with France in 1756, in the events of which he appears to have taken a more lively interest than could have been expected from a man of his retired disposition, he was induced to undertake a history of the rise and progress of the British power in India, in order to enlighten the public mind in the nature and importance of that acquisition. At first he intended that this work should be on a very large scale, but as recent events demanded such information as could be immediately procured, and promised to be useful, he produced his "History of the War upon the Coast of Coromandel," which was published in 1761. He then resumed his original design, and obtained permission from the East India Company to inspect such of their papers as might be requisite. He had also a promise of Mr. Orme's papers, but that gentleman happening to return from India at this juncture, with an intention to publish himself the history which afterwards appeared, Mr. Cambridge considered that his own work would now be in a great measure superfluous, and therefore relinquished the further prosecution of his plan. What he had published, however, was considered as an important memoir of the period it embraced, and as a fair and correct statement of the French proceedings in India; and it served to introduce him more into the study of India affairs, in which he ever afterwards delighted. It led him also to an intimate acquaintance with lord Clive, general Carnac, Mr. Scrafton, major Pearson, Mr. Varelst, general Calliaud, Mr. Hastings, and others, who had gained distinguished reputation by their services in the East.

Mr. Cambridge survived the publication of this work above forty years, but appeared no more before the public as an author. Many of the smaller pieces in his works were written as amusements for his friends, and circulated only in private. The long remainder of his life passed in the enjoyment of all that elegant and polished society could

* "This character stands at the close of a paper written to expose the folly and ill effects of hard drinking: and lord Chesterfield names my father who was a water-drinker, as a living example of one, who did not require the exhilarating aid of wine to enliven his wit, or increase his vivacity." Life of Mr. Cambridge, by his Son, prefixed to his works, p. 44.

yield. Most of the friendships of his youth were those of his advanced age, and they were contracted with such men as are not often found within the reach of a stationary individual. At Eton he became acquainted with Bryant, Gray, West, Walpole, Dr. Barnard, and Dr. Cooke; at Lincoln's Inn he found Mr. Henry Bathurst, afterwards lord chancellor, the hon. Charles Yorke, Mr. Wray, and Mr. Edwards. To these he afterwards added lord Anson, Dr. Atwell, bishop Benson, sir Charles Williams, Mr. Henry Fox, Mr. William Whitehead, Villiers lord Clarendon, lord Granville, lord Lyttelton, Mr. Grenville, lord Chesterfield, Mr. Pitt, lord Bath, lord Egremont, Soame Jenyns, lord Hardwicke, admiral Boscawen, lord Barrington, James Harris, Andrew Stone, bishop Egerton, lord Camelford, Welbore Ellis, lord North, Garrick, Dr. Johnson, Dr. Porteus, late bishop of London, and the illustrious navigators Byron, Wallis, Carteret, Phipps, Cook, and Vancouver. In the company of these, some of whom were long his neighbours at Twickenham, he delighted to increase his knowledge by an interchange of sentiment on topics of literature and common life. His conversation was enriched by various reading, and embellished by wit of the most delicate and unobtrusive kind. His temper made him universally beloved. It was uniformly cheerful, mild, and benevolent.

The conclusion of his life is thus related by his biographer: "He was considerably advanced in his eighty-third year before he was sensible, to any considerable degree of the infirmities of age; but a difficulty of hearing, which had for some time gradually increased, now rendered conversation troublesome, and frequently disappointing to him. Against this evil his books, for which his relish was not abated, had hitherto furnished an easy and acceptable resource; but, unfortunately, his sight also became so imperfect, that there were few books he could read with comfort to himself. His general health, however, remained the same, and his natural good spirits and cheerfulness of temper experienced no alteration. Having still the free use of his limbs, he continued to take his usual exercise, and to follow his customary habits of life, accepting of such amusement as conversation would afford, from those friends who had the kindness to adapt their voices to his prevailing infirmity; and that he still retained a lively concern in all those great and interesting events, which were then taking place in Europe, may be seen in some of his latest

productions. But as his deafness increased, he felt himself grow daily more unfit for the society of any but his own family, into whose care and protection he resigned himself with the most affectionate and endearing confidence, receiving those attentions, which it was the first pleasure of his children to pay him, not as a debt due to a fond and indulgent parent, but as a free and voluntary tribute of their affection. In the contemplation of these tokens of esteem and love, he seemed to experience a constant and unabating pleasure, which supplied, in no small degree, the want of other interesting ideas.

"It is well known, that among the many painful and humiliating effects that attend the decline of life, and follow from a partial decay of the mental powers, we have often to lament the change it produces in the heart and affections; but from every consequence of this sort my father was most happily exempt. This I allow myself to say upon the authority of the medical gentleman * of considerable eminence, by whose skill and friendly attentions he was assisted through the progressive stages of his slow decline; and who has repeatedly assured me, that, in the whole course of his extensive practice, he had never seen a similar instance of equanimity and undeviating sweetness of temper.

"During this gradual increase of feebleness, and with the discouraging prospect of still greater suffering, which he saw before him, his exemplary patience, and constant care to spare the feelings of his family, were eminently conspicuous: nor did the distressing infirmities, inseparably attendant on extreme debility, ever produce a murmur of complaint, or even a hasty or unguarded expression. It is somewhat singular, and may be regarded as a proof of an unusually strong frame, that no symptom of disease took place: all the organs of life continued to execute their respective functions, until nature being wholly exhausted, he expired without a sigh, on the 17th of September, 1802, leaving a widow, two sons, and a daughter."

It appears from the whole of his Son's very interesting narrative, that few men have enjoyed a life of the same duration so little interrupted by vexation or calamity. His fortune, if not relatively great, was rendered ample by judicious management, and as he had been highly favoured

* "David Dundass, esq. of Richmond."

by Providence in his person and in his family, he felt the importance of these blessings with the gratitude of a Christian. Such information as the following, so honourable to the subject of it, and to him who relates it, ought not to be suppressed.

"At an early age he attentively examined the evidences of Christianity, and was fully satisfied of its truth. His was, in the truest sense, the religion of the heart, and he always felt that a constant conformity to its precepts was the strongest and best proof he could give of the sincerity of his faith. Of its prescribed forms and exterior duties he was no less a strict observer: whatever were his engagements, he constantly passed his Sundays at home with his family, at the head of whom he never failed to attend the public service of the day, until prevented by a bodily infirmity, for some years before his death: but he still continued his practice of reading prayers to them every evening; a usage of more than sixty years; these were taken from our Liturgy, of which he was a great admirer.

"When no longer able to partake of the communion at church, he continued to receive it at home on the festivals and other suitable occasions, to the latest period, and his manner of joining in this service furnished an edifying example of the happy influence of a mind void of offence towards God and man.

"His devotional exercises were always expressed in so solemn a manner, and with such unaffected piety, as shewed that his lips spoke the language of his heart; but his impressive tone of voice, when offering prayer and thanksgiving, marked that to be the branch of worship most suited to his feelings; and in conformity with this sentiment, he frequently remarked, that 'in our petitions we are liable to be misled both as to their object and motive; but in expressing our thanksgivings to the Deity we can never err, the least favoured among us having received sufficient tokens of the bounty of Providence, to excite emotions of the sincerest gratitude.'

"This principle of piety led him also to bear afflictions in the most exemplary manner. Whatever trials or deprivations he experienced through life, he always met with fortitude, and his demeanour under the losses which he was ordained to suffer in his own family, was such, that those only who saw him near, and knew how sacred he held the duty of submission to the divine will, and the self-

command this produced, could form any idea how poignantly they were felt."

Of his literary character his Son has formed a just estimate, when he says that he is to be regarded rather as an elegant than a profound scholar. Yet, where he chose to apply, his knowledge was far from being superficial, and if he had not at an early period of life indulged the prospect of filling the station of a retired country gentleman, it is probable that he might have made a distinguished figure in any of the learned professions. It is certain that the ablest works on every subject have been produced, with very few exceptions, by men who have been scholars by profession, to whom reputation was necessary as well as ornamental, and who could not expect to rise but in proportion to the abilities they discovered. Mr. Cambridge, without being insensible to the value of fame, had yet none of the worst perils of authorship to encounter. As a writer he was better known to the world, but he could not have been more highly respected by his friends.

About a year after his death, his son, the rev. George Owen Cambridge, published a splendid edition of all his works (except his History of the War) to which he prefixed an account of his life and writings. To this very interesting narrative, the present sketch is indebted for all that is valuable in it, but from what is here borrowed the reader can have but a feeble conception of a composition which does so much honour to the moral and literary reputation of the father, and to the filial piety and chastened affection of the son.

The Scribleriad is one of those poems, that, with great merits, yet make their way very slowly in the world. It was received so coolly on the publication of the first two parts, that he found it necessary to write a preface to the second and complete edition, explaining his design. He had some reason to apprehend that it had been mistaken, and that the poem was in danger of being neglected. In this preface he lays down certain rules for the mock heroic, by which, if his own production be tried, it must be confessed he has executed all that he intended, with spirit and taste. As an imitator of the true heroic he is in general faithful, and his parodies on the ancients show that he had studied their writings with somewhat different from the ardour of an admirer of poetry, or the acuteness of a critical linguist. But it may be doubted whether the

rules he wishes to establish are sufficiently comprehensive, whether he has not been too faithful to his models, and whether a greater and more original portion of the burlesque would not have conferred more popularity on his performance. His preference of Don Quixote, as a true mock heroic, is less a matter of dispute. In all the attributes of that species of composition, it is unquestionably superior to any attempt ever made, and probably will ever remain without a rival, for what subject can the wit of man devise so happily adapted to the intention of the writer? Its great excellence too appears from its continuing to please every class of readers, although the folly ridiculed no longer exists, and can with some difficulty be supposed to have ever existed. But Cervantes is in nothing so superior, as in the delineation of his hero, who throughout the whole narrative creates a powerful interest in his favour, and who excites ridicule and compassion in such nice proportions as never to be undeserving of sympathy, or overpowered by contempt.

Mr. Cambridge was not so fortunate in a hero. He was content to take up Scriblerus where Pope and Swift, or rather Arbuthnot, left him, a motley, ideal being, without an exemplar, combining in one individual, all that is found ridiculous in forgotten volumes, or among the pretenders to science and the believers of absurdities. Mr. Cambridge's hero, therefore, without any qualities to secure our esteem, is an antiquary, a pedant, an alchymist, and what seldom is found among such characters, a poet. In conducting him through a series of adventures, upon the plan sketched by the triumvirate above mentioned, it is with great difficulty that he is able to avoid the error they fell into, either of inventing nonsense for the sake of laughing at it, or of glancing their ridicule at the enthusiasm of useful research, and the ardour of real science and justifiable curiosity. The composition of the Scribleriad is in general so regular, spirited, and poetical, that we cannot but wish the author had chosen a subject of more permanent interest. The versification is elegant, and the epithets chosen with singular propriety. The events, although without much connection, all add something to the character of the hero, and the conversations, most gravely ironical, while they remind us of the serious epics, are never unnecessarily protracted.

It is to be regretted, and perhaps it may be mentioned

as another hindrance to the popularity of the Scribleriad, that the author determined to avoid moral reflections, reflections which he could have easily furnished. His periodical papers exhibit a happy union of wit and sentiment, and few men were better acquainted with local manners and the humours and whims of interest and passion. If such reflections arise naturally from the subject, they are surely not only useful, but lead to many of the most striking beauties of imagery. The Scribleriad, however, will ever be considered by impartial judges, with whom popularity is not an indispensable qualification, as a poem that does honour to the taste and imagination of Mr. Cambridge, and as deserving a place with the most favourite attempts of the satirical muse.[1]

CAMDEN (WILLIAM), one of the most eminent English antiquaries, was born in the Old Bailey, London, May 2, 1551. His father, Samson Camden, was a native of Lichfield, whence he was sent very young to London, where he practised painting, and settling in London, became a member of the company of Painter-stainers. The inscription on the cup left by his son to the company calls him *Pictor Londinensis*, which may refer either to his profession or to his company. His mother was of the ancient family of the Curwens of Workington in Cumberland. Their son received his first education at Christ's hospital, which was founded the year after his birth by king Edward VI.; but the records of that house being destroyed in the fire of London, the date of his admission is lost. Bishop Gibson treats his admission at Christ's hospital as a fiction, because not mentioned by himself; but as it is by Wheare, who pronounced his funeral oration very soon after his death, it seems to have some foundation, especially if we consider the lowness of his circumstances, and his dependence on Dr. Thornton at Oxford. Dr. Smith (his biographer) says, some infer from hence, that he had lost his father, and was admitted as an orphan; but it is certain Wheare does not give it that turn. Being seized with the plague in 1563, he was removed to Islington, or perhaps was seized with it there, "peste correptus Islingtoniæ;" but on his recovery, he completed his education at St. Paul's school; where under Mr. Cook or Mr. Malin, he

[1] Life as above.—Johnson and Chalmers's English Poets, 21 vols. 1810.—British Essayists, Preface to the World.

made such progress in learning as laid the foundation of his future fame.

From this school he was removed when about fifteen years old, in 1566, to Oxford, and entered as a servitor at Magdalen college; and in the school belonging to that college perfected himself in grammar learning under Dr. Thomas Cooper, afterwards bishop of Lincoln and Winchester; but being disappointed of a demi's place, he removed to Broadgate-hall, now Pembroke college, by the invitation of Dr. Thomas Thornton, canon of Christ church, his patron and tutor, and who had the honour to be tutor both to Camden and to sir Philip Sidney. Camden left behind him in Broadgate-hall a signal mark of the respect paid him by his contemporaries in the short Latin graces composed by him, which were used many years after by the scholars of this society. Three years after he removed from hence to Christ church, on the promotion of Dr. Thornton to a canonry there. This kind patron provided for him during the rest of his continuance at the university, and he lived in his patron's lodgings. At this time his acquaintance commenced with the two Carews, Richard and George; the latter of whom was by James I. created baron Clopton, and by Charles I. earl of Totness; and it has been supposed, as they were both antiquaries, their conversation might give Mr. Camden a turn to that study, which he himself informs us he had strongly imbibed before he left school, and improved at Oxford. He was also acquainted with John Packington, Stephen Powel, and Edward Lucy, knights.

About this time by the encouragement of his friends, he stood for a fellowship at All Souls, but met with a repulse, through the interest of the Popish party, on account of his zeal for the church of England. He met with a second disappointment in his supplication to be admitted to the degree of bachelor of arts in 1570, and upon this he quitted Oxford, and came up to London the next year, being now about twenty. He pursued his studies under the patronage of Dr. Gabriel Goodman and Dr. Godfrey Goodman his brother, who supplied him both with money and books. In 1573, he applied again for the same degree, and seems to have taken it, but never completed it by determinations. In June 1588, we find him supplicating the convocation by the name of William Camden, B. A. of Christ church, "that whereas from the time he had

taken the degree of bachelor, he had spent sixteen years in the study of philosophy and the liberal arts, he might be dispensed with for reading three solemn lectures, and be allowed to proceed." His supplication was granted on condition that he stood in the following act, which it seems his other engagements would not permit; for Wood says, his name is not in the registers. When he attended the funeral of sir Thomas Bodley in 1613, his fame was so great, that the university voluntarily offered him the degree of master of arts, but whether he accepted it does not appear.

Upon leaving the university, he seems to have made the tour of great part of England; and in 1575, by the interest of his friend Dr. Gabriel Goodman, dean of Westminster, he obtained the place of second master of Westminster school. The little leisure he could spare from this important charge he devoted to his favourite study. He was not content with pursuing it in his closet, but made excursions over the kingdom every vacation. In 1582, for example, he took a journey through Suffolk into Yorkshire, and returned by Lancaster. When at home he searched into the manuscript collections of our own writers, and the published writings of foreigners respecting us. At this time too, he meditated his great work, the "Britannia;" and as his reputation engaged him in an extensive correspondence both at home and abroad, Ortelius, whom he terms the great restorer of geography, happening to come over into England, applied himself to Mr. Camden for information respecting this country. His solicitations, and the regard our author had for his native country, prevailed on him to improve and digest the collections, which he seems to have made at first only for private satisfaction and curiosity. He entered upon this task with every difficulty and disadvantage. It was a new science, which was to amuse and inform an age which had just began to recover itself from the heat and perplexity of philosophy and school divinity. The study of geography had been first attended to in Italy for the facilitating the reading of Roman history. The names of places there, and even in the rest of Europe, where the Romans had so long kept possession, were not greatly altered; but in Britain, which they subdued so late, and held so precariously, a great degree of obscurity prevailed. The Roman orthography and terminations had obscured in some instances

the British names; but the Saxons, who succeeded the Romans here, as they gained a firmer possession, made an almost total change in these as in every thing else. Upon their expulsion by the Normans, their language ceased to be a living one, while that of the Britons was preserved in a corner of the island. Very soon after the conquest there were few who could read the Saxon characters. In tracing the Roman geography of Britain, Mr. Camden might be assisted by Ptolemy, Antoninus's Itinerary, and the Notitia; but before he could become acquainted with the Saxon geography, it was necessary for him to make himself master of a language which had ceased for above 400 years. The few written remains of it were almost divided between three collections; that of archbishop Parker, now at Bene't college, Cambridge; that of archbishop Laud, now at Oxford; and that of sir Robert Cotton, now in the British Museum.

After ten years' labour Mr. Camden published his "Britannia" in 1586, dedicated to William Cecil lord Burleigh, lord treasurer to queen Elizabeth. What a favourable reception it met with appears from the number of editions it passed through; for in the compass of four years there were three at London, one at Frankfort, 1590, one in Germany, and a fourth at London in 1594. The title which he retained in all editions was "Britannia, sive florentissimorum regnorum Angliæ, Scotiæ, Hiberniæ, et insularum adjacentium, ex intima antiquitate, chorographica descriptio." The dedication is dated May 2, 1586, so that he finished this great work precisely at the age of thirty-five; and yet, as he informs us himself, he devoted to it only his spare hours and holidays, the duties of his office ingrossing all the rest of his time.

As each new edition received large corrections and improvements from its author, he took a journey into Devon in 1589, and in June that year was, as he tells us in his diary, at Ilfracomb, which is a prebend of the church of Salisbury, and had been bestowed on him that year by Dr. John Piers, then bishop of that see and his intimate friend; and he had been installed into it by proxy Feb. 6. This preferment he held till his death; and when bishop Abbot held his general visitation at Whitsuntide in 1617, he excused himself from attending on account of his age, being then seventy, and was allowed to appear by proxy. The expence of this and other journies was defrayed by

his friend Mr. Godfrey Goodman. In 1590 he visited Wales in company with the famous Dr. Godwin, afterwards bishop of Landaff and Hereford. On Oct. 23, 1592, he was attacked with a quartan ague, which, for a long while, baffled the help of physic, and brought him very low. During this illness, Dr. Edward Grant, who had been head master of Westminster school upwards of twenty years with great reputation, worn out with fatigue, resigned that place Feb. 1592-3; and in March following was succeeded by Camden. Mr. Wheare, Dr. Smith, and bishop Gibson, all assign this vacancy to the death of Dr. Grant; and Wood, though in two articles he expresses himself doubtfully, in another affirms that he resigned about February 1592, and was succeeded by William Camden. He adds, that Dr. Grant died in 1601, and was buried in Westminster abbey, where his epitaph, now defaced, but preserved in Mr. Camden's account of this abbey-church, dates his death Aug. 3, 1601.

It was not till next year that Mr. Camden perfectly recovered from his ague; and soon after published the fourth edition of his Britannia, with great enlargements and improvements by his own care, and that of his friends. But all his attention could not defend him from the violent and indecent attack from Ralph Brooke (more properly Brookesmouth), York Herald, exposing certain mistakes which he pretended to have discovered in the pedigrees of the earls of each county, and which he fancied might be attended with circumstances dishonourable to many of the most ancient and noble families in this kingdom. Brooke's book did not appear till many years after the fourth edition of the Britannia; but he had framed his materials soon after. Bishop Gibson ascribes this attack to envy of Mr. Camden's promotion to the place of Clarencieux king at arms, in 1597, which place Brooke expected for himself. But though the piece is undated, it appears by the address to *Maister* Camden prefixed to it, that Camden was not then king at arms, and he was created Richmond herald but the day before. The truth is, that Mr. Camden in his first editions touched but lightly on pedigrees, and mentioned but few families; whereas in the fourth he enlarged so much upon them, that he has given a particular index of *Barones et illustriores familiæ*, and recited near 250 noble houses. This Brooke, with the mean jealousy of a man whose livelihood was connected with his place,

considered as an invasion on the rights of the college. This put him on examining these pedigrees, and on wishing to have them corrected, as Mr. Camden appears to have been ever ready to have his mistakes set right. Brooke tells us, indeed, that what he offered him for the fifth edition did not meet with that favourable reception he expected even before Camden professed himself an herald officially, and that foreigners, misled by his former editions, had blundered egregiously. He complains too, that he had been disturbed in writing, and much more in printing it, by Mr. Camden's friends. That this was rather owing to a jealousy of his profession than of his promotion, appears further from hence, that though Mr. Camden himself in his answer to Brooke does not indeed take notice of his promotion, and the disgust it might have given him, yet this was after he had published his "Discoverie," and he shews throughout that disdain of his adversary's abilities, which Brooke complains of, never once admitting him to be right, or his corrections worth regarding, though in the fifth edition he wisely made use of them; and whoever peruses Brooke's book carefully will find, that what stung him most was, that a schoolmaster should meddle with descents and families, and at the same time treat heralds with so little respect.

As soon as Camden found his health re-established, he made a journey to Salisbury and Wales, and returning by Oxford, spent some time in that city, taking notes in the churches and chapels there, which Wood says he had seen in the author's hand-writing; and bishop Gibson speaks of fragments of them as still remaining. In 1597 he had a fresh illness, from which he recovered by the care of one Mrs. Line, wife of Cuthbert Line, to whose house he removed. This year he published his Greek grammar for the use of Westminster school, entitled "Grammatices Græcæ institutio compendiaria in usum regiæ scholæ Westmonasteriensis," London, 8vo, which, when Dr. Smith published his life, in 1691, had run through forty impressions. Dr. Grant had composed one before, but Mr. Camden thought it deficient and inconvenient. Wood says he contracted it.

At this time he probably entertained no thoughts of quitting a post in which he was universally esteemed and respected. He refused the place of master of requests, offered him probably by lord treasurer Burleigh. But

before the end of the year he quitted it for one in the Heralds' college. Richard Leigh, Clarencieux king at arms, dying Sept. 23, sir Fulk Greville, Camden's intimate friend, solicited that office for him, which was immediately granted. But, because it was not usual for a person to rise to that dignity without having first been a herald, he was Oct. 22, created Richmond herald, and the next day Clarencieux. Bishop Gibson remarks, that lord Burleigh was offended with Camden for obtaining this preferment by any other interest than his; but, on Mr. Camden's representing it to be the free thought of sir Fulk Greville, he was reconciled to him, and continued his patronage during the remainder of his life.

Being now more at liberty, he travelled in 1600 as far as Carlisle, with his intimate friend Mr. (afterwards sir) Robert Cotton, and having surveyed the northern counties, returned to London in December. This year he published his account of the monuments in Westminster abbey, "Reges, Reginæ, Nobiles, et alii in ecclesia collegiata B. Petri Westmonasterii sepulti, usque ad annum reparatæ salutis 1600," 4to; which, though no more than a collection of epitaphs, has preserved many that have been since destroyed or effaced. He reprinted it with enlargements in 1603, and 1606. This year also, came out a fifth edition of his Britannia, to which he added "An apology to the reader," in answer to what Ralph Brooke had published to the prejudice of his work. The original difference related only to some mistakes which Brooke imagined he had discovered. But when he fancied himself under the necessity of appealing to the world and to the earl of Essex, then earl marshal, and his patron, he brought in other matter, foreign to his purpose, charging Camden with errors in the pedigrees of noble families, with not acknowledging the assistance he derived from Glover's papers in lord Burleigh's library, and from Leland, whom he pretends he had pillaged largely. Camden, in answer, acknowledges himself to have been misled by one of his predecessors, Robert Cook, clarencieux; that he had indeed borrowed from Leland, but not without citing him, and that where he says the same things on his own knowledge, that Leland had mentioned on his, he did not think himself obliged to him; and that whereas Leland had spent five years in this pursuit, he had spent thirty in consulting authors both foreign and domestic, living and dead. He

concludes with rallying his antagonist, as utterly ignorant of his own profession, incapable of translating or understanding the Britannia, and offers to submit the disputed points to the earl marshal, the college of heralds, the society of antiquaries, or four persons learned in these studies. This did not prevent Brooke from writing "A Second Discoverie of Errors," in which he sets down the passages from Camden, with his objections to it in his first book; then Camden's reply, and last of all, his own answer: and in the appendix in two columns, the objectionable passages in the edition of 1594, and the same as they stood in that of 1600. This was not printed till about 100 years after the death of its author, by Mr. Anstis, in 1723, 4to. The story which Mr. Camden, in his Annals, and Dr. Smith tell of Brooke's dirty treatment of sir William Segar, another officer in the college, whom he had a pique against, in 1616, will justify us in believing him capable of any thing.

In 1602, Mr. Camden was again visited by a fever, from which he was recovered by the care of his friend Mr. Heather, afterwards the founder of the music lecture at Oxford. He escaped the plague in 1603, by returning to his friend Cotton's seat at Connington; and this year a collection of our historians, Asser, Walsingham, De la More, Gul. Gemeticensis, Gir. Cambrensis, &c. made by him, part of which had been incorrectly published before, was printed at Frankfort, in folio. In the dedication to sir Fulk Greville, he apologizes for this publication, as having laid aside the design he had once formed, of writing an history of England. Mr. Gough here remarks that great stress has been laid on a supposed insertion by Camden, of a passage in Asser, ascribing the foundation of the university of Oxford to Alfred, and Mr. Gough seems inclined to acquit Camden of the *crime* of inserting what was not in the original. We are of the same opinion, yet, after perusing what Mr. Whitaker has advanced on this subject, in his life of St. Neot, it seems utterly impossible to deny that the passage is a forgery.

Camden's next publication is entitled "Remaines of a greater work concerning Britain, the inhabitants thereof, their language, names, surnames, empresses, wise speeches, poesies, and epitaphs," London, 1605, 4to. In his dedication to sir Robert Cotton, dated 1603, and signed only by his initials, he calls it "the outcast rubbish of a greater

and more serious work;" so that Dr. Smith mistakes when he dates its publication 1604, contrary to the express note of its author in his Diary. The number of the editions it has run through (not less than seven), and the additions made to it in 1636, or earlier, by sir John Philipot, Somerset herald, and W. D. gent. are proofs of its value, notwithstanding the slight put upon it by bishop Nicolson. It is a kind of common place from his Britannia, and has preserved a number of curious things. Many other of his lesser essays have been printed by Hearne in his "Collection of curious discourses," and more were added to the second edition of that work in 1771; which may be considered as the earliest transactions of the Society of Antiquaries, of which Mr. Camden was a distinguished member.

In 1606, Mr. Camden began a correspondence with the celebrated president De Thou, which was continued till the death of the latter. Five of the president's letters, ending 1615, are printed by Dr. Smith among Camden's Epistles, 54, 59, 71, 99, 111, acknowledging the information he received from him relative to the affairs of this island.

Upon the discovery of the powder-plot, the king thinking it proper to put the reformed churches abroad on their guard against the enemies of their religion, as well as to satisfy foreign princes of all religions of the justice of his proceedings, made choice of Mr. Camden to translate the whole account of the trial of the conspirators into Latin, which he performed with great accuracy, elegance, and spirit. It was published in 1607, 4to, by John Norton the king's printer, under the title of "Actio in Henricum Garnetum societatis Jesuiticæ in Anglia superiorem et cæteros qui proditione longe immanissima sereniss. Brit. Mag. regem et regni Angliæ ordines e medio tollere conabantur," &c. and presently was put into the list of books prohibited by the inquisition.

Mr. Camden being confined many months in consequence of a hurt in his leg by a fall from his horse, Sept. 7, 1607, employed himself in putting the last hand to the complete edition of his Britannia in folio, considerably augmented, adorned with maps, and applauded by a variety of poetical compliments from his friends both at home and abroad. He did not to the last give up thoughts of revising and enlarging it, for in 1621, we find him at Sandhurst in Kent, searching without success for a camp of Alexander Severus, who was, without any foundation,

supposed to have been killed there instead of at Sisila or Sicila in Gaul. Dr. Smith gave Mr. Hearne, who left it to the Bodleian library, a copy of the last edition of the Britannia, with notes and emendations by Mr. Camden himself, in the margin and on little pieces of paper fixed in their proper places; and from this copy Hearne once had thoughts of publishing a new edition of the Britannia in the original language. Before Camden undertook this elaborate and finished work, he had formed a design for writing a general history of this nation in Latin, of which the account of the conquest inserted in the Britannia, article NORMANS, is a part: but foreseeing that the bare collecting materials would take up a man's life, he contented himself with publishing the volume of original historians before mentioned.

Not, however, to neglect the leisure he now enjoyed, he began in 1608 to digest the matter which he had been years collecting towards a history of the reign of queen Elizabeth, to which he had been first incited by his old patron the lord treasurer in 1597, ten years before, and solicited by other great personages. But the death of Burleigh next year, the queen's decease soon after, and the difficulty of the task, obliged him to defer it. While he was meditating this great work, he was seized on his birthday, 1609, with a dangerous illness, and the plague breaking out in his neighbourhood, he was removed to his friend Heather's house, and by the care of his physician Dr. Giffard, he, though slowly, recovered his health, retired to Chiselhurst Aug. 15 of that year, and returned Oct. 23. This year upon the passing of the act to erect a college at Chelsea, for a certain number of learned men, who were to be employed in writing against popery, on a plan proposed by Dr. Sutcliffe, dean of Westminster, consisting of a dean or provost, seventeen fellows and two historians, Mr. Camden was appointed one of the latter. But this design failing, as we have more than once had occasion to notice, he received from it only the honour of being thought qualified to fill such a department. From this time his history of Elizabeth employed his whole attention, and when the first part was ready, which reached to the year 1589, he obtained the king's warrant to sir Robert Cotton and himself to print and publish it. It was accordingly published in 1615, folio, under the title of "Annales

rerum Anglicarum et Hibernicarum regnante Elizabetha ad ann. salutis 1589," Lond.

His impartiality has been attacked on several parts of this work. He has been charged with being influenced in his account of the queen of Scots by complaisance for her son, and with contradictions in the information given by him to M. de Thou, and his own account of the same particulars. It is not to be wondered if James made his own corrections on the MS. which his warrant sets forth he had perused before he permitted it to be published. It was no easy matter to speak the truth in that reign of flattery in points where filial piety and mean ambition divided the mind of the reigning monarch. An English historian in such a reign could not indulge the same freedom as Thuanus. The calumnies cast upon him for his detail of Irish affairs were thought by him beneath the notice his friends wanted to take of them. But though he declined adding his own justification to that which the government of Ireland thought proper to publish of their own conduct, we have the letters he wrote on the subject to archbishop Usher and others; and it had this effect on him, that he declined publishing in his life-time the second part of his history, which he completed in 1617. He kept the original by him, which was preserved in the Cottonian library, and sent an exact copy of it to his friend Mr. Dupuy, who had given him the strongest assurances that he would punctually perform the duty of this important trust, and faithfully kept his word. It was first printed at Leyden, 1625, 8vo, again London, 1627, folio, Leyden, 1639, 8vo, &c. But the most correct edition of the whole is that by Hearne from Dr. Smith's copy corrected by Mr. Camden's own hand, collated with another MS. in Mr. Rawlinson's library. Both parts were translated into French by M. Paul de Belligent, advocate in the parliament of Paris; and from thence into English with many errors, by one Abraham D'Arcy, who did not understand English. The materials whence Camden compiled this history are most of them to be found in the Cottonian library. We learn from a MS letter of Dr. Goodman's, that he desired them as a legacy, but received for answer, that they had been promised to archbishop Bancroft, upon whose death he transferred them to his successor Abbot, and archbishop Laud said they were deposited in the palace at Lambeth, but where-

ever they were archbishop Sancroft could not find one of them.

From this time he seems to have lived in retirement at Chiselhurst, declining the solicitations of his friend Saville, to make his house at Eton his own, and to have amused himself with entering memoranda of events as they happened, which have been printed at the end of his epistles by Dr. Smith, and called "Apparatus annalium regis Jacobi I." These are called by Wood "A skeleton of a history of James I. or bare touches to put the author in mind of greater matters," or rather memoranda for private use. He adds, bishop Hacket stole, and Dugdale borrowed and transcribed them, as did sir Henry St. George, Clarencieux, both incorrectly. The original is in Trinity college, Cambridge, and Dr. Smith printed these and parts of an English Diary.

On Feb. 10, 1619, he was seized with a vomiting of blood, which brought on a deliquium, and continued at intervals till August following. In June this year, he had a dispute with his brother kings Garter and Norroy, about the appointment of his deputies to visit for him, which, though founded partly on a mistake, did not prevent their complaining to the commissioners for executing the office of earl marshal. He vindicated himself in his answer to the earl of Arundel, and the matter seems to have ended here. In the beginning of 1621, he was consulted by lord chancellor Bacon on the ceremonies requisite for creating him viscount St. Alban's, which was performed Jan. 27 following. In June that year, he assisted in Westminster-hall, at the execution of a very extraordinary sentence of degradation passed in parliament on sir Francis Mitchell, knt. for the monopolies which had oppressed the inn-holders: his spurs were broken in pieces, and thrown away by the servants of the earl marshal, his sword broken over his head, and himself declared an arrant knave, as sir Andrew Harcla had formerly been treated. The king at arms sat at the feet of the lord-commissioners during the whole proceeding.

On the last day of August the same year, he was seized with a return of his old disorder, but happily recovered. This, added to his advanced age, determined him to put in execution his intention of founding an history lecture at Oxford. Accordingly in May 1622, he sent down his deed of gift by the hands of his friend Mr. William Heather,

dated March 5, 1621-2. On May 17, Dr. Piers, dean of Peterborough, and vice-chancellor of the university, declared the foundation in full convocation, and its endowment with the manor of Bexley in Kent, which he had bought of sir Henry Spilman, jeweller to James I.; the rents and profits of which, valued at about 400*l.* per annum, were to be enjoyed by Mr. Heather, his heirs and executors, for ninety-nine years from the death of Mr. Camden, the said Mr. Heather paying the professor of this new foundation 140*l.* per annum; and at the expiration of the said term the whole to be vested in the university. They expressed their acknowledgments in a letter of thanks, and conferred the degree of doctor of music on Mr. Heather, organist of the chapel royal, and on Mr. Orlando Gibbons, another of Mr. Camden's intimate acquaintance. In return for this compliment, Mr. Heather founded a music lecture at Oxford, and endowed it with the annual revenue of 16*l.* 6*s.* 8*d.* Mr. Camden himself, at the recommendation of his friend Thomas Allen, appointed his first professor Degory Wheare, A. M. fellow of Exeter college, assigned him 20*l.* for the first year, 40*l.* for the second, and after the third he was to enjoy the full stipend. Thus Camden fulfilled the vow with which he closes his Britannia, to dedicate some votive tablet to God and antiquity.

On August 18, 1623, as Mr. Camden was sitting thoughtfully in his chair, he suddenly lost the use of his hands and feet, and fell down on the floor, but presently recovered his strength, and got up again without receiving any hurt. This accident was followed by a severe fit of illness, which ended in his death, Nov. 9, 1623, at his house at Chiselhurst, in the seventy-third year of his age.

In his last testament, after a devout introduction, and bequeathing eight pounds to the poor of the parish in which he should happen to die, he bequeaths to sir Fulke Grevile, lord Brooke, who preferred him gratis to his office, a piece of plate of ten pounds; to the company of painter stainers of London, he gave sixteen pounds to buy them a piece of plate, upon which he directed this inscription, "Gul. Camdenus Clarenceux filius Sampsonis, Pictoris Londinensis, dono dedit;" he bestowed the sum of twelve pounds on the company of cordwainers, or shoemakers of London, to purchase them a piece of plate, on which the same inscription was to be engraved. Then follow the legacies to his private friends. As to his books and papers, he directs

that sir Robert Cotton of Conington, should take out such as he had borrowed of him, and then he bequeaths to him all his printed books and manuscripts, excepting such as concern arms and heraldry, which, with his ancient seals, he bequeaths to his successor in the office of Clarenceux, provided, because they cost him a considerable sum of money, he gave to his cousin John Wyat, what the kings at arms Garter and Norroy for the time being should think fit, and agreed also to leave them to his successor. But notwithstanding this disposition of his books and papers, Dr. John Williams, then dean of Westminster, and bishop of Lincoln, afterwards archbishop of York, procured all the printed books for the new library erected in the church of Westminster. It is understood, that his collections in support of his History, with respect to civil affairs, were before this time deposited in the Cotton library; for as to those that related to ecclesiastical matters, when asked for them by Dr. Goodman, son to his great benefactor, he declared he stood engaged to Dr. Bancroft, archbishop of Canterbury. They came afterwards to archbishop Laud, and are supposed to have been destroyed when his papers fell into the hands of Mr. Prynne, Mr. Scot, and Hugh Peters; for upon a diligent search made by Dr. Sancroft, soon after his promotion to that see, there was not a line of them to be found, as we have already mentioned. His body was removed to his house in London, and on the 19th of November, carried in great pomp to Westminster abbey, and after a sermon preached by Dr. Christopher Sutton, was deposited in the south aile, near the learned Casaubon, and over against Chaucer. Near the spot was erected a handsome monument of white marble, with an inscription, erroneous as to his age, which is stated to be seventy-four, whereas he wanted almost six months of seventy-three. At Oxford, Zouch Townley, of Christ Church, who was esteemed a perfect master of the Latin tongue in all its purity and elegance, was appointed to pronounce his funeral oration in public, which is printed by Dr. Smith. The verses written on his death were collected and printed in a thin quarto, entitled "Insignia Camdeni," Ox. 1624, and his name was enrolled in the list of public benefactors.

Camden's personal character is drawn by bishop Gibson in few words: that he was "easy and innocent in his conversation, and in his whole life even and exemplary." We

have seen him unruffled by the attacks of envy, which his merit and good fortune drew upon him. He seems to have studied that tranquillity of temper which the love of letters generally superinduces, and to which one may, perhaps, rationally ascribe his extended life. The point of view in which we are to set him, is as a writer; and here he stands foremost among British antiquaries. Varro, Strabo, and Pausanias, among the ancients, fall short in the comparison; and however we may be obliged to the two latter for their descriptions of the world, or a small portion of it, Camden's description of Britain must be allowed the pre-eminence, even though we should admit that Leland marked out the plan, of which he filled up the outlines. A crowd of contemporaries, all admirable judges of literary merit, and his correspondents, bear testimony to his merit. Among these may be reckoned Ortelius, Lipsius, Scaliger, Casaubon, Merula, De Thou, Du Chesne, Peiresc, Bignon, Jaque Godefre, Gruter, Hottoman, Du Laet, Chytræus, Gevartius, Lindenbrogius, Mercator, Pontanus, Du Puy, Rutgersius, Schottus, Sweertius, Limier, with many others of inferior note. Among his countrymen, dean Goodman and his brother, lord Burleigh, sir Robert Cotton, Dr. (afterwards archbishop) Usher, sir Philip Sidney, and archbishop Parker, were the patrons of his literary pursuits, as the first two had befriended him in earliest life: and if to these we add the names of Allen, Carleton, Saville, Stradling, Carew, Johnston, Lambarde, Mathews, Spelman, Twyne, Wheare, Owen, Spenser, Stowe, Thomas James, Henry Parry, afterwards bishop of Worcester, Miles Smith, afterwards bishop of Gloucester, Richard Hackluyt, Henry Cuff, Albericus Gentilis, John Hanmer, sir William Beecher, Dr. Budden, Dr. Case, sir Christopher Heydon, bishop Godwin, Richard Parker, Thomas Ryves, besides others whose assistance he acknowledges in the course of his Britannia, we shall find no inconsiderable bede-roll of associates, every one of them more or less eminent in the very study in which they assisted Mr. Camden, or were assisted by him.

Mr. Camden possessed no contemptible vein of poetry, as may be seen by his Latin poem, entitled "Sylva," in praise of Roger Ascham, written in compliment to his friend Dr. Grant, and prefixed to his edition of Ascham's Letters in Latin, 1590, 12mo; another entitled "Hiber-

nia: an hexastich prefixed to Hakluyt's Voyages; another to sir Clement Edmondes' translation of Cæsar's Commentaries; another to Thomas Rogers's "Anatomy of the human mind," 1576, 12mo. He wrote also ten epitaphs, the most remarkable of which is that for the queen of Scots. The marriage of the Tame and Isis, of which he more than half confesses himself the author, does honour to his fancy, style, and numbers.

The first edition of his Britannia was in 1586, 8vo, and not 4to, as Mr. Gough, probably by a slip of the pen, has noted; and the sixth and last was in 1607, fol. This was the first with maps. There were also several editions printed abroad. The first translation of it was in 1610, by Philemon Holland, who was thought to have consulted Mr. Camden himself, and therefore great regard has been paid by subsequent editors to his additions and explanations. Mr. Camden's MS supplement to this edition of 1610, in the Bodleian library, expressly cautions the reader to hold only his "Latin copy for autentiq," but this bishop Gibson denies; but in a later edition of his translation, 1637, fol. Holland has taken unwarrantable liberties. Mr. Wanley supposes this second edition was published after Holland's death in 1636, the title being like a bookseller's; and that he made the translation without consulting Camden.

The Britannia was translated in 1694 by bishop Gibson, and published in folio, with large additions at the end of each county; others are inserted in the body of the book, distinguished from the original, and Holland's most material notes placed at the bottom of each page. As this was grown scarce, and many improvements were communicated to the editor, he published a new edition 1722, 2 vols. fol. and additions, greatly enlarged, incorporated with the text, distinguished by hooks. This edition was reprinted 1753, 2 vols. fol. and again in 1772, with a few corrections and improvements from his lordship's MS. in his own copy, by his son-in-law, George Scot, esq. of Wolston-hall, near Chigwell, Essex, who died 1780. A first volume of a translation, by W. O. (William Oldys), esq. was printed in 4to, but, as Mr. Gough thinks, was never finished or dated. A manuscript most erroneous translation of it, without acknowledgment, by Richard Butcher, author of the "Antiquities of Stamford," is in St. John's

college library, Cambridge, with a few immaterial additions. The last and most complete translation of the Britannia, by such an antiquary as Camden would have chosen, the late learned and excellent Richard Gough, esq. was published in 1789, 3 vols. fol. of which we shall speak more at large in his article. Some years afterwards he had made preparations for a new edition, of which he superintended only the first volume, and announced that fact in a public advertisement, which did not, however, prevent an attempt to pass off the whole of a recent edition as his. Of Mr. Gough's Life of Camden we have here availed ourselves, as far preferable to the ill-digested compilation in the Biog. Britannica.

It only remains to be mentioned that Camden's house at Chiselhurst passed, through the hands of several possessors, to the late lord Camden, who purchased it in 1765, and enlarged and improved the mansion and grounds.[1]

CAMERARIUS (JOACHIM), one of the most learned writers of his age, was born at Bamberg April 12, 1500. The ancient family name was Leibhard, but it was afterwards changed into that of Cammermeister, in Latin Camerarius, or Chamberlain, from one of his ancestors having held that office at court. He was sent to a school at Leipsic when he was 13 years of age, and soon distinguished himself by his application to Greek and Latin authors, which he read without ceasing. When Leipsic, on one occasion, was in a tumult, Camerarius shewed no concern about any thing but an Aldus's Herodotus, which he carried under his arm; and which indeed to a scholar at that time was of some consequence, when printing was in its infancy, and Greek books not easily procured. It is yet more to his praise that his Greek professor, when obliged to be absent, entrusted him to read his lectures, although at that time he was but sixteen years old. In 1517 he studied philosophy under Mosellanus; and this was the year, when the indulgences were preached, which gave occasion to the reformation. Camerarius was at St. Paul's church in Leipsic with Heltus, who was his master in Greek and Latin literature, when these indulgences were exposed from the pulpit; but Heltus was so offended with the impudence of the Dominican who obtruded them,

[1] Life in Gough's Camden.—Biog. Brit.—Life by Smith, 1691, 4to.—Ath. Ox. vol. I. &c.

that he went out of the church in the middle of the sermon, and ordered Camerarius to follow him. When he had staid at Leipsic five years, he went to Erford; and three years after to Wittemberg, where Luther and Melancthon were maintaining and propagating the reformation. He knew Melancthon before; lived afterwards in the utmost intimacy with him; and, after Melancthon's death, wrote a very copious and accurate life of him. He was also soon after introduced to Erasmus, and his uncommon abilities and industry made him known to all the eminent men of his time.

In 1525, when there was an insurrection among the common people through all Germany, commonly called the war of the peasants, Camerarius went into Prussia, but he returned very soon, and was made professor of the belles lettres in an university which the senate of Nuremberg had just founded under the direction and superintendency of Melancthon. In 1526, when the diet of Spires was held, Albert earl of Mansfelt was appointed ambassador to Charles V. of Spain, and Camerarius to attend him as his Latin interpreter; but this embassy being suspended, Camerarius went no farther than Eslingen, whence he returned home, and was married the year after to Anne Truchses, a lady of an ancient and noble family, with whom he lived forty-six years very happily, and had four daughters and five sons by her, who all did honour to their family. In 1530, the Senate of Nuremberg sent him with some other persons to the diet of Augsburgh, and four years after offered him the place of secretary; but, preferring the ease and freedom of a studious life to all advantages of a pecuniary nature, he refused it. In 1538, Ulric prince of Wittemberg sent him to Tubingen, to restore the discipline and credit of that university; and in 1541, Henry, duke of Saxony, and afterwards Maurice his son, invited him to Leipsic, to direct and assist in founding an university there.

When Luther was dead, and Germany at war, Camerarius experienced very great hardships, Leipsic being besieged by the elector of Saxony, on which account he removed all his effects with his family to Nuremberg, not however without considerable loss, and did not return till the war was at an end. In 1556 he went with Melancthon to the diet of Nuremberg; and attended him the year after to that of Ratisbon. After spending a life of literary labour

and fame, he died at Leipsic, April 17, 1575, surviving his wife not quite a year; and Melchior Adam relates, that he never recovered this shock. Among his friends were Jerome Baumgartner, Carlovitch, Melancthon, Petrus Victorius, Turnebus, Hieronymus Wolfius, and in short, almost all the great men of his time. He is said to have been to Melancthon, what Atticus was to Cicero, an adviser, counsellor, assistant, and friend upon all occasions; and that, when Melancthon's wife died during his absence at the diet of Worms, Camerarius quitted all his concerns at home, however necessary and requiring his presence, and immediately set off on purpose to comfort him.

His labours in the literary republic were prodigious. He wrote a vast number of books, among which are the lives of Melancthon and Hessius, and "Commentaries on the New Testament, grammatical and critical," printed with Beza's Greek Testament, Cambridge, 1642, fol. He likewise published a catalogue of the bishops of the principal sees; Greek epistles; itineraries in Latin verse; epigrams of the ancient Greek poets; a commentary on Plautus, &c. But he was perhaps a greater benefactor to the students of his time by the translations he made from many of the ancient authors. Greek was but little understood, and to facilitate the learning of that language, he translated Herodotus, Demosthenes, Xenophon, Euclid, Homer, Theocritus, Sophocles, Lucian, Theodoret, Nicephorus, &c. Melchior Adam says, that "he studied incessantly, within doors and without, up and in bed, on a journey, and in hours even of recreation; that he learned French and Italian when he was old; that he had but a smattering of Hebrew; that he understood Greek well; and that in Latin he was inferior to none." Turnebus, Henry Stephens, Lipsius, Beza, Scaliger, Thuanus, and Vossius, all speak of him in the highest terms. Erasmus only said he owed more to industry than to nature, which might, however, apply to the uncommon care he took in remedying her defects; but this opinion does not correspond with that of any of his contemporaries. In private character he was a man of great goodness of disposition, great humanity, candour, and sincerity in his searches after truth.[1]

CAMERARIUS (JOACHIM), son of the preceding, was born at Nuremberg, in 1534, and there first educated.

[1] Gen. Dict.—Niceron, who gives a catalogue of his works.—Saxii Onomast.

As his mind was early turned to the study of botany and medicine, with the view of improving himself he visited the principal seminaries in Germany, and thence went to Padua, and afterwards to Bologna, where he took the degree of doctor in 1562. Two years after he returned to Nuremberg, and by his superior skill and ability, seemed the legitimate inheritor of his father's fame. In 1592, he founded a medical college, of which he was appointed dean or president, and continued to direct its affairs for the remainder of his life. He formed an extensive garden, stored with the choicest plants, the cultivation of which he superintended with great assiduity, and assisted the landgrave of Hesse in forming a botanical garden; and with a view of disseminating the knowledge of plants, he purchased the collections of Gesner and Wolfe, which he methodised, and corrected, and with considerable additions from his own stores, together with the works of Matthiolus, he published them in 1586, under the title of "De Plantis Epitome utilissima Petri Andreæ Mattfiioli novis Iconibus et Descriptionibus plurimis diligenter aucta," 4to. "Hortus Medicus et Philosophicus, in quo plurimarum Stirpium breves Descriptiones, novæ Icones non paucæ, continentur," 1588, 4to. "Opercula de Re Rustica, quibus, præter alia, Catalogus Rei Botanicæ et Rusticæ Scriptorum veterum et recentiorum insertus est," 1577, 4to. Also "De recta et necessaria Ratione preservandi a Pestis Contagione," 1583, with other small tracts on the same subject, and three centuries of emblems. On his death, which happened October 11, 1598, he was succeeded by his son Joachim in his practice, and in the honour of being dean of the college.—ELIAS RODOLPHUS CAMERARIUS, and his son of the same names, appear likewise to have been of the same family, and were physicians of considerable fame, although their works are now in little request.[1]

CAMERON (JOHN), one of the most famous divines of the seventeenth century, among the French Protestants, was born at Glasgow, in Scotland, about the year 1580, and educated at the university of his native city. After reading lectures on the Greek language for a year, he began his travels in 1600, and at Bourdeaux evinced so much

[1] Gen. Dict.—Niceron.—Saxii Onomast.—Haller Bibl. Botan.—Rees's Cyclopædia.

ability and erudition, that the ministers of that city appointed him master of a college which they had established at Bergerac, for teaching Greek and Latin; and from this the duke de Bouillon removed him to the philosophical professorship at Sedan, where he remained for two years. He then went to Paris, and from Paris to Bourdeaux, where he arrived in 1604, and began his divinity studies, and in 1608 was appointed one of the ministers of Bourdeaux, and officiated there with such increasing reputation, that the university of Saumur judged him worthy to succeed Gomarus in the divinity chair. Having accepted this offer, he gave his lectures until 1620, when the university was almost dispersed by the civil war. He now came over to England with his family, and was recommended to king James, who appointed him professor of divinity at Glasgow, in the room of Robert Boyd, of Trochrig, (whom Bayle and his translators call *Trochoregius*), because he was supposed to be more attached to the episcopal form of church government. This situation, however, not suiting his taste, he returned to Saumur in less than a year; but even there he met with opposition, and the court having prohibited his public teaching, he was obliged to read lectures in private. After a year passed in this precarious state of toleration, he went in 1624 to Montauban, where he was chosen professor of divinity, but having declared himself too openly against the party which preached up the civil war, he created many enemies, and among the rest an unknown miscreant who assaulted him in the street, and wounded him so desperately as to occasion his death, which took place, after he had languished a considerable time, in 1625. Bayle says, he was a man of a great deal of wit and judgment, had a happy memory, was very learned, a good philosopher, of a chearful temper, and ready to communicate not only his knowledge, but even his money: he was a great talker, a long preacher, little acquainted with the works of the fathers, obstinate in his opinions, and somewhat troublesome. He frankly owned to his friends, that he found several things still to reform in the reformed churches. He took a delight in publishing particular opinions, and in going out of the beaten road; and he gave instances of this when he was a youth, in his theses "De Tribus Fœderibus," which he published and maintained at Heidelberg, although yet but a proposant, or candidate for the ministry. He also

mixed some novelties in all the theological questions which he examined; and when in explaining some passages of the holy scripture, he met with great difficulties, he took all opportunities to contradict the other divines, and especially Beza; for he pretended that they had not penetrated into the very marrow of that science. It was from him that monsieur Amyraut adopted the doctrine of universal grace, which occasioned so many disputes in France, and will always be found, at least upon Amyraut's principles, to be too inconsistent for general belief. Cameron's works are his "Theological Lectures," Saumur, 1626—1628, 3 vols. 4to, published by Lewis Capellus, with a life of the author, and afterwards at Geneva in one vol. folio, with additions, by Frederick Spanheim. Capellus also published, in 1632, Cameron's "Myrothecium Evangelicum."[1]

CAMERTI. See PHAVORINUS.

CAMOENS (Luis de, or Lewis), a very celebrated Portuguese poet, and from his much-admired poem the "Lusiadas," called the Virgil of Portugal, was descended from an illustrious, and originally, Spanish family, and was born at Lisbon about the year 1524. His father Simon Vaz de Camoens is said to have perished by shipwreck in the year which gave being to his son, although this is somewhat doubtful. It appears, however, that our poet was sent to the university of Coimbra, and maintained there by his surviving parent. On his arrival in Lisbon, he became enamoured of Donna Catarina de Ataide, whom he addressed with all the romantic ardour of youth and poetry, but according to the prescribed reserve, or prudery of the age, obtained no higher mark of her favour, after many months of adoration, than one of the silken fillets which encircled her head. His impatience, however, hurried him into some breaches of decorum, while pursuing his coy mistress, who was one of the queen's ladies, and her parents took this opportunity to terminate an intercourse which worldly considerations rendered, on her part, of the highest imprudence. This interference produced its usual effect. Camoens was banished the court, and on the morning of his departure, Catarina confessed to him the secret of her long-concealed affection. Thus comforted, he removed to Santarem, the place of his banishment, but is

[1] Gen. Dict.—Mosheim's Eccl. Hist.

said to have speedily returned to Lisbon, where he was again detected, and again sent into exile.

He now sought and obtained permission to accompany king John III. in an expedition concerted against the Moors in Africa. His conduct in this campaign was so heroic, that he obtained permission to return home, where he found that his mistress was dead. To aggravate his sorrows, he obtained no reward for his services, after much application; and stung with the ingratitude of his country, he determined to leave it. Mr. Mickle, but without quoting his authority, attributes this event to the discovery of an intrigue which he carried on with the wife of a Portuguese nobleman, a circumstance not very improbable, as all his biographers allow that he was not very correct in his morals. He sailed, however, for India, and contributed, in no small measure, to the success of an expedition against the Pimenta Isles, carried on by the king of Cochin and his allies the Portuguese. In the following year (1555), Manuel de Vasconcelos conducted an armament to the Red Sea. Our poet accompanied him, and with the intrepid curiosity of genius, explored the wild regions of Africa by which Mount Felix is surrounded. Here his mind was stored with sketches of scenery, which afterwards formed some of the most finished pictures in his Lusiad, and in his other compositions.

The mal-administration of affairs in India was at this time notorious; and Camoens, with more justice than prudence, took an opportunity of expressing his disgust in a satirical account of some amusements exhibited before the governor of Goa, in consequence of which he was banished to China. His adventures, while in China, are amply detailed by Mr. Mickle. After an absence of sixteen years, he returned to Portugal, poor and friendless as when he departed*. His Lusiad, after being delayed for some time by the raging of the plague in Lisbon, was published in the summer of 1572. From this display of uncommon genius, the author derived much honour, but little emolument. King Sebastian, it is said, rewarded him with a pension of 375 reis, a sum so small (for 20 reis make only one penny), that we know not how to reconcile it with the lowest computation of maintenance, yet even this he lost on Sebas-

* In his passage homeward, he was shipwrecked by a storm, and lost all his effects, except his Lusiad, which he is said to have held with his left hand, while he swam with his right.

tian's death, and his latter years present a mournful picture, not merely of individual calamity, but of national ingratitude. "He," says lord Strangford, "whose best years had been devoted to the service of his country, he, who had taught her literary fame to rival the proudest efforts of Italy itself, and who seemed born to revive the remembrance of ancient gentility and Lusian heroism, was compelled in age to wander through the streets, a wretched dependent on casual contribution. One friend alone remained to smooth his downward path, and guide his steps to the grave with gentleness and consolation. It was Antonio, his slave, a native of Java, who had accompanied Camoens to Europe, after having rescued him from the waves, when shipwrecked at the mouth of the Mecon. This faithful attendant was wont to seek alms throughout Lisbon, and at night shared the produce of the day with his poor and broken-hearted master. But his friendship was employed in vain: Camoens sunk beneath the pressure of penury and disease, and died in an almshouse early in 1579, and was buried in the church of St. Anne of the Franciscans. Over his grave, Gonçalo Coutinho placed the following inscription, which, for comprehensive simplicity, the translator ventures to prefer to almost every production of a similar kind:

HERE LIES LUIS DE CAMOENS:
HE EXCELLED ALL THE POETS OF HIS TIME.
HE LIVED POOR AND MISERABLE;
AND HE DIED SO,
MDLXXIX."

Some years afterwards, Don Gonçalves Camera caused a long and pompous epitaph to be engraved on the same tomb. But this posthumous panegyric only added deeper disgrace to the facts recorded in the former inscription.

Camoens wrote a variety of poetical compositions, some of which have been lately very elegantly translated into English by lord viscount Strangford, who has also prefixed a life of the author, from which we have extracted some remarks. According to the researches his lordship has made into the character of Camoens, he appears to have possessed a lofty and independent spirit, with a disposition to gallantry which may probably have involved him in difficulties. His genius, however, appears principally in the "Lusiad," the subject of which is the first discovery of the East Indies by Vasco de Gama: the poem is conducted

according to the epic plan: both the subject and the incidents are magnificent, but the machinery is perfectly extravagant. Not only, says Blair, is it formed of a singular mixture of Christian ideas and pagan mythology, but it is so conducted, that the pagan gods appear to be the true deities, and Christ and the blessed Virgin, to be subordinate agents. One great scope of the Portuguese expedition, our author informs us, is to propagate the Christian faith, and to extirpate Mahometanism. In this religious undertaking, the great protector of the Portuguese is Venus, and their great adversary is Bacchus, whose displeasure is excited by Vasco's attempting to rival his fame in the Indies. Councils of the gods are held, in which Jupiter is introduced, as foretelling the downfall of Mahometanism, and the propagation of the gospel. Vasco, in a great distress from a storm, prays most seriously to God; implores the aid of Christ and the Virgin; and begs for such assistance as was given to the Israelites, when they were passing through the Red Sea; and to the apostle Paul, when he was in hazard of shipwreck. In return to this prayer, Venus appears, who, discerning the storm to be the work of Bacchus, complains to Jupiter, and procures the winds to be calmed. Such strange and preposterous machinery, shews how much authors have been misled by the absurd opinion, that there could be no epic poetry without the gods of Homer. Towards the end of the work, indeed, the author gives us an awkward salvo for his whole mythology: making the goddess Thetis inform Vasco, that she, and the rest of the heathen deities, are no more than names to describe the operations of Providence.

There is, however, says the same judicious critic, some fine machinery of a different kind in the Lusiad. The genius of the river Ganges, appearing to Emanuel king of Portugal, in a dream, inviting that prince to discover his secret springs, and acquainting him that he was the destined monarch for whom the treasures of the East were reserved, is a happy idea. But the noblest conception of this sort is in the fifth canto, where Vasco is recounting to the king of Melinda all the wonders which he met with in his navigation. He tells him, that when the fleet arrived at the Cape of Good Hope, which never before had been doubled by any navigator, there appeared to them on a sudden, a huge and monstrous phantom rising out of the sea, in the midst of tempests and thunders, with a head

that reached the clouds, and a countenance that filled them with terror. This was the genius, or guardian, of that hitherto unknown ocean. It spoke to them with a voice like thunder: menaced them for invading those seas which he had so long possessed undisturbed, and for daring to explore those secrets of the deep, which never had been revealed to the eye of mortals; required them to proceed no farther: if they should proceed, foretold all the successive calamities that were to befall them; and then, with a mighty noise, disappeared. This is one of the most solemn and striking pieces of machinery that ever was employed, and is sufficient to show that Camoens is a poet, though of an irregular, yet of a bold and lofty imagination. The critical student will find a more severe censure of Camoens in Rapin, Dryden, and Voltaire. But the Lusiad has generally been considered as a poem of very superior merit, and has been often reprinted and translated into several languages, once into French, twice into Italian, four times into Spanish; and lately, with uncommon excellence, into English, by Mr. Mickle; but it had been translated in the 17th century by sir Richard Fanshaw. Mickle's translation will be considered in his life. It was translated into Latin by Thomas de Faria, bishop of Targa in Africa; who, concealing his name, and saying nothing of its being a translation, made some believe that the Lusiadas was originally in Latin. Large commentaries have been written upon the Lusiadas; the most considerable of which are those of Emanuel Faria de Sousa, in 2 vols. folio, Madrid, 1639. These commentaries were followed the year after with the publication of another volume in folio, written to defend them; besides eight volumes of observations upon the miscellaneous poems of Camoens, which this commentator left behind him in manuscript. [1]

CAMPANELLA (THOMAS), a celebrated Italian philosopher, was born at Stilo, a small village in Calabria, Sept. 5, 1568. At thirteen he understood the ancient orators and poets, and wrote discourses and verses on various subjects; and the year after, his father purposed to send him to Naples to study law: but young Campanella, having other views, entered himself into the order of the Dominicans. Whilst he was studying philosophy at San Giorgio,

[1] Mickle's Lusiad.—Lord Strangford ubi supra.—Gen. Dict.—Moreri.—Blair's Lectures.—Antonio Bibl. Hisp.

his professor was invited to dispute upon some theses which were to be maintained by the Franciscans; but finding himself indisposed, he sent Campanella in his room, who argued with so much subtilty and force, as to charm his auditory. When his course of philosophy was finished, he was sent to Cosenza to study divinity: but his inclination led him to philosophy. Having conceived a notion that the truth was not to be found in the peripatetic philosophy, he anxiously examined all the Greek, Latin, and Arabian commentators upon Aristotle, and began to hesitate more and more with regard to the doctrines of that sect. His doubts still remaining, he determined to peruse the writings of Plato, Pliny, Galen, the Stoics, the followers of Democritus, and especially those of Telesius; and he found the doctrine of his masters to be false in so many points, that he began to doubt even of uncontroverted matters of fact. At the age of twenty-two he began to commit his new system to writing, and in 1590 he went to Naples to get it printed. Some time after he was present at a disputation in divinity, and took occasion to commend what was spoken by an ancient professor of his order, as very judicious; but the old man, jealous, perhaps, of the glory which Campanella had gained, bade him, in a very contemptuous manner, be silent, since it did not belong to a young man, as he was, to interpose in questions of divinity. Campanella fired at this, and said, that, young as he was, he was able to teach him; and immediately confuted what the professor had advanced, to the satisfaction of the audience. The professor conceived a mortal hatred to him on this account, and accused him to the inquisition, as if he had gained by magic that vast extent of learning which he had acquired without a master. His writings now made a great noise in the world, and the novelty of his opinions stirring up many enemies against him at Naples, he removed to Rome; but not meeting with a better reception in that city, he proceeded to Florence, and presented some of his works to the grand duke, Ferdinand I. the patron of learned men. After a short stay there, as he was passing through Bologna, in his way to Padua, his writings were seized, and carried to the inquisition at Rome, which, however, gave him little disturbance, and he continued his journey. At Padua, he was employed in instructing some young Venetians in his doctrines, and composing some pieces. Returning afterwards

to Rome, he met with a better reception than before, and was honoured with the friendship of several cardinals. In 1598 he went to Naples, where he staid but a short time, then visited his own country. Some expressions which he dropped, with regard to the government of the Spaniards, and the project of an insurrection, being reported to the Spaniards, he was seized and carried to Naples in 1599, as a criminal against the state, and put seven times to the rack, and afterwards condemned to perpetual imprisonment. At first he was not permitted to see any person, and denied the use of pen, ink, and paper; but, being afterwards indulged with these implements, he wrote several of his pieces in prison; some of which Tobias Adamus of Saxony procured from him, and published in Germany. Pope Urban VIII. who knew him from his writings, having obtained his liberty from Philip IV. of Spain in May 1626, Campanella went immediately to Rome, where he continued some years in the prisons of the inquisition, but was a prisoner only in name. In 1629 he was discharged, but the resentment of the Spaniards was not abated. The friendship shewn him by the pope, who settled a considerable pension, and conferred many other favours on him, excited their jealousy; and his correspondence with some of the French nation, gave them new suspicions of him. Being informed of their designs against him, he went out of Rome, disguised like a minim, in the French ambassador's coach, and, embarking for France, landed at Marseilles in 1634. Mr. Peiresc, being informed of his arrival, sent a letter to bring him to Aix, where he entertained him some months. The year following he went to Paris, and was graciously received by Lewis XIII. and cardinal Richelieu; the latter procured him a pension of 2000 livres, and often consulted him on the affairs of Italy. He passed the remainder of his days in a monastery of the Dominicans at Paris, and died March 21, 1639.

Campanella, says Brucker, was confessedly a man of genius, but his imagination predominated over his judgment. Innumerable proofs of this may be found in his astrological writings, in his book "De sensu rerum," and in many other parts of his works. There seems indeed much reason to think that his mind was not sound, although he had his lucid intervals, in which he could reason soberly. He is chiefly worthy of praise for the freedom with which he exposed the futility of the Aristotelian philosophy, and for the

pains which he took to deduce natural science from observation and experience. Of the numerous writings which his fertile imagination produced, the most celebrated are, 1. "Prodomus Philosophiæ Instaurandæ," Francfort, 1617, 4to. 2. "Atheismus triumphatus." 3. "De Gentilismo non retinendo," Paris, 1636, 4to. 4. "Astrologica," Leyden, 1629, 4to. 5. "Philosophia rationalis." 6. "Civitas solis," Utrecht, 1643, 12mo. 7. "Universalis Philosophia." 8. "De libris propriis," et "De recta ratione studendi," Paris, 1642, 8vo. 9. "Apologia pro Galileo," Franc. 1622, 4to. 10. "De sensu rerum et magia," ibid. 1620, 4to. 11. "De reformatione scientiarum," Venice, 1633, 4to. 12. "De Monarchia Hispanica," Harderv. translated into English, Lond. 1654, 4to. 13. "Poetica idea Reipublicæ Philosophicæ," Utrecht, 1643, 12mo. Brucker has given, we doubt not, a very accurate, but not perhaps, in our times, a very interesting sketch of Campanella's opinions; and concludes with remarking that as far as any idea can be formed from the confused mass of opinions, so diffusely, but obscurely expressed in his voluminous writings, we must conclude that notwithstanding the censures which have often been passed upon him for impiety, he is rather to be ranked among enthusiasts than atheists; and that, as in his other undertakings, so also in his attempts to reform philosophy, he was unsuccessful.[1]

CAMPANUS (JOHN ANTHONY), an Italian poet and prelate, was born in 1427 at Cavelli, a village of Campania, of parents so obscure that he bore no name but that of his country, and was employed in his early years as a shepherd, in which situation an ecclesiastic discovering some promise of talents in him, sent him to Naples, where he studied under Laurentius Valla. He went afterwards to Perugia, where he rose to be professor of eloquence, and filled that chair with so much reputation, that when, in 1459, pope Pius II. happened to pass through Perugia in his way to the council of Mantua, he bestowed his patronage on him, and made him bishop of Crotona, and secondly of Teramo. Enjoying the same favour under pope Paul II. this pontiff sent him to the congress of Ratisbon, which assembled for the purpose of consulting on a league of the Christian princes against the Turks. Sixtus IV. who

[1] Gen. Dict.—Moreri.—Brucker.—Life by Ern. Sal. Cyprian, Amst. 1722, 12mo. See Bibl. Anc. et Moderne, vol. XVIII.—Erythræi Pinacotheca.—Blount's Censura.—Baillet Jugemens.—Saxii Onomast.

had been one of his scholars at Perugia, made him successively governor of Todi, of Foligno, and of Citta di Castello; but the pope having thought proper to besiege this last named city, because the inhabitants made some scruple about receiving his troops, Campano, touched with the hardships they were likely to suffer, wrote to the pope with so much freedom and spirit as to enrage his holiness, and provoke him to deprive him of his government, and banish him from the ecclesiastical states. Campano on this went to Naples, but not finding the reception he expected, he retired to his bishopric at Teramo, where he died July 15, 1477, of chagrin and disappointment. His works, which were first printed at Rome in 1495, fol. consist of several treatises on moral philosophy, discourses, and funeral orations, and nine books of letters, in which there is some curious information with respect both to the political and literary history of his times. This volume contains likewise, the life of pope Pius II. and of Braccio of Perugia, a famous military character, and lastly, of eight book of elegies and epigrams, some of which are rather of too licentious a nature to accord with the gravity of his profession. These, or part of them, were reprinted at Leipsic in 1707, and in 1734. Campano was at one time a corrector of the press to Udalric, called Gallus, the first printer of Rome, and wrote prefaces to Livy, Justin, Plutarch, and some other of the works which issued from that press.[1]

CAMPBELL (George), a very learned divine of the church of Scotland, and principal and professor of divinity of the Marischal college, Aberdeen, was born in that city Dec. 25, 1719. His father, the rev. Colin Campbell, who was one of the ministers of Aberdeen, and a man of primitive piety and worth, died in 1728. George, the subject of this article, who was his youngest son, was educated in the grammar-school of his native city, and afterwards in Marischal college, but appears to have originally intended to follow the profession of the law, and for that purpose served an apprenticeship to a writer of the signet in Edinburgh. By what inducements he was made to alter his purpose we are not told; but in 1741 he began to study divinity at the university of Edinburgh, and continued the same pursuit both in King's college and Ma-

[1] Gen. Dict.—Moreri.—Ginguené Hist. Litt. d'Italie.—Freheri Theatrum.

rischal college, Aberdeen; and here he delivered, with great approbation, those discourses, which are usually prescribed to students of divinity in the Scotch universities. After studying the usual number of years at the divinity hall, he was, according to the practice of the Scotch church, proposed to the Synod; and having undergone the ordinary trials before the presbytery of Aberdeen, was licensed as a probationer, or preacher of the gospel, on the 11th of June, 1746. In this rank he remained two years, before he obtained a settlement in the church of Scotland, but at the end of that period was presented to the church of Banchory Ternan, about seventeen miles west from Aberdeen, and was ordained June 2, 1748.

While he held this charge, the powers of his mind began more fully to unfold themselves, and his character rose in the opinion of men of learning. Here he prosecuted the study of the holy scriptures, and instructed others with great success. In the church of Scotland, it is the practice to explain a chapter, or large portion of scripture, every Lord's day, or at least every other Sunday. Mr. Campbell paid so much attention to this, and was so much master of it, that his character as a scripture critic, and lecturer of holy writ, was deservedly very high. It was while explaining the New Testament to his parishioners, that he first formed a plan of translating that part of it, viz. the four gospels, which he afterwards published. And it was in this country parish, long before any attention was paid, in the north of Scotland, to the niceties of grammar, that he composed a part of the philosophy of rhetoric.

After remaining nine years in this country parish, he was chosen one of the ministers of Aberdeen in June, 1757, where his various and extensive talents were appreciated by those who knew best their worth, and where his fame was most likely to be rewarded. Accordingly in 1759, he was presented by his majesty to the office of principal of Marischal college, and soon made it appear that he was worthy of this dignity. Hume had recently published his "Essay on Miracles," and despised his opponents until principal Campbell published his celebrated "Dissertation on Miracles," which deservedly raised his character as an acute metaphysician and an able polemical writer. This "Dissertation" was originally drawn up in the form of a sermon, which he preached before the provincial synod of Aberdeen, Oct. 9, 1760, and which, on their requesting

him to publish it, he afterwards enlarged into its present form. Some circumstances attended the publication which are rather singular, and which we shall relate in the words of his biographer. "Before it was published, he sent a copy of his manuscript to Dr. Blair of Edinburgh, with a request that, after perusing it, he would communicate the performance to Mr. Hume. The learned and judicious Blair read the dissertation both as a friend, and as a critic, then showed it to his opponent, and afterwards wrote to Mr. Campbell both what had occurred to himself, and what Mr. Hume chose at first to write on the subject. It soon appeared, that this sceptical philosopher, with all his affected equanimity, felt very sensibly, on reading so acute, so learned, and so complete an answer to his essay on miracles. He complained of some harsh expressions, and stated a few objections to what Mr. Campbell had advanced, shewing, in some cases, where his meaning had been misunderstood. Instead of being displeased, his generous adversary instantly expunged, or softened, every expression that either was severe, or was only supposed to be offensive, removed every objection that had been made to his arguments, and availed himself of the remarks both of his friend, and of his opponent, in rendering his dissertation a complete and unanswerable performance. Thus corrected and improved, it was put to the press, and a copy of it sent to Mr. Hume. That philosopher was charmed with the gentlemanly conduct of Mr. Campbell, confessed that he felt a great desire to answer the dissertation, and declared that he would have attempted to do something in this way, if he had not laid it down as a rule, in early life, never to return an answer to any of his opponents. Thus principal Campbell, from a manly and well-bred treatment of his adversary, rendered his own work more correct, gained the esteem of his opponent, and left an example worthy to be imitated by all polemical writers." How far such an example is worthy to be imitated, may surely be questioned; in Mr. Campbell's conduct we see somewhat of timidity and irresolution, nor does he seem to have been aware of the impropriety of gratifying Hume by personal respect; and after all no good was produced, for Hume reprinted his essay again and again without any notice of Campbell or any other of his opponents, a decisive proof that in this respect he had no title to the character of philosopher.

The "Dissertation on Miracles" was published in 1763, previously to which the author received the degree of D.D. from King's college, Old Aberdeen. The sale of the work was in proportion to its merit, most extensive in Great Britain, and being translated into the French, Dutch, and German languages, the name of Dr. Campbell was from this time always mentioned with the highest respect among the learned men of Europe.

Dr. Campbell continued for twelve years to discharge the offices of principal of Marischal college, and of one of the ministers of Aberdeen. In the former capacity he was equally esteemed by the professors and students; as he united great learning to a conduct strictly virtuous, and to manners equally gentle and pleasant. In the latter office he lived in the greatest harmony with his colleagues, over whom he affected no superiority; and by all his hearers was esteemed as a worthy man, a good preacher, and one of the best lecturers they had ever heard. In lecturing, indeed, he excelled, while he rarely composed sermons, but preached from a few, and sometimes without any notes. Yet his discourses on particular occasions, were such as maintained his reputation. In June 1771, he was, on a vacancy by resignation, elected professor of divinity in Marischal college. This appointment was attended with the resignation of his pastoral charge, as one of the ministers of Aberdeen; but as minister of Gray Friars, an office conjoined to the professorship, he had to preach once every Sunday in one of the churches, and besides this, had the offices both of principal and professor of divinity to discharge. In the latter office he increased the times of instructing his pupils, so that they heard nearly double the number of lectures which were usual with his predecessors, and he so arranged his subjects, that every student who chose to attend regularly during the shortest period prescribed by the laws of the church, might hear a complete course of lectures on theology, embracing, under the theoretical part, every thing that the student of divinity should know; and under the practical branch, every thing that he should do, as a reader of sacred or church history, a biblical critic, a polemic divine, a pulpit orator, a minister of a parish, and a member of the church courts on the Scotch establishment. Some idea may be formed of the value of his labours, by the canons of scripture criticism, and a few other prelec-

tions on the same subject, which are included in preliminary dissertations, printed along with his "Translation of the Gospels," and by the "Lectures" published after his death.

In 1776 Dr. Campbell published his "Philosophy of Rhetoric," which established his reputation as an excellent grammarian, an accurate and judicious critic, a scholar of delicate imagination and taste, and a philosopher of great acuteness and deep penetration. Our author also published a few occasional sermons, which were much admired, but not equally. That "On the Spirit of the Gospel," 1771, placed him at variance with many members of his own church, who adhered more closely to the Calvinistic creed than the doctor. That in 1776, a Fast Sermon on account of the American war, inculcating the duty of allegiance, was circulated in an edition of six thousand, in America, but it had no effect, at that period of irritation among the colonies, in persuading the Americans that they had no right to throw off their allegiance. In 1779, when a considerable alarm, followed by riots in Scotland, took place in consequence of a bill introduced into parliament for the relief of the Roman catholics, Dr. Campbell published an address well calculated to quiet the public mind, at the same time that he took occasion to express his abhorrence of the tenets of Popery. The same year he published a sermon on the happy influences of religion on civil society. It has already been noticed that he did not often write sermons, but the few which he did compose, were in general highly finished.

The last work which he lived to publish, was his "Translation of the Gospels," with preliminary dissertations and explanatory notes, 2 vols. 4to. It is, we believe, universally acknowledged that this work places him very high in the rank of biblical critics, and is that which will probably hand down his name to a late posterity.

In his seventy-second year, he was seized with a severe illness, from which he unexpectedly recovered, and though his bodily strength was impaired, resumed his former occupations. Some years before his death, he made a disinterested and unsolicited offer of resigning his professorship of divinity, provided that any one of three gentlemen whom he named, and to whom he applied for their consent, should succeed him; but this offer not being accepted by the patrons of the professorship, he continued to hold his office, lest an improper person should in his life-time be chosen as his successor. But afterwards application was made

to him, and also to the patrons of the professorship, in behalf of Dr. William Laurence Brown, late minister of the English church, and professor of moral philosophy, &c. in the university of Utrecht. This gentleman had been driven from these offices by the French invasion of Holland, on account of his attachment to the house of Orange, and his native country; and because, in some of his writings, he had opposed the progress of French principles, and maintained the cause of religion. Dr. Campbell, knowing the excellence of his character, instantly resigned the offices of professor of divinity, and minister of Gray Friars church, which were worth 160*l.* a year, and soon after his resignation, government, desirous of testifying in a public manner, the high respect so justly entertained of his abilities and services, offered him, on condition of resigning the principalship of Marischal college, a pension of 300*l.* a year. Dr. Campbell accepted this token of his majesty's munificence, and was succeeded in the office of principal also by Dr. Brown. This pension, however, he did not long live to enjoy, though he continued writing till within a week of his death; an event which he expected with great tranquillity and composure. On the 31st of March, 1796, after some previous symptoms of uneasiness, he was struck with the palsy, which deprived him of speech, and under which he languished for a few days till he died. He had long accustomed himself to prepare for death; and in a former illness he had given the testimony of a dying man in favour of religion. A funeral sermon was preached on occasion of his death, by Dr. Brown, in which he has given a sketch of his character as a public teacher, as the head of a public seminary of learning, and as a private Christian. His character is thus summed up in a few sentences by his biographer, Dr. Keith: "His imagination was lively and fertile—his understanding equally acute and vigorous—and his erudition was at once very deep and wonderfully diversified. His piety was unfeigned—his morals unimpeached—his temper chearful—and his manners gentle and unassuming. His love of truth was even more remarkable than the uncommon success with which he sought after it. Where intuitive faculties could be of service to any man, he saw at once if he saw at all. But his deep perspicacity was not satisfied with a superficial view of any thing; his piercing eye darted to the bottom of every subject to which discernment could be applied. Where study and reflection were necessary, he could be-

stow as much time on patient thinking, as if he had been possessed of no genius at all, and had acquired only a small share of erudition. And when once he began to examine any subject, he was never satisfied till he had viewed it in every light in which it could be seen. He always sought for truth in the love of truth, but he could not bear to be suspected of deviating from it; for he neither courted those who might support, nor feared those who did oppose him. The tone of his mind was high, and he would not let it down from the elevation of truth and of virtue. Whether engaged in conversation, or employed in study, he could pass easily from the lightest subject to the most serious one. And the reach of his mind was so great, as to comprehend a great variety of subjects. He could explore the causes of that pleasure which arises in the mind from dramatic entertainments, and lay down the rules of Scripture criticism. He could illustrate the whole theory of evidence, or detect the false reasonings of Mr. Hume. He could explain the spirit of the Gospel, marking the extremes of superstition and enthusiasm; and both as a philosopher and a divine, declare the nature, extent, and importance of the duty of allegiance. While he zealously contended for the faith, he could warn the Christian against imbibing a persecuting spirit, and yet shew the influence of religion upon civil society, warning his countrymen against infidelity, before they had seen its dreadful effects. He could with manly eloquence describe the success of the fishermen of Galilee, while preaching the doctrine of the cross to prejudiced Jews, learned Greeks, and ambitious Romans; and at the same time, with well-applied erudition, he could delineate the characters of the pretended successors of the apostles, and trace the progress of the hierarchy through all the dark and middle ages, until the reformation of religion. As the principal of a college, a professor of divinity, or a minister of the Gospel,—as a true patriot, a good man, and a sincere Christian, *quando ullum invenies parem?*"

This character may be seen enlarged, with many interesting and instructive particulars of the private and public life of Dr. Campbell, in an excellent account of him written by the rev. Dr. George Skene Keith, and prefixed to Dr. Campbell's "Lectures on Ecclesiastical History," published in 1800, 2 vols. 8vo. These lectures have since been the subject of much ingenious criticism, particularly

in the British Critic, vol. XX. As their object is to give a preference to the church government of Scotland, it was thought necessary by the advocates for the church of England to bestow particular notice on an attack on the latter coming from a man of so high talents and literary fame. In Scotland Dr. Campbell's opinions were opposed by Dr. Skinner, a prelate of the Scotch episcopal church, in a volume entitled "Primitive Truth and Order vindicated," and in England, by archdeacon Daubeny, in his "Eight Discourses," &c. Dr. Campbell's "Lectures on Systematic Theology," and on "The Pastoral character," have also been recently published, which, if inferior in popularity, are yet worthy of the pen which produced the "Essay on Miracles," the "Philosophy of Rhetoric," and the "Translation of the Gospels."[1]

CAMPBELL (JOHN), second duke of Argyle, and duke of Greenwich and baron of Chatham, grandson to the unfortunate earl of Argyle, was born on the 10th of October, 1678. He was son to Archibald, duke of Argyle, by Elizabeth, daughter of sir Lionel Talmash, of Helmingham, in the county of Suffolk. He very early gave signs of spirit and capacity, and at the age of fifteen, made considerable progress in classical learning, and in some branches of philosophy, under the tuition of Mr. Walter Campbell, afterwards minister of Dunoon, in Argyleshire. It soon, however, appeared, that his disposition was towards a military life; and being introduced at the court of king William, under the title of Lord Lorn, he was preferred by that prince to the command of a regiment of foot in 1694, when he was not quite seventeen years of age; and in that station he gave signal proofs of courage and military capacity during the remainder of king William's reign, and till the death of his father, the first duke of Argyle, 28th of September, 1703, whom he succeeded in his honours and estate; and was soon after sworn of queen Anne's privy council, appointed captain of the Scotch horse-guards, and one of the extraordinary lords of session. He was likewise made one of the knights of the order of the thistle the following year, on the restoration of that order.

In 1705, he was nominated her majesty's lord high commissioner to the Scottish parliament, though he was then only twenty-three years of age, an appointment which gave

[1] Life by Dr. Keith, ubi supra.

much satisfaction to that nation, where, on his arrival, he was received with unusual ceremony. On the 28th of June, his grace opened the parliament by a speech, and was so well convinced of the advantages which would result to both kingdoms from an union between England and Scotland, that he employed his whole interest in the promotion of that measure; for which, on his arrival in England, her majesty created him a peer of England, by the title of Baron of Chatham, and Earl of Greenwich. In 1706, he made a campaign under the duke of Marlborough; and greatly distinguished himself by his courage and conduct in the battle of Ramillies, in which he acted as a brigadier-general; and also at the siege of Ostend, and in the attack of Menin, of which his grace took possession on the 25th of August. After that event, he returned to Scotland, in order to be present in the parliament of that kingdom, when the treaty for the union was agitated; and was, as before, very active in the promotion of it, though he declined being one of the commissioners. When a riotous multitude came to the parliament-close, demanding, with loud clamours, "That the treaty of union should be rejected," his grace went out of the house, and appeased the people who were assembled, by the calmness and strength of reason with which he addressed them; but his zeal in this affair diminished his popularity, though even his enemies did justice to the rectitude of his intentions. In 1708, he commanded twenty battalions at the battle of Oudenarde; and the troops under his command were the first of the infantry that engaged the enemy, and they maintained their post against unequal numbers. He likewise assisted at the siege of Lisle; and commanded as major-general at the siege of Ghent, taking possession of the town and citadel on the 3d of January, 1708-9. He was afterwards raised to the rank of lieutenant-general, and commanded in chief under general Schuylemberg, at the attack of Tournay. He had also a considerable share, on the 11th of September, 1709, in the victory at Malplaquet, where he was much exposed, and gained great honour. On the 20th of December, 1710, he was installed a knight of the garter; and about this time took some part in the debates in parliament, relative to the inquiry which was set on foot concerning the management of affairs in Spain, when he spoke and voted with the tories, and joined

in the censure that was passed on the conduct of the late whig ministry.

On the 18th of January, 1710-11, he was appointed ambassador extraordinary and plenipotentiary to Charles the Third, king of Spain, and commander in chief of her majesty's forces in that kingdom. Dr. Smollett observes, that his grace "had long been at variance with the duke of Marlborough, a circumstance which recommended him the more strongly to the ministry." But it is intimated, that some of his friends were averse to his acceptance of these employments, being sensible, from the state of our affairs in Spain, how extremely difficult it would be for him to gain any ground in that kingdom. However, he set out for Barcelona, and in his way thither arrived at the Hague on the 4th of April. He made a visit to the grand pensionary, and another to lord Townshend, the British plenipotentiary at the Hague: but though the duke of Marlborough was there at that time, he did not visit him. When he arrived at Barcelona, on the 29th of May, he found the troops in so wretched a condition, and the affairs of the allies at so low an ebb, by the losses sustained the preceding year at the battle of Almanza, and in other actions, that he was not able to undertake any thing of consequence. The British troops were in the utmost distress for want of subsistence, though the ministry had promised to supply him liberally, and the parliament had granted 1,500,000*l.* for that service. The duke of Argyle wrote pressing letters to the ministry, and loudly complained that he was altogether unsupported: but no remittances arrived, and he was obliged to raise money on his own credit, to defray part of the subsistence of the troops. He had the misfortune also to be seized with a violent fever, which rendered it necessary for him to quit the camp, and retire to the town of Barcelona; but his health being re-established, he quitted Spain, without having been able to attempt any enterprise of importance. Before his return to England, he went to Minorca, of which he had been appointed governor; but made no long stay there.

In June 1712, the queen appointed him general and commander in chief of all the land forces in Scotland, and captain of the company of foot in Edinburgh castle. But he did not long continue upon good terms with the ministry; and spoke against a bill which was brought in by the

administration, appointing commissioners to examine the value of all the grants of crown lands made since the revolution, by which a general resumption was intended to have been made. In 1714, when it was debated in the house of peers, whether it should be resolved, that the protestant succession was in danger under the then administration, the duke of Argyle maintained the affirmative; and also declared his disapprobation of the proceedings of the ministry, relative to the peace of Utrecht. His grace likewise zealously opposed the extension of the malt-tax to Scotland; and was appointed with the earl of Mar, and two Scotch members of the house of commons, to attend the queen, and make a remonstrance to her majesty on this subject. He also supported the motion that was made by the earl of Seafield, for leave to bring in a bill for dissolving the union. In his speech in parliament upon this subject, he admitted, "that he had a great hand in making the union, and that the chief reason that moved him to it was the securing the protestant succession; but that he was satisfied that might be done as well now, if the union were dissolved." He added, "that he believed in his conscience, it was as much for the interest of England, as of Scotland, to have it dissolved: and if it were not, he did not expect long to have either property left in Scotland, or liberty in England." This conduct, which was certainly not very consistent, having given great offence to the ministry, he was about this time deprived of all the employments he held under the crown; and continued to oppose the administration to the end of this reign. But when queen Anne's life was despaired of, he attended the council-chamber at Kensington, without being summoned; and his attendance on this occasion, was considered as highly serviceable to the interests of the house of Hanover.

On the demise of the queen, the duke of Argyle was appointed one of the lords justices for the government of the kingdom, till George I. should arrive in England, and on the 27th of September, 1714, he was again constituted general and commander in chief of the forces in Scotland; and, on the 1st of October following, he was sworn a member of the new privy council. On the 5th of the same month, he was appointed governor of Minorca; and on the 15th of June, 1715, made colonel of the royal regiment of horse-guards in England. He was also one of the commissioners for establishing the household of the prince

and princess of Wales, and was made groom of the stole to the prince.

When the rebellion of 1715 was raised in Scotland in favour of the pretender, the duke of Argyle was sent to take the command of the forces there, and on the 13th of November he engaged the rebel army, commanded by the earl of Mar, at Dumblain. The duke's troops did not consist of more than three thousand five hundred, while those of the earl of Mar amounted to nine thousand. Notwithstanding this inequality of numbers, the rebels were worsted, though the victory was not complete, and was, indeed, claimed by both sides. His grace behaved in the action with great gallantry; and was congratulated, on account of the advantage that he had obtained, in a letter from the town-council of Edinburgh. Soon after, the duke was joined by some dragoons from England, and by six thousand Dutch troops under general Cadogan; and being thus reinforced, he compelled the rebels to abandon Perth, on the 30th of January, 1716; and the pretender was soon afterwards obliged to retire to France with the utmost precipitation. The duke of Argyle now repaired to Edinburgh, where he arrived on the 27th of February, and after being magnificently entertained by the magistrates of Edinburgh, in gratitude for the signal services he had rendered to that city and kingdom in the suppression of the rebellion, set out for England, and arrived on the 6th of March in London, where he was very graciously received by his majesty.

On the 10th and 16th of April he spoke in the house of peers in defence of the bill for repealing the triennial act, and rendering parliaments septennial. But soon after this his grace seems to have conceived some disgust against the court, or some dislike was taken at his conduct there, for in June following he resigned all his places. The particular grounds of his dissatisfaction, or of his being removed from his offices, are not mentioned; but we now find him in several instances voting against the ministry. In February 1717-18, he spoke against the mutiny-bill, and endeavoured to shew, by several instances drawn from the history of Great Britain, that "a standing army, in the time of peace, was ever fatal, either to the prince or the nation." But on the 6th of February 1718-19, he was made lord-steward of the household; and, after that event, we again find his lordship voting with administration;

which he generally continued to do for many years afterwards. On the 30th of April, 1718, he was advanced to the dignity of a duke of Great Britain, by the title of duke of Greenwich. His grace opposed, in 1722, the bill "for securing the Freedom of election of Members to serve for the Commons in Parliament:" and promoted the resolution of the house for expunging the reasons that were urged by some of the lords in their protest against the rejection of the bill. He also supported a motion made by the earl of Sunderland, for limiting the time for entering protests: and he spoke in favour of the bill for suspending the habeas corpus act for a year, on occasion of the discovery of Layer's plot; as he did likewise, with great zeal and warmth, for the bill of pains and penalties against bishop Atterbury. In 1724, he defended the mutiny-bill; and, it appears, that his grace had not the same fears of a standing army now, as when he was out of place a few years before.

On resigning his place of lord-steward of his majesty's household, he was constituted master-general of the ordnance; and by king George II. he was appointed colonel of her majesty's own regiment of horse, and governor and captain of the town and isle of Portsmouth, and of South-Sea castle. He spoke against the bill for disabling pensioners from sitting in the house of commons; and on the first of May, 1731, against lord Bathurst's motion for an address to the king to discharge the Hessian troops in the pay of Great Britain. In 1733 he made a long and elaborate speech against any reduction of the army; and endeavoured to prove, in direct contradiction to the sentiments he had formerly advanced, "that a standing army never had in any country the chief hand in destroying the liberties of their country;" and that it could not be supposed they ever would. He also opposed the efforts that were made by some of the minority lords to prevent the influence of the crown in the election of the sixteen peers for Scotland. And on the 14th of January, 1735-6, he was constituted field-marshal of all his majesty's forces.

When the case of the city of Edinburgh, relative to the affair of Porteus, came to be agitated in parliament in 1737, the duke of Argyle exerted himself vigorously in favour of that city; and in 1739, from whatever cause it proceeded, he repeatedly voted against administration. He spoke against the Spanish [illegible]vention with great spirit, and

against the motion made by the duke of Newcastle, for an unlimited vote of credit. About this time he was removed from all his places, and engaged vigorously in the opposition against sir Robert Walpole. After the removal of that minister in 1741, he was again made master-general of the ordnance, colonel of his majesty's royal regiment of horse-guards, and field marshal and commander in chief of all the forces in England. But in less than a month he resigned his employments for the last time, being, probably, dissatisfied with some of the political arrangements that took place after the removal of Walpole. About this time he is said to have received a letter from the pretender, which some of his enemies are supposed to have procured to be written to him, with a view of injuring him; but he prevented any ill effects from it, by immediately communicating it to his majesty's ministers. He had been for some years afflicted with a paralytic disorder, which now began to increase: and towards the close of his life he was somewhat melancholy and reserved. He died on the 3d of September, 1743, and was interred in Westminster-abbey, where one of the finest monuments in that place, by Roubilliac, was afterwards erected to his memory. The titles of duke and earl of Greenwich, and baron of Chatham, became extinct at his death; but in his other titles he was succeeded by his brother Archibald earl of Ila.

His biographer, Dr. Campbell, says of him, that he was "a nobleman of great political abilities, an eloquent and distinguished senator, of high spirit, undaunted courage, and eminent military talents. But he has been accused of being much actuated by motives of avarice and ambition; and, indeed, the uniformity with which he supported all the measures of government at one period, and opposed them at another, cannot be reconciled to principles of real patriotism. He had, however, the honour to be celebrated in very high terms both by Pope and Thomson. In private life his conduct is said to have been very respectable. He was an affectionate husband, and an indulgent master. He seldom parted with his servants till age had rendered them incapable of their employments; and then he made provision for their subsistence. He was liberal to the poor, and particularly to persons of merit in distress: but though he was ready to patronize deserving persons, he was extremely cautious not to deceive any by lavish promises, or leading them to form vain expectations. He was a strict

œconomist, and paid his tradesmen punctually every month; and though he maintained the dignity of his rank, he took care that no part of his income should be wasted in empty pomp, or unnecessary expences." Mr. Macpherson's character of him, as a public character, is less favourable, but the reader may consult, with more confidence, the judicious and impartial sketches in Coxe's Life of Walpole.[1]

CAMPBELL (JOHN), an eminent historical, biographical, and political writer, was born at Edinburgh, March 8, 1708. His father was Robert Campbell, of Glenlyon, esq. and captain of horse in a regiment commanded by the then earl of Hyndford; and his mother, Elizabeth, the daughter of —— Smith, esq. of Windsor, in Berkshire, had the honour of claiming a descent from the poet Waller. Our author was their fourth son; and at the age of five years, was brought to Windsor from Scotland, which country he never saw afterwards. At a proper age he was placed out as clerk to an attorney, being intended for the law; but whether it was that his genius could not be confined to that dry study, or to whatever causes besides it might be owing, it is certain that he did not pursue his original designation: neither did he engage in any other profession, unless that of an author, in which he did not spend his time in idleness and dissipation, but in such a close application to the acquisition of knowledge of various kinds, as soon enabled him to appear with great advantage in the literary world. What smaller pieces might be written by Mr. Campbell in the early part of his life, we are not capable of ascertaining, but, in 1736, before he had completed his thirtieth year, he gave to the publick, in 2 vols. folio, "The military history of prince Eugene, and the duke of Marlborough; comprehending the history of both those illustrious persons to the time of their decease." This performance was enriched with maps, plans, and cuts, by the best hands, and particularly by the ingenious Claude de Bosc. The reputation hence acquired by our author, occasioned him soon after to be solicited to take a part in the "Ancient Universal History." In this work Dr. Kippis says he wrote on the Cosmogony; but Dr. Johnson assigns him the history of the Persians, and of the Constantinopolitan empire. Whilst employed in this capital work, Mr. Campbell found leisure to entertain the world with other productions. In

[1] Biog. Brit.

1739 he published the "Travels and adventures of Edward Brown, esq." 8vo. In the same year appeared his "Memoirs of the bashaw duke de Ripperda," 8vo, reprinted, with improvements, in 1740. These memoirs were followed, in 1741, by the "Concise history of Spanish America," 8vo. In 1742 he was the author of "A letter to a friend in the country, on the publication of Thurloe's State papers;" giving an account of their discovery, importance, and utility. The same year was distinguished by the appearance of the 1st and 2d volumes of his "Lives of the English Admirals, and other eminent British seamen." The two remaining volumes were completed in 1744; and the whole, not long after, was translated into German. This, we believe, was the first of Mr. Campbell's works to which he prefixed his name; and it is a performance of great and acknowledged merit. The good reception it met with was evidenced in its passing through three editions* in his own life-time; and a fourth was afterwards given to the public, under the inspection of Dr. Berkenhout. In 1743 he published "Hermippus Revived;" a second edition of which, much improved and enlarged, came out in 1749, under the following title: "Hermippus Redivivus; or, the sage's triumph over old age and the grave. Wherein a method is laid down for prolonging the life and vigour of man. Including a commentary upon an ancient inscription, in which this great secret is revealed; supported by numerous authorities. The whole interspersed with a great variety of remarkable and well-attested relations." This extraordinary tract had its origin in a foreign publication, under the title of "Hermippus Redivivus," Coblentz, 1743, but it was much improved by our author, and is a singular mixture of gravity and irony. The "great secret" is no other than inhaling the breath of young females, by which, we learn from an inscription in Reinesius's Supplement to Gruter, one Hermippus prolonged his life to the age of 115. Mr. Campbell, in 1744, gave to the public in 2 vols. fol. his "Voyages and Travels," on Dr. Harris's plan, being a

* When our author had finished the third edition, which is more correct and complete than the former ones, he thus wrote to his ingenious and worthy friend, the rev. Mr. Hall: "I am certain the Lives of the Admirals cost me a great deal of trouble; and I can with great veracity affirm that they contain nothing but my real sentiments, arising from as strict an inquiry into the matters which they relate, as was in my power."

very distinguished improvement of that collection, which had appeared in 1705. The work contains all the circumnavigators from the time of Columbus to lord Anson; a complete history of the East Indies; historical details of the several attempts made for the discovery of the north-east and north-west passages; the commercial history of Corea and Japan; the Russian discoveries by land and sea; a distnct account of the Spanish, Portuguese, British, French, Dutch, and Danish settlements in America; with other pieces not to be found in any former collection. The whole was conducted with eminent skill and judgment, and the preface is acknowledged to be a master-piece of composition and information. The time and care employed by Mr. Campbell in this important undertaking did not prevent his engaging in another great work, the Biographia Britannica, which began to be published in weekly numbers in 1745, and the first volume of which was completed in 1746, as was the second in 1748 *.

When the late Mr. Dodsley formed the design of "The Preceptor," which appeared in 1748, Mr. Campbell was requested to assist in the undertaking, and the parts written by him were, the Introduction to chronology, and the Discourse on trade and commerce, both of which displayed an extensive fund of knowledge upon these subjects. In 1750 he published the first separate edition of his "Present state of Europe;" a work which had been originally begun in 1746, in the "Museum," a very valuable periodical performance, printed for Dodsley. There is no production of our author's that has met with a better reception. It has gone through six editions, and fully deserved this encouragement. The next great undertaking which called

* "By one of those revolutions to which the best designs are subject, the public attention to the Biographia seemed to flag when about two volumes had been printed; but this attention was soon revived by the very high encomium that was passed upon it by Mr. Gilbert West, at the close of his poem on Education; from which time the undertaking was carried on with increasing reputation and success. We need not say, that its reputation and success were greatly owing to our author. It is no disparagement to the abilities and learning of his coadjutors to assert, that his articles constitute the prime merit of the four volumes through which they extend. He was not satisfied with giving a cold narration of the personal circumstances relative to the eminent men whose lives he drew up, but was ambitious of entering into such a copious and critical discussion of their actions or writings, as should render the Biographia Britannica a most valuable repository of historical and literary knowledge. This end he has admirably accomplished, and herein has left an excellent example to his successors." Dr. Kippis.

for the exertion of our author's abilities and learning, was "The modern Universal History." This extensive work was published from time to time in detached parts, till it amounted to 16 vols. fol. and a 2d edition of it in 8vo, began to make its appearance in 1759. The parts of it written by Campbell, were the histories of the Portuguese, Dutch, Spanish, French, Swedish, Danish, and Ostend settlements in the East Indies; and the histories of the kingdoms of Spain, Portugal, Algarve, Navarre, and that of France, from Clovis to 1656. As our author had thus distinguished himself in the literary world, the degree of LL. D. was very properly and honourably conferred upon him, June 18, 1754, by the university of Glasgow. With regard to his smaller publications, there are several, Dr. Kippis apprehends, that have eluded his most diligent inquiry; but the following account, we believe, is tolerably accurate:—In early life, he wrote: 1. "A Discourse on Providence," 8vo, the third edition of which was printed in 1748. In 1742 he published 2. "The Case of the Opposition impartially stated," 8vo. Mr. Reed had a copy of this pamphlet, with various corrections and additions in Dr. Campbell's own hand, evidently written with a view to a second impression. He published in 1746, 3. "The Sentiments of a Dutch patriot; being the speech of Mr. V. H***n, in an august assembly, on the present state of affairs, and the resolution necessary at this juncture to be taken for the safety of the republic," 8vo. The history of this little tract, the design of which was to expose the temporising policy of the states of Holland, is somewhat amusing. His amanuensis, when he was going to write the pamphlet, having disappointed him, he requested, after tea in the afternoon, that Mrs. Campbell, when she had ordered a good fire to be made, would retire to bed as soon as possible, with the servants; and, at the same time, leave him four ounces of coffee. This was done, and he wrote till 12 o'clock at night, when, finding his spirits flag, he took two ounces. With this assistance he went on till six in the morning, when again beginning to grow weary, he drank the remainder of the coffee. Hence he was enabled to proceed with fresh vigour till nine or ten o'clock in the morning, when he finished the pamphlet, which had a great run, and was productive of considerable profit. Mr. Campbell having succeeded so well in a performance hastily written, expected much greater success from ano-

ther work, about which he had taken extraordinary pains, and which had cost him a long time in composing. But when it came to be published, it scarcely paid the expence of advertising. Some years afterwards, a book in French was brought to him that had been translated from the German; and he was asked whether a translation of it into English would not be likely to be acceptable. Upon examining it, he found that it was his own neglected work, which had made its way into Germany, and had there been translated and published, without any acknowledgement of the obligation due to the original writer. But it is rather singular that his biographers have not told us what work this was.

In 1749, he printed, 4. "Occasional thoughts on moral, serious, and religious subjects," 8vo. In 1754, he was the author of a work, entitled, 5. "The Rational Amusement, comprehending a collection of letters on a great variety of subjects, interspersed with essays, and some little pieces of humour," 8vo. 6. "An exact and authentic account of the greatest white-herring-fishery in Scotland, carried on yearly in the island of Zetland, by the Dutch only," 1750, 8vo. 7. "The Highland Gentleman's Magazine, for Jan. 1751," 8vo. 8. "A Letter from the Prince of the infernal legions, to a spiritual lord on this side the great gulph, in answer to a late invective epistle levelled at his highness," 1751, 8vo. 9. "The naturalization bill confuted, as most pernicious to these united kingdoms," 1751, 8vo. 10. "His royal highness Frederick late prince of Wales deciphered: or a full and particular description of his character, from his juvenile years until his death," 1751, 8vo. 11. "A Vade Mecum: or companion for the unmarried ladies: wherein are laid down some examples whereby to direct them in the choice of husbands," 1752, 8vo. 12. "A particular but melancholy account of the great hardships, difficulties, and miseries, that those unhappy and much to be pitied creatures, the common women of the town, are plunged into at this juncture," 1752, 8vo. 13. "A full and particular description of the Highlands of Scotland," 1752, 8vo. 14. "The case of the publicans, both in town and country, laid open," 1752, 8vo. 15. "The Shepherd of Banbury's rules," a favourite pamphlet with the common people; and "The history of the war in the East-Indies," which appeared in 1758 or 1759, under the name of Mr.

Watts, are supposed to have been of Mr. Campbell's composition. Upon the conclusion of the peace of Paris, our author was requested by lord Bute to take some share in the vindication of that peace. Accordingly, he wrote "A description and history of the new Sugar Islands in the West-Indies," 8vo, the design of which was to shew the value and importance of the neutral islands that had been ceded to us by the French. The only remaining publication of Dr. Campbell's, that has hitherto come to our knowledge, is, "A Treatise upon the Trade of Great-Britain to America," 1772, 4to. His last grand work was "A political survey of Britain: being a series of reflections on the situation, lands, inhabitants, revenues, colonies, and commerce of this island. Intended to shew that they have not as yet approached near the summit of improvement, but that it will afford employment to many generations, before they push to their utmost extent the natural advantages of Great Britain." This work, which was published in 1774, in 2 vols. royal 4to, cost Dr. Campbell many years of attention, study, and labour. As it was his last, so it seems to have been his favourite production, upon which he intended to erect a durable monument of his sincere and ardent love to his country, but in the success of it, he is said to have been greatly disappointed; yet a more truly patriotic publication never appeared in the English language. The variety of information it contains is prodigious; and there is no book that better deserves the close and constant study of the politician, the senator, the gentleman, the merchant, the manufacturer; in short, of every one who has it in any degree in his power to promote the interest and welfare of Great-Britain; and this praise it may be allowed to deserve, although the accuracy of many of his facts may be disputed, and much of his reasoning appear ill-founded. Among other encomiums produced by Dr. Kippis on the literary merit of his predecessor, that of Mr. Burke, the author of the "Account of the European settlements in America," is perhaps the most honourable *. Dr. Camp-

* "Having spoken, perhaps, a little too hardly of my materials, I must except the assistance I have had from the judicious collection called Harris's Voyages. There are not many finer pieces than the history of Brazil in that collection. The light in which the author sets the events in that history is fine and instructive; an uncommon spirit prevails through it; and his remarks are every where striking and deep. The little sketch I have given in the part of Portuguese America, if it has any merit, is entirely due to that

bell's reputation was not confined to his own country, but extended to the remotest parts of Europe. As a striking instance of this, we may mention, that in the spring of 1774, the empress of Russia was pleased to honour him with the present of her picture, drawn in the robes worn in that country in the days of Ivan Vassillievitch, grand duke of Russia, who was contemporary with queen Elizabeth. To manifest the doctor's sense of her imperial majesty's goodness, a set of the "Political survey of Britain," bound in Morocco, highly ornamented, and accompanied with a letter descriptive of the triumphs and felicities of her reign, was forwarded to St. Petersburg, and conveyed into the hands of that great princess, by prince Gregory Orloff, who had resided some months in this kingdom. The empress's picture, since the death of our author, has been presented by his widow to lord Macartney.

Let us now advert a little to Dr. Campbell's personal history. May 23, 1736, he married Elizabeth, daughter of Benjamin Vobe, of Leominster, in the county of Hereford, gentleman, with which lady he lived nearly forty years in the greatest conjugal harmony and happiness. So wholly did he dedicate his time to books, that he seldom went abroad: but to relieve himself, as much as possible, from the inconveniencies incident to a sedentary life, it was his custom, when the weather would admit, to walk in his garden; or, otherwise, in some room of his house, by way of exercise. By this method, united with the strictest temperance in eating, and an equal abstemiousness in drinking, he enjoyed a good state of health, though his constitution was delicate. His domestic manner of living did not preclude him from a very extensive and honourable acquaintance. His house, especially on a Sunday evening, was the resort of the most distinguished persons of all ranks, and particularly of such as had rendered themselves eminent by their knowledge, or love of literature. He received foreigners, who were fond of learning, with an affability and kindness, which excited in them the highest respect and veneration; and his instructive and cheerful conversation made him the delight of his friends in general. On March 5, 1765, Dr. Campbell was ap-

original.—Where I differ from him in any respect, it is with deference to the judgment of a writer, to whom this nation is much obliged, for endeavouring every where, with so much good sense and eloquence, to rouse that spirit of generous enterprise, that can alone make any nation powerful or glorious."

pointed his majesty's agent for the province of Georgia, in North America, which employment he held till his decease. His last illness was a decline, the consequence of a life devoted to severe study, and which resisted every attempt for his relief that the most skilful in the medical science could devise. By this illness he was carried off, at his house in Queen-square, Ormond-street, on Dec. 28, 1775, when he had nearly completed the 68th year of his age. His end was tranquil and easy, and he preserved the full use of all his faculties to the latest moment of his life. On Jan. 4th following his decease, he was interred in the new burying-ground, behind the Foundling-hospital, belonging to St. George the Martyr, where a monument, with a plain and modest inscription, has been erected to his memory. Dr. Campbell had by his lady seven children, one of whom only survived him, but is since dead. Dr. Campbell's literary knowledge was by no means confined to the subjects on which he more particularly treated as an author. He was well acquainted with the mathematics, and had read much in medicine. It has been with great reason believed, that, if he had dedicated his studies to the last science, he would have made a very conspicuous figure in the physical profession. He was eminently versed in the different parts of sacred literature; and his acquaintance with the languages extended not only to the Hebrew, Greek, and Latin among the ancient, and to the French, Italian, Spanish, Portuguese, and Dutch, among the modern; but, likewise, to the oriental tongues. He was particularly fond of the Greek language. His attainment of such a variety of knowledge was exceedingly assisted by a memory surprisingly retentive, and which, indeed, astonished every person with whom he was conversant. A striking instance of this has been given by the honourable Mr. Daines Barrington, in his tract, entitled, "The probability of reaching the north pole discussed *."

* The instance mentioned by Mr. Barrington regards the accuracy wherewith Dr. Campbell, at the distance of 30 years, remembered the facts related to him by a Dr. Daillie, concerning a voyage towards the north pole; in which the navigators, among whom was Dr. Daillie himself, went so far as to the 88th degree of north latitude; and might easily have proceeded farther, had not the captain thought himself obliged by his duty in other respects, to return. In Mr. Barrington's curious collection of papers relative to the probability of reaching to the north pole, is a tract which he received from a learned friend, who permitted him to print it, though not to inform the public to whom they were indebted for the communication. It is entitled, Thoughts on the probability, expediency, and utility of discovering a passage by the

In communicating his ideas, our author had an uncommon readiness and facility; and the style of his works, which had been formed upon the model of that of the celebrated bishop Sprat, was perspicuous, easy, flowing, and harmonious. Should it be thought that it is sometimes rather too diffusive, it will, notwithstanding, indubitably be allowed, that it is, in general, elegant.

To all these accomplishments of the understanding, Dr. Campbell joined the more important virtues of a moral and pious character. His disposition was gentle and humane, and his manners kind and obliging. He was the tenderest of husbands, a most indulgent parent, a kind master, a firm and sincere friend. To his great Creator he paid the constant and ardent tribute of devotion, duty, and reverence; and in his correspondences he shewed, that a sense of piety was always nearest his heart. It was our author's custom every day, to read one or more portions of scripture, in the original, with the ancient versions, and the best commentators before him; and in this way, as appears from his own occasional notes and remarks, he went through the sacred writings a number of times, with great thankfulness and advantage.[1]

CAMPEGIO, or COMPEGIO (LAWRENCE), an eminent cardinal of the Romish church, and an English bishop, was a native of Bologna, the son of John Campegio, a learned lawyer, and was himself professor of law at Padua. After the death of his wife, he went into the church, and in 1510 became auditor of the Rota, and in 1512 bishop of Feltria. Being afterwards, in 1517, created cardinal, he was sent as pope's legate into England in the following year. His chief business at the English court was to persuade Henry VIII. to join the confederation of Christian princes against the Turks. He was very favourably received on this occasion, and had several spiritualities bestowed upon him, among which was the bishoprick of Salisbury, but not having been able to accomplish the business of his mission, he returned to Rome. When the controversy respecting Henry's divorce began, in 1527, cardinal Campegio was sent a second time into England, to

north pole. We are now permitted by Mr. Barrington to say, that the writer of this ingenious essay was Dr. Campbell.

[1] Biog. Brit.—Nichols's Bowyer.—Some curious remarks on his character and talents, not exactly corresponding with the account in the Biog. Brit. may be seen in Boswell's Tour to the Hebrides, and his Life of Dr. Johnson.

call a legantine court, where he and his colleague cardinal Wolsey were to sit as judges. Having arrived in London Oct. 1528, the first session began at Blackfriars, May 31, 1529, and the trial lasted until July 23, when the queen Catherine appealing to the pope, the court was adjourned until Sept. 28, and was then dissolved. Afterwards Campegio was recalled to Rome, the king making him considerable presents upon his departure; but a rumour being spread, that he carried along with him a treasure belonging to cardinal Wolsey, whose downfall was at this time contrived, and who, it was suspected, intended to follow him to Rome, he was pursued by the king's orders, and overtaken at Calais. His baggage was searched, but nothing being found of the kind suspected, he complained loudly of this violation of his sacred character. In this, however, he obtained no redress, and when king Henry understood that the see of Rome was not disposed to favour him with a divorce from his queen, he deprived Campegio of his see of Salisbury. He died at Rome in August 1539, leaving the character of a man of learning, and a patron of learned men, and much esteemed by Erasmus, Sadolet, and other eminent men of that time. His letters only remain, which contain many historical particulars, and were published in "Epistolarum miscellanearum, libri decem," Basil, 1550, fol. Hume represents his conduct, in the matter of the divorce, as prudent and temperate, although somewhat ambiguous.[1]

CAMPER, (PETER), an eminent physician and surgeon, the son of Florence Camper, a minister of the reformed church, was born at Leyden May 11, 1722, and was first taught design and painting, which enabled him in his future studies to draw his anatomical preparations. He afterwards studied medicine under Boerhaave, and the other eminent professors of Leyden, and in 1746 took his degree of M. D. In 1748, he attended the hospitals and anatomical lectures in London, and afterwards at Paris. In 1749, he was appointed professor of philosophy, medicine, and surgery at Franeker; and in 1755 taught these sciences at Amsterdam, which he quitted in 1761. After two years' residence at his country-house, in Friesland, he was appointed professor of medicine, surgery, anatomy,

[1] Moreri.—Dodd's Eccl. Hist.—Hume's History.—Fiddes and Grove's Lives of Cardinal Wolsey.

and botany at Groningen, where he resided until June 1773, when he settled at Franeker, in order to superintend the education of his sons. In 1762, he had been appointed a representative in the assembly of the province of Friesland; but in 1787, he was nominated one of the council of state, and was therefore obliged to reside at the Hague, where he died in April 1789, in the sixty-seventh year of his age. The immediate cause of his death was a pleurisy, but his eulogist seems to attribute it remotely to his patriotic exertions, and the grief which oppressed him when he saw the independence of his country attacked. Whichever account be true, he was lamented as a learned and ingenious promoter of science, and an ornament to his country. He was at the time of his death a member of the royal society of London, and of the academies of Petersburgh, Berlin, Edinburgh (the college of physicians), Gottingen, Manchester, Haerlem, Rotterdam, &c. and other learned societies in various parts of Europe.

His works, if not numerous, are highly valuable, and contain many important facts, and successful experiments and improvements. He published, 1. "Demonstrationum Anatomico-Pathologicarum liber primus, continens brachii humani fabricam et morbos, in folio maximo, cum quatuor figuris," Amst. 1760. 2. "Liber secundus, continens pelvis humanæ fabricam et morbos," 1762. 2. "An account of a method of performing the operation of Lithotomy at two different times," published in a Dutch journal. The operation is performed at twice, that is, on the first day the surgeon makes the incision into the bladder; the patient is then to be put to bed, and the extraction of the stone deferred until the second, third, or fourth day; but this method has not been attended with the advantages expected from it. Camper's other works were published by his son: 3. "A Dissertation on the fracture of the patella and olecranon," 1789, 4to. 4. "A Treatise on the natural difference of features, &c." which was translated by Dr. Cogan, and published at London in 1794, under the title "The Works of the late professor Camper, on the connection between the science of anatomy and the arts of drawing, painting, statuary, &c. &c. in 2 books; containing a treatise on the natural difference of features in persons of different countries and periods of life; and on beauty, as exhibited in ancient sculpture, &c." This is unquestionably a work of great curiosity and importance

to artists, and is one of the best translated scientific books in our language. In 1803, a collection of Camper's works was published at Paris, in 3 vols. 8vo. with a folio atlas of plates, containing his various dissertations on natural history, physiology, and comparative anatomy. To these is prefixed an account of his life by his son. Camper was not less amiable in private life, than celebrated in his public character.[1]

CAMPIAN (EDMUND), an ingenious Roman catholic writer, was born in London in 1540, and educated at Christ's hospital. Being a boy of great parts, he was selected while at school, to make an oration before queen Mary at her accession to the crown; and from thence elected scholar of St. John's college in Oxford by Thomas White, the founder of it, in 1553. He took his degrees of B. and M. A. regularly, and afterwards went into orders. In 1566, when queen Elizabeth was entertained at Oxford, he made an oration before her, and also kept an act in St. Mary's church, with very great applause from that learned queen. In 1568, he went into Ireland, where he wrote a history of that country in two books; but being then discovered to have embraced the popish religion, and to labour for proselytes, he was seized and detained for some time. He escaped soon after into England; but in 1571 transported himself into the Low Countries, and settled in the English college of Jesuits at Doway, where he openly renounced the protestant religion, and had the degree of B. D. conferred upon him. From thence he went to Rome, where he was admitted into the society of Jesuits in 1573; and afterwards sent by the general of his order into Germany. He lived for some time in Brune, and then at Vienna; where he composed a tragedy, called "Nectar and Ambrosia," which was acted before the emperor with great applause. Soon after he settled at Prague in Bohemia, and taught rhetoric and philosophy for about six years in a college of Jesuits, which had been newly erected there. At length being called to Rome, he was sent by the command of pope Gregory XIII. into England, where he arrived in June 1580. Here he performed all the offices of a zealous provincial, and was diligent in propagating his religion by all the arts of conversation and writing. He seems to have challenged the English clergy

[1] Life by his son.—Eloges des Academiciens, vol. V.—Rees's Cyclopædia.

to a disputation, by a piece entitled "Rationes decem oblati certaminis in causa fidei, redditæ academicis Angliæ," which was printed at a private press in 1581; and many copies of which, as Wood tells us, were dispersed that year in St. Mary's church at Oxford, during the time of an act. It was afterwards printed in English, and ably refuted by the English divines. In short, Campian, though nobody knew where he was, was yet so active as to fall under the cognizance of Walsingham, secretary of state; and Walsingham employed a person to find him out. He was at last discovered in disguise at the house of a private gentleman in Berks, from whence he was conveyed in great procession to the Tower of London, with a paper fastened to his hat, on which was written "Edmund Campian, a most pernicious Jesuit." Afterwards, having been found guilty of high treason in adhering to the bishop of Rome, the queen's enemy, and in coming to England to disturb the peace and quiet of the realm, he was hanged and quartered, with other Romish priests, at Tyburn, December 1, 1581.

All parties allow him to have been a most extraordinary man; of admirable parts, an eloquent orator, a subtile philosopher and skilful disputant, an exact preacher both in Latin and English, and a man of good temper and address. Besides the works already mentioned, he wrote, 1. "Nine Articles directed to the lords of the privy-council," 1581. 2. "The History of Ireland," noticed above, published by sir James Ware, Dublin, 1633, fol. The original MS. is in the British Museum. 3. "Chronologia universalis." 4. "Conferences in the Tower," published by the English divines, 1583, 4to. 5. "Narratio de Divortio," Antwerp, 1631. 6. "Orationes," ibid. 1631. 7. "Epistolæ variæ," ibid. 1631. 8. "De Imitatione Rhetorica," ibid. 1631. His life, written by Paul Bombino, a Jesuit, is very scarce; the best edition is that of Mantuæ, 1620, 8vo.[1]

CAMPISTRON (JOHN GALBERT), was born at Toulouse in 1656, and shewed an early taste for poetry, which was improved by a good education, and when he came to Paris, he took Racine for his guide in the dramatic career. But, though it may be allowed that Campistron approached

[1] Ath. Ox. vol. I.—Strype's Parker, p. 375.—Strype's Grindal, p. 256, and Annals. See Index.—Archæologia, vol. XIII.—Dodd's Church Hist. vol. II.—Alegambe Bibl. Soc. Script. Jesu.

his merit in the conduct of his pieces, yet he could never equal him in the beauties of composition, nor in his enchanting versification. Too feeble to avoid the defects of Racine, and unable like him to atone for them by beautiful strokes of the sublime, he copied him in his soft manner of delineating the love of his heroes, of whom, it must be confessed, he sometimes made inamoratos fitter for the most comic scenes than for tragedy, in which passion ought always to assume an elevated style. Racine, while he was forming Campistron for the drama, was not inattentive to promote the fortune of the young poet. Having proposed him to the duke de Vendôme for the composition of the heroic pastoral of "Acis and Galatea," which he designed should be represented at his chateau of Anet, that prince, well satisfied both with his character and his talents, first made him secretary of his orders, and then secretary general of the gallies. He afterwards got him made knight of the military order of St. James in Spain, commandant of Chimene, and marquis of Penange in Italy. The poet, now become necessary to the prince, by the cheerfulness of his temper and the vivacity of his imagination, attended him on his travels into various countries. Campistron, some time after his return, retired to his own country; where he married mademoiselle de Maniban, sister of the first president of Toulouse, and of the bishop of Mirepoix, afterwards archbishop of Bourdeaux; and there he died May 11, 1723, of an apoplexy, at the age of 67. This stroke was brought on by a fit of passion excited by two chairmen who refused to carry him on account of his great weight. Campistron kept good company, loved good cheer, and had all the indolence of a man of pleasure. While secretary to the duke de Vendôme, he found it a more expeditious way to burn the letters that were written to that prince than to answer them. Accordingly, the duke, seeing him one day before a large fire, in which he was casting a heap of papers: "There sits Campistron," said he, "employed in answering my correspondents." He followed the duke even to the field of battle. At the battle of Steinkerque, the duke seeing him always beside him, said, "What do you do here, Campistron?" "Monseigneur," answered he, "I am waiting to go back with you." This sedateness of mind in a moment of so much danger was highly pleasing to the hero. His plays, 1750, 3 vols. 12mo. have been nearly

as often printed as those of Corneille, Racine, Crebillon, and Voltaire. The most popular of them are his "Andronicus," "Alcibiades," "Acis and Galatea," "Phocion," "Adrian," "Tiridates," "Phraates," and "Jaloux Desabusé." [1]

CAMPS (FRANCIS DE), was born at Amiens Jan. 31, 1643, of very poor parents. Serroni, bishop of Mende, took him from the Dominican convent of the fauxbourg St. Germain, in Paris, provided for his education, and made him his secretary. This prelate also gave him the priory at Flore, obtained for him the abbey of St. Marcel, the coadjutorship of Glandéves, and lastly the bishopric of Pamiers. But not able to obtain his bulls from Rome, on account of his bad conduct, he had by way of compensation the abbey of Signy. He is the author of several dissertations on medals, on the history of France, on the title of Most Christian given to the kings of France, on the guard of these monarchs, on the daughters of the house of France given in marriage to heretical or pagan princes, on the nobility of the royal race, on the heredity of the grand fiefs, on the origin of ensigns armorial, on the hereditary dignities attached to titled estates, &c. all which were published in the Paris Mercuries for 1719, 1720, 1722, and 1723. His cabinet was rich in medals; the celebrated Vaillant published the most curious of them accompanied with explications. Abbé de Camps died at Paris in 1723, aged 81. He was learned and laborious, and his investigations have been of great use to the historians that have come after him. [2]

CAMUS (ANTONY LE), a French physician, was born at Paris in 1722, and died in the same city in 1772, at 50 years of age. He practised medicine there with great success, and wrote, 1. "Medicine de l'esprit," Paris, 1753, 2 vols. 12mo, in which his reasonings are not always just; but his conjectures are in general very ingenious, and may be of great service. 2. "Abdeker," or the art of preserving beauty, 1756, 4 vols. small twelves; a romance in which the author introduces a variety of receipts and precepts for the benefit of the ladies. The true cosmetics are exercise and temperance. A translation of part of this appeared in English, but before the above date, 1754, in one vol. 12mo. 3. "Memoires sur divers sujets de medi-

[1] Moreri.—Dict. Hist.—See art. ALBERONI in vol. I.—Niceron.
[2] Moreri.—Dict. Hist.

cine," 1760, 8vo. 4. "Memoire sur l'etat actuel de la Pharmacie," 1765, 12mo. 5. "Projet d'aneantir la Petite-verole," 1767, 12mo. 6. "Medicine pratique," 3 vols. 12mo, and 1 vol. 4to. 7. "Amphitheatrum poeticum," a poem, 1745, 4to. He also was editor of the "Journal Economique," from 1753 to 1765, and exhibited in all his works various talents, and considerable powers of fancy as well as of science. One of his brothers, NICOLAS CAMUS DE MEZIERES, was a skilful architect, and published some works on that subject; particularly "Dissertations sur le bois de charpente," Paris, 1763, 12mo. "Le Genie d'Architecture," ibid. 1780, 8vo; "Traité de la force de bois," 1782, 8vo; and "Le guide de ceux qui veulent batir," 2 vols. 8vo. He died July 24, 1779. Another brother, ARMAND GASTON CAMUS, who died in 1804, was a very active agent in all the revolutionary measures of the different French assemblies, and being sent to arrest Dumourier in 1793, was delivered by him to the Austrians, and afterwards exchanged for the daughter of Louis XVI. His political conduct belongs to the history of those turbulent periods. In 1800 he was commissioned to inspect the libraries and collections of the united departments, and particularly examined the library of Brussels, which is rich in MSS. He was a man of some learning, and extensive knowledge of books; and published, 1. "Observations sur la distribution et le classement des livres d'une bibliotheque." 2. "Memoire sur un livre Allemand," the famous Tewrdannckhs. 3. "Memoire sur l'histoire et les procédés du Polytypage et de la Stereotype." 4. "Rapport sur la continuation de la collection des Historiens de la France, et de celle des Chartres et Diplomes." 5. "Notice d'un livre imprimé à Bamberg in 1462," a very curious memoir of a book, first described in the Magasin Hist. Litt. Bibliog. 1792. 6. "Memoire sur la collection des grands et petits voyages," 1802, 4to. In the "Notices des MSS. de la Bibl. Nationale," vol. VI. is an interesting memoir by him, relating to two ancient manuscript bibles, in 2 vols. fol. adorned with 5152 pictures, each of them having a Latin and French verse beautifully written and illuminated beneath.[1]

CAMUS (CHARLES STEPHEN LEWIS), a celebrated French mathematician, examiner of the royal schools of

[1] Dict. Hist.—Biog. Moderne.—Dibdin's Bibliomania, p. 88.

artillery and engineers, secretary and professor of the royal academy of architecture, honorary member of that of the marine, and fellow of the royal society of London, was born at Cressy en Brie, August 25, 1699. His early ingenuity in mechanics and his own intreaties induced his parents to send him to study at a college in Paris, at ten years of age; where in the space of two years his progress was so great, that he was able to give lessons in mathematics, and thus to defray his own expences at the college without any farther charge to his parents. By the assistance of the celebrated Varignon, young Camus soon ran through the course of the higher mathematics, and acquired a name among the learned. He made himself more particularly known to the academy of sciences in 1727 by his memoir upon the subject of the prize which they had proposed for that year, viz. "To determine the most advantageous way of masting ships;" in consequence of which he was named that year adjoint mechanician to the academy; and in 1730 he was appointed professor of architecture. In less than three years after, he was honoured with the secretaryship of the same; and the 18th of April 1733, he obtained the degree of associate in the academy, where he distinguished himself by his memoirs upon living forces, or bodies in motion acted upon by forces, on the figure of the teeth of wheels and pinions, on pump work, and several other ingenious memoirs.

In 1736 he was sent, in company with messieurs Clairaut, Maupertuis, and Monnier, upon the celebrated expedition to measure a degree at the north polar circle; in which he rendered himself highly useful, not only as a mathematician, but also as a mechanician and an artist, branches for which he had a remarkable talent. In 1741 Camus had the honour to be appointed pensioner geometrician in the academy; and the same year he invented a gauging-rod and sliding-rule proper at once to gauge all sorts of casks, and to calculate their contents. About the year 1747 he was named examiner of the schools of artillery and engineers; and, in 1756, one of the eight mathematicians appointed to examine by a new measurement, the base which had formerly been measured by Picard, between Villejuive and Juvisi; an operation in which his ingenuity and exactness were of great utility. In 1765 M. Camus was elected a fellow of the royal society of London; and died the 4th of May 1768, in the sixty-ninth year of his

age; being succeeded by the celebrated d'Alembert in his office of geometrician in the French academy; and leaving behind him a great number of manuscript treatises on various branches of the mathematics. The works published by M. Camus are, 1. "Course of Mathematics for the use of the Engineers," 4 vols. 8vo. 2. "Elements of Mechanics." 3. "Elements of Arithmetic." And his memoirs printed in the volumes of the academy are, 1. "Of accelerated motions by living forces," vol. for 1728. 2. "Solution of a geometrical problem of M. Cramer," 1732. 3. "On the figure of the teeth and pinions in Clocks," 1733. 4. "On the action of a musket-ball, piercing a pretty thick piece of wood, without communicating any considerable velocity to it," 1738. 5. "On the best manner of employing Buckets for raising Water," 1739. 6. "A problem in Statics," 1740. 7. "On an Instrument for gauging of vessels," 1741. 8. "On the Standard of the Ell measure," 1746. 9. "On the Tangents of points common to several branches of the same curve," 1747. 10. "On the operations in measuring the distance between the centres of the pyramids of Villejuive and Juvisi, to discover the best measure of the degree about Paris," 1754. 11. "On the Masting of Ships;" Prize Tom. II. 12. "The Manner of working Oars;" Mach. tom. II. 13. "A Machine for moving many Colters at once;" Mach. tom. II.[1]

CAMUS (JOHN PETER), an exemplary French prelate, was born at Paris in 1582, and on account of his excellent character and talents, was nominated to the bishopric of Bellay by Henry IV. in 1609, before he was of age, but having obtained the pope's dispensation, he was consecrated on Dec. 30th of the same year. From this time he appears to have devoted his time and talents to the edification of his flock, and of the people at large, by frequent preaching, and more frequent publication of numerous works calculated to divert their attention to the concerns of an immortal life. In his time romances began to be the favourite books with all who would be thought readers of taste; and Camus, considering that it would not be easy to persuade them to leave off such books without supplying them with some kind of substitute, published several works of practical piety with a mixture of romantic narrative, by which

[1] Dict. Hist.—Hutton's Math. Dictionary.—Le Necrologe des Hommes Celebres de France, 1769, 12mo.

he hoped to attract and amuse the attention of romance-readers, and draw them on insensibly to matters of religious importance. He contrived, therefore, that the lovers, in these novels, while they encountered the usual perplexities, should be led to see the vanity and perishable nature of all human enjoyments, and to form resolutions of renouncing worldly delights, and embracing a religious life. Among these works we find enumerated, 1. "Dorothée, ou recit de la pitoyable issue d'une volonté violentée," Paris, 1621. 2. "Alexis," 1622, 3 vols. 8vo. 3. L'Hyacinte, histoire Catalane," ibid. 1627, 8vo. 4. "Alcime, relation funeste, &c." ibid. 12mo, 1625, &c. But the principal object of his reforming spirit was the conduct of the monks, or mendicant friars, against whom he wrote various severe remonstrances, and preached against them with a mixture of religious fervour and satirical humour. Among the works he published against them are, 1. "Le Directeur desinteressé," Paris, 1632, 12mo. 2. "Desappropriation claustrale," Besançon, 1634. 3. "Le Rabat-joye du triomphe monaçal." 4. "L'anti-Moine bien preparé," 1632, &c. &c. These monks teazed the cardinal Richelieu to silence him, and the cardinal told him, "I really find no other fault with you but this horrible bitterness against the monks; were it not for that, I would canonize you." "I wish that may come to pass," said the bishop, "for then we should both have our wish; you would be pope, and I a saint." Many of his bons-mots were long in circulation, and show that he had the courage to reprove vices and absurdities among the highest classes. In 1620 he established in the city of Bellay a convent of capuchins, and in 1622 one for the nuns of the visitation, instituted by St. Francis de Sales. In 1629 he resigned his bishopric that he might pass the remainder of his days in retirement, in the abbey of Cluny in Normandy, but the archbishop of Rouen, unwilling that so active a member of the church should not be employed in public services, associated him in his episcopal cares, by appointing him his grand vicar. At length he finally retired to the hospital of incurables in Paris, where he died April 26, 1652. Moreri has enumerated a large catalogue of his works, the principal of which, besides what we have enumerated, are, "L'Esprit de S. François de Sales," 6 vols. 8vo, reduced to one by a doctor of the Sorbonne; and "L'Avoisinement des Protestans avec l'Eglise Romaine," republished in 1703 by

Richard Simon, under the title of "Moyens de reunir les Protestans avec l'Eglise Romaine." Simon asserted, that Bossuet's exposition of the catholic faith was no more than this work in a new dress.[1]

CAMUSAT (NICHOLAS), a French historian, was born at Troyes in 1575. In his eighteenth year he was promoted to a canonry in the cathedral of his native city, but appears to have devoted himself chiefly to the study of history and antiquities. He died Jan. 20, 1655, in the eightieth year of his age, after publishing, 1. "Chronologia ab origine orbis, usque ad ann. 1200, auctore anonymo, sed cœnobii S. Mariani apud Altissiodorum (Auxerre) regulæ Præmonstratensis monacho," with an appendix to the year 1223; Trecis (Troyes) 1608, 4to. 2. "Promptuarium sacrarum antiquitatum Tricassinæ diœcesis, &c." 1610, 8vo, a work of great utility to those who have the curiosity to study the history of ecclesiastical discipline. 3. "Historia Albigensium, &c. auctore Petro, cœnobii Vallis-Sarnensis ordinis Cisterciensis in diœcesi Parisiensi monacho," Trecis, 1618, 8vo. This history, which Camusat first published from the original MS. was translated into French by Arnaud Sorbin, Paris, 1615. 4. "Melanges historiques, ou recueil de plusieurs actes, traités, et lettres missives, depuis l'an 1390 jusqu'a l'an 1580," ibid. 1619, 8vo. Some of his historical communications are in Duchesne's collection of French historians, and in other collections.[2]

CAMUSAT (FRANCIS DENNIS), grand nephew of the preceding, was born at Besançon, where his father was an advocate, in 1697, and died at Amsterdam in 1732. In this city he was employed in the journals, to relieve the distress he brought upon himself by quitting the post of secretary and librarian to marechal d'Estreés, and marrying without any fortune. He left "Hist. Critiques des Journaux qui s'impriment en France," 2 vols. 12mo; "Bibliotheque des Livres nouveaux," of which only 2 vols. have appeared. The first four volumes of the "Bibliotheque Françoise," which consists of 34 vols. 4to; "Melanges de Litterature," taken from manuscript letters of Chapelain, &c. 12mo. He appears to have been of an unsteady temper, never studying but to relieve his necessities, and shifting from one pursuit to another without completing any.[3]

[1] Moreri.—Dict. Hist.—Perrault Les Hommes Illustres.—Freheri Theatrum.—Biog. Gallica, vol. I. [2] Moreri. [3] Ibid.

CANAL, or CANALETTO (ANTONIO), an eminent painter of Venice, was born in 1697, the son of one Bernardo a scene-painter. He followed the profession of his father, and acquired a wildness of conception and a readiness of hand which afterwards supplied him with ideas and dispatch for his nearly numberless smaller works. Tired of the theatre, he went young to Rome, and with great assiduity applied himself to paint views from nature and the ruins of antiquity. On his return to Venice he continued the same studies from the prospects of that city which the combination of nature and art has rendered one of the most magnificent and the most novel of Europe. Numbers of these are exact copies of the spots they represent, and hence highly interesting to those whose curiosity has not been gratified by residence in the metropolis of the Adriatic. Numbers are the compound of his own invention, graceful mixtures of modern and antique, of fancied and real beauties: such he painted for Algarotti. The most instructive and the most novel of these appears to be that view of the grand canal, in which he adopted the idea of Palladio, by substituting the Rialto for its present bridge, with the basilica of Vicenza rising in the centre, the palace Chericato and other fabrics of that great architect rounding the whole. Canaletto made use of the camera to obtain precision, but corrected its defects in the air-tints; he was the first who shewed to artists its real use and limits. He produced great effects somewhat in the manner of Tiepolo, who sometimes made his figures, and impressed a character of vigour on every object he touched: we see them in their most striking aspect. He takes picturesque liberties without extravagance, and combines his objects so congenially, that the common spectator finds nature, and the man of knowledge the art.

Lord Orford informs us that he came to England in 1746, when he was about the age of fifty, by persuasion of his countryman Amiconi, and encouraged by the multitude of pictures he had sold to, or sent over to the English. He was then in good circumstances, and it was said came over to vest his money in our stocks. Lord Orford thinks he did not stay above two years. At Strawberry hill is a perspective by him of the inside of King's college chapel, Cambridge; and at Buckingham-house are several large pieces far superior to his common views of Venice. They had belonged to Smyth, the English consul at Venice, who early en-

gaged Canaletto to work for him for a long term of years at low rates, but retailed the pictures to travelling English at higher prices. Canaletto died in 1768, aged seventy-one. Mr. Fuseli adds, that Francesco Guardi, his scholar, has been of late considered as the rival of his fame, and his views of Venice have excited in Italy and on this side of the Alps, the admiration of those whom the brilliancy of his effect and the taste of his method prevented from perceiving how much he wants of the precision and solidity of the master. He died 1793, aged eighty-one.[1]

CANANUS (JOHN BAPTIST), one of the restorers and improvers of anatomy, was born at Ferrara, in Italy, in 1515, where he acquired so much reputation for his skill in medicine, that he was invited to Rome by pope Julius III. who made him archiator, and his principal physician. On the death of the pope he returned to Ferrara, and pursued his anatomical researches. He first discovered the valves of the veins, which were afterwards more completely described by Vesalius. The work by which he is known, of which only four complete copies are said to be in existence, is "Musculorum humani corporis picturata dissectio," 4to, printed, Haller thinks, in 1543, no date or place named. The figures, twenty-seven in number, are neatly engraved on copper, and represent the muscles of the upper extremities. In the preface, he promises a continuation of the work, which he probably did not finish. He died in 1579.[2]

CANAYE (PHILIP DE LA), seigneur du Fresne, counsellor of state, was born 1551 at Paris, and carefully educated by his father James de la Canaye, an eminent advocate. At the age of fifteen, having declared himself a Calvinist, he went into Italy, Germany, and to Constanstinople; and published an account of his travels to that city, under the title of "Ephemerides." He shone afterwards at the bar, and was counsellor of state under Henry III. Henry IV. sent him ambassador into England, Germany, and to Venice. He assisted at the famous conference of Fontainebleau, 1600, between cardinal du Perron and Duplessis-Mornay, and afterwards turned catholic. The year following he was sent ambassador to Venice, where he contributed greatly to the termination of the disputes between that republic and pope Paul V. He died at his return to

[1] Pilkington.—Walpole's Anecdotes.
[2] Haller Bibl. Anat.—Rees's Cyclopædia.

Paris, February 27, 1610. Three vols. fol. of his embassies were published in 1635, with his life prefixed to the first.[1]

CANDIDO (PETER), was an artist, whose real name was De Witte (or White), although Sandrart calls him Candido, as also does De Piles, on account of that name being inscribed on some of the prints engraved after the designs of this artist. Some authors affirm that he was born at Munich; but Descamps asserts, that he was born at Bruges, in Flanders, in 1548, although he probably might have resided for several years at Munich, and perhaps have died there. He painted with equal success in fresco and in oil, and had an excellent genius for modelling. He worked in conjunction with Vasari at the pope's palace in Rome, and was also employed at Florence by the grand duke; in both places affording competent proofs of his skill, and gaining reputation; till at last he was taken into the service of the elector Maximilian of Bavaria, and spent the remainder of his life in the court of that prince. Several prints are published by Sadeler, after his designs and paintings; particularly the Hermits, and the Four Doctors of the Church.[2]

CANDIDO. See DECEMBRIO.

CANGE. See DU CANGE.

CANGIAGI (LUCAS), or CAMBIASO, called LUCHETTO, an eminent Genoese painter, was born at Oneglia, near Genoa, in 1527, and became a most expeditious painter, working with both his hands, by which unusual power he executed more designs, and finished more great works with his own pencil in a much shorter time than most other artists could do with several assistants. It is mentioned as a memorable circumstance in his life, that at the age of seventeen he was employed in painting the front of a house in fresco; but whilst he was commencing his work, some Florentine painters who were actually engaged, conceived him to be a mere grinder of colours, and when he took up his pallet and pencils they wished to have prevented his proceeding with it, lest he should spoil the work, but after a few strokes of his pencil they were convinced of their mistake, and respected his singular abilities. Of Cangiagi, it is remarked, that he practised three different modes of painting at three different periods of his life. His first manner was gigantic and unnatural, which

[1] L'Avocat.—Moreri. [2] Pilkington.

he corrected in consequence of the remonstrances of his friend Alessi, the celebrated architect, for his best style, in forming which he consulted nature with attention, and digested his thoughts in sketches, before he began to paint. His third manner was distinguished by a more rapid execution, to which he recurred in order to make more ample provision for his wife and family, and had a great deal of the mannerist. His works at Genoa are very numerous, and he was employed by the king of Spain to adorn part of the Escurial.

Of his personal history, we are told that in his youth he was volatile, and that when his wife died he became enamoured of her sister, but could not obtain a dispensation from the pope to marry her, although he endeavoured to gain his favour by painting two fine pictures for his holiness. When employed by Philip II. of Spain, he wished to obtain his leave to marry the lady, but was again unsuccessful, and it is supposed the disappointment contributed to his death, which happened at the Escurial in 1585. In the royal collection at Paris there are a "Sleeping Cupid," as large as life, and likewise "Judith with her Attendant," which do honour to this master. In the Pembroke collection at Wilton, there is a picture, representing Christ bearing his cross, which is ascribed to Cangiagi.[1]

CANINIUS (ANGELUS), a learned scholar of the sixteenth century, was a native of Anghiari in Tuscany, where he acquired great reputation by his knowledge, not only of the Greek, Latin, and Hebrew, but of the Syriac and other oriental languages, which he taught at Venice, Padua, Bologna, Rome, and Spain. From Spain he came to France in 1550, accompanied by father Simon Guichard, then superior of the order of the Minims; and at Paris, he had for one of his scholars, the celebrated Andrew Dudith of Buda. At length he attached himself to William du Prat, bishop of Clermont, in whose service he died at Auvergne in 1557. He was the author of some works which have not appeared, but among those published was a very valuable Greek grammar, entitled "Hellenismus," and a book of instructions in the oriental languages, entitled "Institutiones linguarum Syriacæ, Assyriacæ, et Thalmudicæ, una cum Æthiopicæ et Arabicæ collatione,"

[1] Pilkington.—D'Argenville, vol. II.

Paris, 1554, 4to, which was much esteemed by the learned of his time.[1]

CANISIUS (HENRY), or De HONDT, the nephew of Peter Canisius, first provincial of the Jesuits in Germany, who died in 1597, was born at Nimeguen, and became not only a celebrated lawyer, but a general scholar of great reputation, particularly in ecclesiastical antiquities. After studying at the university of Louvain, he was appointed professor of canon law in that of Ingolstadt, which situation he retained until his death in 1610. His professional writings were principally, 1. "Summa juris Canonici." 2. "Commentarium in regulas juris." 3. "Prælectiones academicæ," &c. all collected and republished by Andrew Bouvet in "Opera Canonica Canisii," Louvain, 1649, 4to, Cologne, 1662. But the work by which he is best known is his 3. "Antiquæ lectiones," 1601—1603, 7 vols. 4to, reprinted by the care of M. James Basnage, under the title of "Thesaurus monumentorum ecclesiasticorum & historicorum," &c. Amsterdam, 1725, in 7 parts, usually bound in 4 vols. folio. The learned editor has enriched them with particular prefaces at the head of each work, indicating the subject and the author, accompanied by useful and curious remarks, and some notes of Capperonier. This collection comprises several pieces of great importance to the history of the middle ages, and to chronology in general. Basnage, as we have noticed in his life, died before this work was entirely printed.[2]

CANITZ (the BARON OF), a German poet and statesman, and privy counsellor of state, was of an ancient and illustrious family in Brandenburg, and born at Berlin in 1654, five months after his father's death. After his early studies, he travelled to France, Italy, Holland, and England; and upon his return to his country, was charged with important negociations by Frederic II. and Frederic III. Canitz united the statesman with the poet; and was conversant in many languages, dead as well as living. His German poems were published for the tenth time, 1750, in 8vo. He is said to have taken Horace for his model, and to have written purely and delicately; and the French biographers complimented him with the title of the *Pope* of Germany. He not only cultivated the fine arts himself,

1 Gen. Dict.—Moreri.—Saxii Onomast.
2 Moreri.—Foppen Bibl. Belg.—Baillet Jugemens.—Saxii Onomast.

but gave all the encouragement he could to them in others. He died at Berlin in 1699, highly praised for the excellence of his private character.[1]

CANNE (JOHN), was a leader of the English Brownists at Amsterdam, whither he fled on the restoration; but little is known of his personal history. His employ in England before his flight seems to have been no other than compiling the weekly news, yet he found time sufficient to collate many passages of Scripture, from whence he drew his notes, which he placed in the margin of his Bible; the first edit. printed in 8vo, at Amsterdam, in 1664, is the rarest, but the best, perhaps, is that of Edinburgh, 1727, 8vo. In the preface he mentions a larger work, to be soon published, but it does not seem to have ever been printed. It was his opinion that the original text of scripture in Hebrew and Greek should be translated, as much as possible, word for word, as Ainsworth did the Pentateuch, the Psalms, and Canticles, which were all printed together in 1639, folio. Canne succeeded Ainsworth as preacher to the congregation of Brownists at Amsterdam.[2]

CANO (ALONSO), a Spanish artist, and styled the Michel Angelo of Spain, because he excelled in painting, sculpture, and architecture, was born in the city of Grenada in 1600, where his father, an eminent architect, educated him in his own profession, and when his instructions in this branch were completed, he applied himself to the study of sculpture, and made an uncommon progress in a very short time. He next went to Seville, and for eight months studied under Pacheco, and afterwards under Juan del Castillo, in whose academy he executed many noble paintings for the public edifices in Seville, and at the same time gave some specimens of his excellence in statuary, which were highly admired, particularly a "Madonna and Child," in the great church of Nebriga, and two colossal figures of San Pedro and San Pablo. Count Olivarez was the means of his coming to Madrid, where he was made first royal architect, king's painter, and preceptor to the prince, don Balthazar Carlos of Austria. Here, as architect, he projected several additional works to the palaces, some public gates to the city, and a triumphal arch erected on the entrance of Mariana, second queen to Philip IV. As a painter, he executed many celebrated compositions in the churches and palaces of Madrid.

[1] Dict. Hist. [2] Neal's Puritans.—Crosby's Hist. of the Baptists.

While in the height of his fame an event happened which involved him in much trouble. Returning home one evening, he discovered his wife murdered, his house robbed, while an Italian journeyman, on whom the suspicion naturally fell, had escaped. The criminal judges held a court of inquiry, and having discovered that Cano had been jealous of this Italian, and also that he was known to be attached to another woman, they acquitted the fugitive gallant, and condemned the husband. On this he fled to Valencia, and being discovered there, took refuge in a Carthusian convent about three leagues from that city, where he seemed for a time determined upon taking the order, but afterwards was so imprudent as to return to Madrid, where he was apprehended, and ordered to be put to the torture, which he suffered without uttering a single word. On this the king received him again into favour, and as Cano saw there was no absolute safety but within the pale of the church, he solicited the king with that view, and was named residentiary of Grenada. The chapter objected to his nomination, but were obliged to submit, and their church profited by the appointment, many sculptures and paintings being of his donation. The last years of his life he spent in acts of devotion and charity. When he had no money to bestow in alms, which was frequently the case, he would call for paper, and give a beggar a drawing, directing him where to carry it for sale. To the Jews he bore an implacable antipathy. On his death-bed he would not receive the sacraments from a priest who attended him, because he had administered them to the converted Jews; and from another he would not accept the crucifix presented to him in his last moments, telling him it was so bungling a piece of work that he could not endure the sight of it. In this manner died Alonso Cano, at the age of seventy-six, in 1676; a circumstance, says his biographer, which shows that his ruling passion for the arts accompanied him in the article of death, superseding even religion itself in those moments when the great interests of salvation naturally must be supposed to occupy the mind to the exclusion of every other idea.

In his early days, as he was of a noble family, he disdained to accept pay for his productions, declaring that he worked for fame and practice, and that he considered himself as yet so imperfect in his art, that he could not in conscience admit of any recompence. As he advanced,

however, he had no scruple in accepting the just reward of his merit; and the following anecdote, related by Mr. Cumberland, will show his spirit in asserting what was his due. A counsellor of Grenada having refused to pay the sum of one hundred pistoles for an image of St. Antony of Padua, which Cano had made for him, he dashed the saint into pieces on the pavement of his academy, while the counsellor was reckoning up how many pistoles *per* day Cano had earned whilst the work was in hand. "You have been twenty-five days carving this image of St. Antony," said the counsellor, "and the purchase-money demanded being one hundred, you have rated your labour at the exorbitant price of four pistoles *per* day, whilst I, who am a counsellor, and your superior, do not make half your profits by my talents."—"Wretch!" cried the enraged artist, "to talk to me of your talents—I have been fifty years learning to make this statue in twenty-five days;" and so saying, flung it with the utmost violence upon the pavement. The affrighted counsellor escaped out of the house in terror. For this profanation, however, of the image of a saint, he was suspended from his function by the chapter of Grenada, and was not restored by the king until he had finished a magnificent crucifix, which the queen had ordered, but which he had long neglected.

In Mr. Fuseli's opinion, Cano excelled, as a painter, with the single exception of Velasquez, all his contemporaries, and yet seems to have owed his superiority entirely to nature: his design is correct, his arrangements happy, and his colour charming. As a sculptor, he gives evident proofs of having studied the antique by the dignity of his forms, the grandeur of his drapery, and elegance of taste. In architecture he was too loaded, too ornamental, and swayed by the fashion of the day. With such talents he connected a whimsical character, and, as the master of a school, scarcely left a pupil that rose above mediocrity. A catalogue of his nearly endless works may be found in Bermudez.[1]

CANON, or CANONICUS (JOHN), by some called MARBRES, an English Franciscan monk, and an able Aristotelian of the fourteenth century, studied some time at Oxford, from which he removed to Paris, where he became a pupil of Duns Scotus, whom, says Pits, he long

[1] Cumberland's Anecdotes of Painters in Spain.—Pilkington.

attended, and always imitated. He returned afterwards to Oxford, and there taught theology to the time of his death, which, according to Dupin, happened about the year 1340. Dupin also says that he was a doctor of divinity of Paris. He was particularly learned in the Aristotelian philosophy, and in civil and canon-law. In Lincoln college library, Oxford, is one of his manuscripts, to which are prefixed many verses in honour of him, and in one of them he is styled "Alter Aristoteles." His published works are, 1. "In Aristotelis Physicâ, Lib. VIII." printed at St. Alban's in 1481, 8vo, and reprinted at Venice 1481, 1492, and 1505. 2. "Lecturæ magistrales; Lib. I. Questiones disputatæ, Lib. I. Quæstiones dialectices, Lib. I." printed with the former at Venice, 1492 and 1516.[1]

CANTACUZENUS (JOHN), emperor of Constantinople, and a celebrated Byzantine historian, was born at Constantinople about the year 1295, of a very ancient and noble family; his father being governor of Peloponnesus, and his mother a near relation of the emperor's. He was bred to letters and to arms, and afterwards to the highest offices of state, in which he acquitted himself in such a manner as to gain the favour of both court and city. He was made prefect of the bedchamber to the emperor Andronicus the elder, but lost his favour about 1320, by addicting himself too much to the interest of his grandson Andronicus. In 1328, when the grandson seized the empire, he loaded Cantacuzenus with wealth and honours; made him generalissimo of his forces; did nothing without consulting him; and fain would have joined him with himself in the government, which Cantacuzenus refused. In 1341 Andronicus died, and left to Cantacuzenus the care of the empire, till his son John Paleologus, who was then but nine years of age, should be fit to take it upon himself: which trust he discharged very diligently and faithfully. But the empress dowager, the patriarch of Constantinople, and some of the nobles, soon growing jealous and envious of Cantacuzenus, formed a party against him, and declared him a traitor: upon which a great portion of the nobility and army besought him to take the empire upon himself, and accordingly he was crowned at Hadrianopolis in May 1342. A civil war raged for five years, and Cantacuzenus was conqueror, who, however, came to the fol-

[1] Bale, Pits, and Tanner.

lowing terms of peace with John Paleologus; viz. that himself should be crowned, and that John should be a partner with him in the empire, though not upon an equal footing, till he should arrive at years sufficient. He gave him also his daughter Helen, to whom he had formerly been engaged, for a wife; and the nuptials were celebrated in May 1347. But suspicions and enmities soon arising between the new emperors, the war broke out again, and lasted till John took Constantinople in 1355. A few days after that city was taken, Cantacuzenus, unwilling to continue a civil war any longer, abdicated his share of the empire, and retired to a monastery, where he took the habit of a monk, with the new name of Joasaphus, and spent the remainder of his life in study and writing. His wife retired also at the same time to a nunnery, where she changed her own name Irene for the new one of Eugenia.

How long he lived in this retirement, and when he died, is not very certain; but it is agreed by all, that he lived a very long time in it, and it is supposed by some, that he did not die till 1411, when he was 100 years of age, or upwards. Others, with considerable probability, place his death on Nov. 20, 1411. In this place, however, he wrote a history of his own times, in four books, or rather of the times in which he was engaged in worldly affairs; since the period it includes is only from 1320 to 1355. He was a very proper person to relate the transactions within this period, because he was not only an eye-witness of what was done, but himself the orderer and doer of a great part; upon which account Vossius has not scrupled to prefer him to all the Byzantine historians. A Latin translation of this history, from the Greek manuscript in the duke of Bavaria's library, was published by Pontanus at Ingolstadt in 1603; and afterwards at Paris, 1645, a splendid edition in three volumes folio of the Greek from the MS. of M. Seguier, chancellor of France, with Pontanus's Latin version, and the notes of him and Gretser.

Besides this history, he wrote also some theological works, particularly an apology for the Christian religion against that of Mahomet, in four books: this he did at the request of a monk and friend of his, who had been solicited by a mussulman of Persia to desert Christianity, and embrace Mahometanism. In this he does not content himself with replying to the particular objection of the mussulman to Christianity, but writes a general defence of it

against the Koran. He calls himself Christodulus as a writer. This apology was printed in Greek and Latin at Basil, 1543, by Bibliander and Gualtharus, from Greek MSS.

Gibbon, in his "Decline and Fall of the Roman Empire," says, that the name and situation of the emperor John Cantacuzenus might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed, that, like Moses and Cæsar, he was the principal actor in the scenes which he describes. But in this eloquent work, "we should vainly seek the sincerity of an hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure; their ends always legitimate; they conspire and rebel without any views of interest; and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue." [1]

CANTARINI (SIMONE), a painter and engraver, called often from his native place DA PESARO, was born in 1612, and was a pupil of Pandolfi. After proving himself, by the picture of St. Peter at Fano, less an imitator of Guido than his equal, he entered his school at Bologna more as a rival than as a pupil: the humility which he had affected at his entrance, soon dissolved in a proud display of his powers; and the modest student became the supercilious censor of his companions, and of the master himself. From the general disgust, which the insolence of this conduct had excited, Cantarini fled to Rome, and for some time studied Raffaello and the antiques. When he returned to Bologna, where he taught, and from thence to the court of Mantua, his powers seemed to smooth the road to new success; but fear of those whom he had provoked by arrogance or invective, with the mortification of having failed in the portrait of the duke, impaired his health and drove him to Verona, where he died in 1648, in his thirty-sixth year, not without suspicion of having being poisoned by a painter of Mantua, whom he had reviled. Cantarini

[1] Univ. History.—Moreri in art. John.—Vossius de Hist. Græc.—Cave vol. II. —Saxii Onomast.

is not equal to Guido, because the most perfect imitator of a style cannot be called equal to its inventor: but the original beauties which he added, of conception and execution, raise him above all the pupils of that school. If his ideas have less dignity, they are, perhaps, more graceful than those of Guido: if he has less compass of knowledge, he has more accuracy, and no rival in the finish of the extremities. The heads of his saints have been called prodigies of beauty and expression. Sir Robert Strange had a picture of Cantarini's, "Our Saviour standing on the Globe, attended by Cherubims," which, he says, is nothing inferior to Guido, inimitably coloured; the composition extremely agreeable, and the whole apparently painted with great facility. Cantarini etched with great spirit. Strutt enumerates some of his works in this manner.[1]

CANTEL (PETER JOSEPH), a man of considerable learning in classical criticism, was born Nov. 1, 1645, in the diocese of Rouen, and entered the society of the Jesuits in 1664, completing his vows in 1679. His immoderate and incessant application to study, operating upon a delicate constitution, shortened his days, and he died in the Jesuits' college at Paris, Dec. 6, 1684. He was one of the French literati employed in preparing the Delphin classics, and edited Justin in 1677, 4to, and Valerius Maximus in 1679, enriched with six dissertations, on the names, families, magistrates, &c. of the Romans. He published also, 1. "De Romana Republica, de re militari et civili Romanorum," Paris, 1684, 12mo, and thrice reprinted at Utrecht, 1691, 1696, 1707, the last with plates, taken from Justus Lipsius and Onuphrius Panvinius. This has always been considered as an excellent abridgment of the Roman antiquities. 2. "Metropolitanarum urbium historia civilis et ecclesiastica, tomus primus, &c." Paris, 1684, 8vo.[2]

CANTEMIR (DEMETRIUS), of an illustrious family in Tartary, and prince of Moldavia, was born in 1673. His father, who was governor of the three cantons of Moldavia, became prince of this province in 1664. Demetrius, being sent early to Constantinople, flattered himself with the prospect of succeeding him; but was supplanted by a rival at the Porte. Being sent in 1710 by the Ottoman minister to defend Moldavia against the czar Peter, he delivered

[1] Pilkington.—Strutt.—D'Argenville, vol. II.—Sir R. Strange's Catalogue.
[2] Moreri.—Saxii Onomasticon.

it up to that monarch; and, following his new master through his conquests, indemnified himself for all he had lost; for he obtained the title of prince of the empire, with full power and authority over the Moldavians, who quitted their country to attach themselves to his fortunes. He died, 1723, in his territories of the Ukraine, much lamented. He was studious and learned, and is said to have understood eleven languages. He wrote in Latin a "History of the Growth and Decay of the Ottoman Empire," A. D. 1300—1683, which was published in an English translation by Tindal, Lond. 1734, fol. Gibbon says it contains strange blunders in Oriental history, though he acknowledges that the author was conversant with the language, annals, and institutions of the Turks. His "System of the Mahometan Religion" was written and printed in the Russian language, by order of czar Peter; his moral dialogues entitled "The World and the Soul," were printed in Moldavia in Greek and Moldavian; "The present state of Moldavia" was printed in Latin; his "Musical Airs with Turkish Words," and "An Introduction to Music," in Moldavian. He was also the author of other pieces, which were either lost in his shipwreck, or still remain in MS.[1]

CANTEMIR (ANTIOCHUS), son of the above, was born in 1710. The most skilled at Petersburg in mathematics, physics, history, morality, and polite literature, were employed to continue those lectures, which his father had begun to give him. The academy of Petersburg opened their gates to him, and the ministry initiated him into affairs of state. Successively ambassador to London and Paris, he was equally admired as a minister and man of letters. On his return to Russia, he conducted himself with most consummate wisdom and prudence, during the different revolutions which agitated that country. This accomplished person died in 1744. The Russians before him had nothing in verse but some barbarous songs: he was the first who introduced any civilized poetry among them. Besides a translation of Anacreon and the epistles of Horace, he gave them of his own, satires, odes, and fables. He made several foreign works known to them; as, 1. The Plurality of worlds. 2. The Persian letters. 3. The dialogues of Algarotti upon light, &c.: and he printed a

[1] Moreri.—Gibbon's Hist.

"Concordance to the Psalms" in the Russian language. The abbé de Guasco, who translated his Satires, has written his life.[1]

CANTERUS (WILLIAM), an eminent linguist and philologer, was born at Utrecht of an ancient and reputable family in 1542; and educated in the belles lettres under the inspection of his parents, till he was 12 years of age. He was then sent to Cornelius Valerius at Louvain, with whom he continued four years; and gave surprising proofs of his progress in Greek and Latin literature, by writing letters in those languages, by translations, and by drawing up some dramatic pieces. Having an uncommon taste for the Greek, he removed in 1559 from Louvain to Paris, for the sake of learning that language more perfectly from John Auratus, under whom he studied till 1562, and then was obliged to leave France on account of the civil wars. He travelled next into Germany and Italy, and visited the several universities of those countries; Bononia particularly, where he became known to the famous Carolus Sigonius, to whom he afterwards dedicated his eight books "Novarum Lectionum." Venice he had a great desire to see, not only for the beauty and magnificence of the place, but for the opportunity he should have of purchasing manuscripts; which the Greeks brought in great abundance from their own country, and there exposed to sale: and from Venice he purposed to go to Rome. But, not being able to bear the heat of those regions, he dropped the pursuit of his journey, and returned through Germany to Louvain, where in about eight years' time excessive study brought on a lingering consumption, of which he died in 1575, when he was only in his 33d year. Thuanus says, that he deserved to be reckoned among the most learned men of his age; and that he would certainly have done great things, if he had not died so very immaturely. He understood six languages, besides that of his native country, viz. the Latin, Greek, Hebrew, French, Italian, and German.

It may justly seem a matter of wonder, how in so short a life a man could go through so many laborious tasks; and no less matter of curiosity to know how he contrived to do it. Melchior Adam has given us some account of this: and according to him, Canterus was, in the first

[1] Dict. Hist.

place, very temperate and abstemious in point of diet. He always began his studies at seven in the morning, and not sooner, because early rising did not agree with him; and pursued them very intensely till half past eleven. Then he walked out for an hour before dinner; and, after he had dined, walked for another hour. Then, retiring to his study, he slept an hour upon a couch, and after that resumed his studies, which he continued till almost sun-set in winter, and seven in summer. Then he took another hour's walk; and, after returning again to his studies, continued them till midnight without interruption. These last hours of the day were not however devoted by him to severe study, but to writing letters to his friends, or any other business that required less labour and attention. In these habits, Canterus was both assiduous and constant; and his studies were conducted with as much form and method, as if he himself had been a machine. He had not only his particular hours for studying, but he divided those by an hour-glass, some of which he set apart for reading, others for writing; and as he tells us himself in a preface to his Latin translation of Stobæus, he never varied from his established method on any account whatever. During his short life, he collected a most excellent and curious library; not only full of the best authors in all the languages he understood, but abounding with Greek manuscripts, which he had purchased in his travels, and which, if death had spared him, he intended to have published with Latin versions and notes. He could have said with Antoninus, that "nothing was dearer to him than his books:" his inordinate love of which exposed him to a most severe trial, when a sudden inundation at Louvain greatly damaged, and had like to have destroyed his whole library. This happened in the winter of 1573, and was such an affliction to him, that, as Melchior Adam says, it would certainly have killed him, if his friends had not plied him with proper topics of consolation, and assisted him in drying and restoring his books and manuscripts.

His writings are purely philological and critical, as, 1. "Novarum lectionum libri octo," Basil, 1564, and an improved edition 1571, 8vo. 2. "Syntagma de ratione emendandi Græcos autores," printed in the last mentioned edition of the former. 3. Notæ, scholia, emendationes, & explicationes in Euripidem, Sophoclem, Æschylum, Ciceronem, Propertium, Ausonium, Arnobium, &c. besides

a book of various readings in several MSS. of the Septuagint, and a great many translations of Greek authors.

His brother THEODORE was also a classical scholar, and editor of many annotations and criticisms, some of which are in Gruter's Thesaurus. Burman has given a very ample catalogue of the writings of both these learned brothers.[1]

CANTON (JOHN), an ingenious natural philosopher, was born at Stroud, in Gloucestershire, July 31, 1718; and was placed, when young, under the care of a Mr. Davis, of the same place, a very able mathematician, with whom, before he attained the age of nine years, he had gone through both vulgar and decimal arithmetic. He then proceeded to the mathematics, and particularly to algebra and astronomy, wherein he made a considerable progress, when his father took him from school, and put him to learn his own business, that of a broad-cloth weaver, but this circumstance did not damp his zeal for the acquisition of knowledge. All his leisure time was devoted to the assiduous cultivation of astronomical science; and, by the help of the Caroline tables, annexed to Wing's astronomy, he computed eclipses of the moon and other phænomena. His acquaintance with that science he applied, likewise, to the constructing of several kinds of dials. But the studies of our young philosopher being frequently pursued to very late hours, his father, fearing that they would injure his health, forbade him the use of a candle in his chamber, any longer than for the purpose of going to bed, and would himself often see that his injunction was obeyed. The son's thirst of knowledge was, however, so great, that it made him attempt to evade the prohibition, and to find means of secreting his light till the family had retired to rest; when he rose to prosecute undisturbed his favourite pursuits. It was during this prohibition, and at these hours, that he computed, and cut upon stone, with no better an instrument than a common knife, the lines of a large upright sun-dial; on which, besides the hour of the day, were shewn the rising of the sun, his place in the ecliptic, and some other particulars. When this was finished, and made known to his father, he permitted it to be placed against the front of his house, where it excited the admiration of several gentlemen in the neighbourhood, and introduced young Mr. Canton to their acquaintance, which

[1] Moreri.—Foppen Bibl. Belg.—Burmanni Trajectum eruditum.—Blount's Censura.—Saxii Onomast.

was followed by the offer of the use of their libraries. In the library of one of these gentlemen, he found Martin's Philosophical Grammar, which was the first book that gave him a taste for natural philosophy. In the possession of another gentleman, a few miles from Stroud, he first saw a pair of globes; an object that afforded him uncommon pleasure, from the great ease with which he could solve those problems he had hitherto been accustomed to compute. The dial was beautified a few years ago, at the expence of the gentlemen at Stroud; several of whom had been his school-fellows, and who continued still to regard it as a very distinguished performance. Among other persons with whom he became acquainted in early life, was the late reverend and ingenious Dr. Henry Miles of Tooting, a learned member of the royal society, and of approved eminence in natural knowledge. This gentleman, perceiving that Mr. Canton possessed abilities too promising to be confined within the narrow limits of a country town, prevailed on his father to permit him to come to London. Accordingly he arrived at the metropolis March 4, 1737, and resided with Dr. Miles, at Tooting (who, it may here be noticed, bequeathed to him all his philosophical instruments), till the 6th of May following; when he articled himself, for the term of five years, as a clerk to Mr. Samuel Watkins, master of the academy in Spital-square. In this situation, his ingenuity, diligence, and good conduct were so conspicuous, that, on the expiration of his clerkship, in the month of May 1742, he was taken into partnership with Mr. Watkins for three years; which gentleman he afterwards succeeded in Spital-square, and there continued during his whole life. On December 25, 1744, he married Penelope, the eldest daughter of Mr. Thomas Colbrooke, and niece to James Colbrooke, esq. banker in London.

Towards the end of the year 1745, electricity, which seems early to have engaged Mr. Canton's notice, received a very capital improvement by the discovery of the famous Leyden phial. This event turned the thoughts of most of the philosophers of Europe to that branch of natural philosophy; and our author, who was one of the first to repeat and to pursue the experiment, found his assiduity and attention rewarded by many capital discoveries. Towards the end of 1749 he was concerned with his friend, the late ingenious Benjamin Robins, esq. in making expe-

riments in order to determine to what height rockets may be made to ascend, and at what distance their light may be seen. On January 17, 1750, was read at the royal society, Mr. Canton's method of making artificial magnets, without the use of, and yet far superior to, any natural ones. This paper procured him, March 22, 1750, the honour of being elected a member of the society; and, on the St. Andrew's day following, the farther honour of receiving the most distinguished testimony of their approbation, in the present of their gold medal. On April 21, in the same year, he was complimented with the degree of M. A. by the university of Aberdeen; and, on November 30, 1751, was chosen one of the council of the royal society.

In 1752, when the act passed for changing the style, Mr. Canton gave to the earl of Macclesfield several memorial canons for finding leap-year, the dominical letter, the epact, &c. This he did with the view of having them inserted in the common-prayer book; but he happened to be too late in his communication, the form in which they now stand having been previously settled. These canons, with an explication of the reasons of the rules, were afterwards given to the rev. Dr. Jennings, who inserted them in his "Introduction to the use of the Globes."

On July 20, 1752, our philosopher was so fortunate as to be the first person in England, who, by attracting the electric fire from the clouds during a thunder storm, verified Dr. Franklin's hypothesis of the similarity of lightning and electricity. Dec. 6, 1753, his paper, entitled, "Electrical experiments," with an attempt to account for their several phænomena, was read at the Royal Society. In the same paper Mr. Canton mentioned his having discovered, by a great number of experiments, that some clouds were in a positive, and some in a negative state of electricity. Dr. Franklin, much about the same time, made the like discovery in America. This circumstance, together with our author's constant defence of the doctor's hypothesis, induced that eminent philosopher, immediately on his arrival in England, to pay Mr. Canton a visit, and gave rise to a friendship which ever after continued without interruption or diminution. On November 14, 1754, was read at the royal society, a letter to the right honourable the earl of Macclesfield, concerning some new electrical experiments. On St. Andrew's day, 1754, he was a second time elected one of the council of the royal society for the year

ensuing. In the Lady's Diary for 1756, our author answered the prize question that had been proposed in the preceding year. The question was, "How can what we call the shooting of stars be best accounted for; what is the substance of this phænomenon; and in what state of the atmosphere doth it most frequently shew itself?" The solution, though anonymous, was so satisfactory to his friend Mr. Thomas Simpson, who then conducted that work, that he sent Mr. Canton the prize, accompanied with a note, in which he said he was sure that he was not mistaken in the author of it, as no one besides, that he knew of, could have answered the question. Our philosopher's next communication to the public was a letter in the Gentleman's Magazine for September 1759, on the electrical properties of the tourmalin, in which the laws of that wonderful stone are laid down in a very concise and elegant manner. On Dec. 13, in the same year, was read, at the royal society, "An attempt to account for the regular diurnal variation of the horizontal magnetic needle; and also for its irregular variation at the time of an aurora borealis." A complete year's observations of the diurnal variations of the needle are annexed to the paper. On Nov. 5, 1761, our author communicated to the royal society an account of the transit of Venus, June 6, 1761, observed in Spital-square. Mr. Canton's next communication to the society was a letter addressed to Dr. Benjamin Franklin, and read Feb. 4, 1762, containing some remarks on Mr. Delaval's electrical experiments. On December 16, in the same year, another curious addition was made by him to philosophical knowledge, in a paper entitled, "Experiments to prove that water is not incompressible." These experiments are a complete refutation of the famous Florentine experiment, which so many philosophers have mentioned as a proof of the incompressibility of water. On St. Andrew's day, 1763, our author was the third time elected one of the council of the royal society; and on Nov. 8, in the following year, were read, before that learned body, his farther experiments and observations on the compressibility of water, and some other fluids. The establishment of this fact, in opposition to the received opinion, formed on the hasty decision of the Florentine academy, was thought to be deserving of the society's gold medal. It was accordingly moved for in the council of 1764; and after several invidious delays, which

terminated much to the honour of Mr. Canton, it was presented to him Nov. 30, 1765.

The next communication of our ingenious author to the royal society, which we shall take notice of in this place, was on Dec. 22, 1768, being "An easy method of making a phosphorus, that will imbibe and emit light like the Bolognian stone; with experiments and observations." When he first shewed to Dr. Franklin the instantaneous light acquired by some of this phosphorus from the near discharge of an electrified bottle, the doctor immediately exclaimed, "And God said, Let there be light, and there was light!" The dean and chapter of St. Paul's having, in a letter to the president, dated March 6, 1769, requested the opinion of the royal society relative to the best and most effectual method of fixing electrical conductors to preserve that cathedral from damage by lightning, Mr. Canton was one of the committee appointed to take the letter into consideration, and to report their opinion upon it. The gentlemen joined with him in this business were Dr. Watson, Dr. Franklin, Mr. Delaval, and Mr. Wilson. Their report was made on the 8th of June following; and the mode recommended by them has been carried into execution. This will probably contribute, in the most effectual manner, to preserve the noble fabric of St. Paul's from being injured by lightning. The last paper of our author's, which was read before the Royal Society, was on Dec. 21, 1769; and contained experiments to prove that the luminousness of the sea arises from the putrefaction of its animal substances. In the account now given of his communications to the public, we have chiefly confined ourselves to such as were the most important, and which threw new and distinguished light on various objects in the philosophical world. Besides these, he wrote a number of papers, both in earlier and in later life, which appeared in several different publications, and particularly in the Gentleman's Magazine, of which a list is given in the note*. We may add, that he was very particular with

* In the Ladies Diary for 1739, "The time and quantity of an eclipse of the moon." In the Gentleman's Magazine for January 1739, "A question on the cause of the thunder and lightning which happened on the fourth of that month." In ditto for August 1739, "The number of Mr. Whitfield's hearers calculated." In ditto for September 1739, "The number of Mr. Whitfield's hearers justified." In this he estimates the number of Mr. Whitfield's hearers, when he preached in Moorfields, at more than 25,000. In the Ladies Diary for 1740, "The time and quantity of two eclipses of the moon." In the Gentleman's Magazine for October 1748, "A letter to Mr.

regard to the neatness and elegance of his apparatus; and that his address in conducting his experiments was remarkably conspicuous.

The close and sedentary life of Mr. Canton, arising from an unremitted attention to the duties of his profession, and to the prosecution of his philosophical inquiries and experiments, probably contributed to shorten his days. The disorder into which he fell, and which carried him off, was a dropsy. It was supposed, by his friend Dr. Milner, to be a dropsy in the thorax. His death was on March 22, 1772, in the 54th year of his age, to the great regret

Urban, on the remarkable variation of heat and cold in Fahrenheit's thermometer." In ditto for December 1748, "Observations on the common thermometer, &c." In ditto for June 1752, "The true length of the year determined by scripture data, in imitation of the rev. Mr. John Kennedy." In the Philosophical Transactions, vol. XLVII. p. 568, "Part of a letter to Mr. Watson, on extracting electrical fire from the clouds." In the supplement to Martin's Magazine for 1760, "A letter to the author, on the electricity of a mop-stick." In the Gentleman's Magazine for September 1761, "A letter signed Indagator, occasioned by a supposed accidental discovery of an attraction between tallow and the magnetic needle, mentioned in the preceding Magazine for August." In ditto for November 1761, "Another letter signed Indagator, occasioned by Mr. Chapple's in that for October, on the supposed attraction between tallow, &c." In the Gentleman's Magazine for December of the same year, Mr. Chapple takes notice of a letter sent to him at Powderham Castle, near Exeter, against his imagined attraction between tallow and the magnetic needle, signed Amicus. This came from the same hand as those signed Indagator. In the Gazetteer for June the 8th, 1764, "A letter to the printer, concerning the appearance of Venus in the day-time; signed Astronomus." In the Philosophical Transactions, vol. LIV. p. 208, "An account of melting small brass wire, by artificial lightning from a case of thirty-five bottles." In ditto, vol. LVII. p. 203, "Observations on the heat of Bath and Bristol water." In Dr. Owen's enquiry into the present state of the Septuagint version of the Old Testament, p. 136, "A scheme to reconcile the fourth and fifth verses of the thirty-fifth chapter of the book of Numbers." See the appendix to that work, p. 174. In the Philosophical Transactions, vol. LIX. p. 192, "A letter to the Astronomer Royal, containing observations on the transit of Venus, June the 3d, 1769; and on the eclipse of the sun the next morning." In the Gazetteer for October 31, 1770, "A card from Astronomus to Copernicus." When Dr. Priestley wrote his History of Electricity, Mr. Canton communicated to him several new experiments and observations, which are inserted in that very valuable work. They are as follows: 1. On electric atmospheres, with a figure, p. 246. 2. On glass-balls hermetically sealed, p. 279. 3. Observations on Mr. Wilson's experiment concerning light in vacuo, p. 289. 4. On the tourmalin, p. 305. 5. Comparison of the positive and negative electricity in the clouds, p. 316. 6. A new method of electrifying the air, p. 196. 7. Gold and silver vitrified by the heat of electrical explosions, p. 647. 8. All the prismatic colours produced by electrical explosions of fine wire of different metals, extended over the surface of glass, p. 679. See also the Philosophical Transactions, vol. LVIII. p. 73. In Dr. Priestley's history of vision, &c. p. 434, are observations, by our author, on light transmitted through thick and thin substances. We might add, that Mr. Canton, in early life, wrote several enigmas and poems in the London and Gentleman's Magazines. But such productions, though sometimes the amusements of the most ingenious minds when young, scarcely deserve to be particularly marked out.

of his family, and of his literary and other acquaintance. Nor was his decease a small loss to the interests of knowledge; since from the time of life in which he died, and his happy and successful genius in philosophical pursuits, he might have been expected to have enriched the world of science with new discoveries. Mr. Canton was a man of very amiable character and manners. In conversation he was calm, mild, and rather sparing than redundant: what he did say was remarkably sensible and judicious. He had much pleasure in attending the meetings of the Royal Society, and some voluntary private societies of learned and intelligent persons, to which he belonged. By his wife, who survived him, he left several children. His eldest son, Mr. William Canton, succeeded him in the academy in Spital-square, which he carried on with great reputation; and he also pursued with advantage the same philosophical studies to which his ingenious and worthy father was so eminently devoted. [1]

CANTWELL (ANDREW), a native of Tipperary in Ireland, lived principally in Paris, where he was made doctor in medicine in 1742. The same year he published a translation into French of the account of Mrs. Stephens's medicine for dissolving the stone in the bladder; and in 1746 an account of sir Hans Sloane's medicines for diseases of the eyes; also some severe strictures on the practice of propagating the small pox by inoculation; and in the Philosophical Transactions, London, No. 453, an account of a double child, a boy. He died at Paris, July 11, 1764. [2]

CANUS (MELCHIOR), a Spanish divine, was a native of Taranzo, in the diocese of Toledo. He was Francis Victoria's pupil, and succeeded him in the theological chair at Salamanca, where he taught with reputation. Canus appeared also with great distinction at the council of Trent, under Paul III. and was made bishop of the Canary Islands 1552. He resigned his bishopric afterwards, and was appointed provincial of the province of Castile. He died 1560, at Toledo. His treatise "de locis Theologicis," published at Padua 1727, 4to, is very elegantly written, and is justly esteemed a master-piece. He is also supposed the author of "Prælectiones de Penitentiâ." He appears to have been a man of more liberality than might have been expected from his age and profession. Dr. Jortin quotes

[1] Biog. Brit. [2] Dict. Hist.

some instances of this in his "Remarks on Ecclesiastical History," vol. II. p. 316. His whole works were printed at Venice in 1759, 4to.[1]

CANUS, or CANO (JOHN SEBASTIAN DEL), a Biscayan, companion of the famous Magellan in his maritime expeditions, passed, in company with him, about the year 1520, the straits to which that celebrated navigator gave his name. After the death of Magellan, he reached the isles of Sunda, from whence he proceeded to double the cape of Good Hope. He returned to Seville in 1522, after having made the circuit of the world by the east, in three years and four weeks. Charles V. gave him for his device a terrestrial globe, with these words: "Primus me circumdedisti." Care must be taken not to confound him with James Canus, a Portuguese, who, in 1484, discovered the kingdom of Congo.[2]

CAPACCIO (JULIUS CÆSAR), a historian of the seventeenth century, was born in Campagnia, in the kingdom of Naples; of an obscure family, which was afterwards raised by Capaccio's merits. He studied at Naples the civil and canon law, and afterwards read over the poets and historians. Being a person of note for his learning and parts, he was made secretary to the town of Naples. He was one of those that had the greatest share in setting up the academy of the Otiosi. Francis de la Rovere, duke of Urbino, employed him in the education of the prince his son; and while he was employed in this business he wrote most of his works. He died in 1631. His works are: "Tratato de'l imprese;" "Il secretario, prediche quadragecimali;" "Il principe;" "Historia Puteolana;" "Historia Napolitana," &c. the latter are in Grævius's Thesaurus, but the separate editions of these, as well as of his "Illustrium mulierum et virorum historia," Naples, 1609, 4to, are very scarce.[3]

CAPECIO (SCIPIO), in Latin CAPYCIUS, a native of Naples, and a Latin poet of the sixteenth century, attempted to imitate Lucretius, in his poem of the "Principles of things," Frankfort, 1631, 8vo, with considerable success. Cardinal Bembo and Manucius placed this work on a level with his model, to which high praise it is scarcely entitled. An edition, with an Italian translation, was given in 8vo,

[1] Moreri.—Dupin.—Antonio Bibl. Hist.—Saxii Onomast. [2] Moreri.
[3] Moreri.—Dict. Hist.—Fabricii Conspectus Thes. Litt. Italiæ.

at Venice, in 1754. He also composed elegies, epigrams, and a poem "De Vate maximo," i. e. St. John the Baptist, which Gesner, doubtless a great friend of the poet, equalled with the productions of antiquity.[1]

CAPEL (ARTHUR, LORD) was the only son and heir of sir Henry Capel, who died in the flower of his age. He succeeded to the family estate on the death of his grandfather, sir Arthur, and following the example of his virtuous ancestors, was very eminent for his hospitality to his neighbours, while his great charities to the poor endeared him to the hearts of the people, who chose him to serve in parliament for the county of Hertford, in 1639 and 1640. In the following year he was made a peer by Charles I. with the title of lord Capel, of Hadham. Upon the breaking out of the rebellion, he raised at his own charge some troops of horse, in defence of the royal cause, although he had at first sided with the parliament; and did not attach himself particularly to the court, until he saw that the designs of the republicans were no longer conducted with moderation or justice. He fought valiantly in many battles and skirmishes, and continued to adhere loyally to his king, till his majesty's armies were dispersed, his garrisons lost, and his person imprisoned, when lord Capel compounded with the parliamentarians, and retired to his manor of Hadham. Perceiving, some time after, the hard treatment his sovereign met with, he resolutely ventured again, with all the force he could raise, to rescue the king from his enemies; and joining his troops with those of lord Goring and sir Charles Lucas, underwent the severest hardships in the memorable siege of Colchester, which was at length surrendered to general Fairfax upon articles which were immediately broke; for sir Charles Lucas and sir George Lisle were shot, and lord Capel sent prisoner to Windsor-castle. An act of attainder being ordered by the house of commons to be brought in against him, the house voted, Nov. 10, 1648, that he and some others should be banished, but that punishment not being thought severe enough, he was removed to the Tower. Lord Clarendon is of opinion that two or three sharp and bitter speeches which passed between Ireton and lord Capel, cost the latter his life. In the mean time, however, he contrived to escape out of his prison, but being

[1] Moreri.—Gen. Dict.—Dict. Hist.

discovered and apprehended at Lambeth, on Feb. 10, 1649, he was brought before a pretended high court of justice in Westminster-hall, to be tried for treason and other high crimes; and though he strenuously insisted that he was a prisoner to the lord general Fairfax, that he had conditions given him, and was to have fair quarter for his life; yet his plea was over-ruled. In three days after he was brought again before the court, when the counsel moved that he should be hanged, drawn, and quartered. This, however, was changed for beheading, and the sentence was executed March 9. He trod the fatal stage, says lord Orford, with all the dignity of valour and conscious integrity. In these qualities all historians are agreed, if we except Mrs. Macaulay, whose hostility to the loyalists is rather a compliment. His literary remains were published in 1654, with the title "Daily observations or meditations; divine, moral, written by a person of honour and piety;" to which are added "Certain letters written to several persons," 4to; and the whole were reprinted afterwards in 12mo, with the title of "Excellent Contemplations, &c." and some account of his life. Some "Stanzas," by lord Capel, written when he was a prisoner in the Tower, were inserted in the Gentleman's Magazine for 1757. His heart, which he had ordered to be kept, and deposited near the remains of his royal master, was afterwards placed in the family-vault at Hadham, as appears by a letter from the late incumbent of that parish, Dr. Anthony Hamilton, published in the fifteenth volume of the Archæologia.[1]

CAPEL (ARTHUR), eldest son and heir of the preceding, became his successor, and notwithstanding the sufferings of his father, his estate was under sequestration; but at the restoration, he was, by Charles II. advanced to the title and dignity of viscount Malden, and earl of Essex, on April 20, 1661. He also was constituted lord lieutenant and custos rotulorum of the county of Hertford, on July 7, 1660; and lord lieutenant of the county of Wilts, during the minority of the duke of Somerset, on April 2, 1668. In the year 1670, he was sent ambassador to Christian V. king of Denmark, whence he returned with high favour for having vindicated the honour of the British flag: and upon testimonies of his courage, prudence, and abili-

[1] Biog. Brit.—Park's Royal and Noble Authors.

ties, was sworn of the privy-council in 1672, and made lord-lieutenant of the kingdom of Ireland; which high office he exercised in that kingdom to the general satisfaction of the people. After his return, he, in 1678, with Halifax, and the duke of Buckingham, had the chief political influence among the lords; yet, when they moved an address to the king to send the duke of York from court, the majority was against them. In 1679, he was appointed first and chief commissioner of the treasury: and his majesty choosing a new council, he ordered sir William Temple to propose it to the . rd chancellor Finch, the earl of Sunderland, and the earl o Essex, but to one after another; on which, when he com unicated it to the earl of Essex, he said, "It would lea e the parliament and nation in the dispositions to the king, that he found at his coming in." Accordingly he was sworn of that privy-council on April 21, 1679, being then first lord commissioner of the treasury; and his majesty valued himself on it so, that the next day he communicated it by a speech to the parliament, which was agreeable to both houses: but not concurring with the duke of York in his measures, his majesty, on November 19 following, declared in council, that he had given leave to the earl of Essex to resign his place of first commissioner of the treasury; yet intended that he should continue of his privy-council. Nevertheless, soon after, being a great opposer of the court measures, and on Jan. 25, 1680-1, delivering a petition against the parliament's sitting at Oxford, he was accused, with the lord Russel, of the fanatic plot, and sent prisoner to the Tower in the beginning of July, 1683. Bishop Burnet says, that a party of horse was sent to bring him up from his seat in Hertfordshire, where he had been for some time, and seemed so little apprehensive of danger, that his lady did not imagine he had any concern on his mind. He was offered to be conveyed away, but he would not stir: his tenderness for lord Russel was the cause of this, thinking his disappearing might incline the jury to believe the evidence the more. Soon after his commitment, he was found with his throat cut, on July 13, 1683. The cause of this is variously represented, some imputing it to himself in a fit of despondency, and some to the contrivance of his enemies. From the evidence examined in the Biog. Britannica, a decision seems

difficult. See "Bp. Burnet's late History charged with great partiality," by Mr. Braddon, 1725, 8vo.

Sir Henry Chauncy, in his Antiquities of Hertfordshire, says, he was a person of an agreeable stature, slender in body, adorned with a comely countenance, mixed with gravity and sweetness, and was easy of access; his mind was sedate, but his discourses were generally free and pleasant, and his demeanour very complaisant; his promises were real and sincere; his reprimands smart and ingenious, having a quick apprehension, good elocution, sound judgment, great courage, and resolution unalterable: he was always wary and circumspect in council, where he endeavoured to obstruct all arbitrary power, and the increase of the Popish interest, having a particular regard for the established religion of his country; he was very temperate in his diet, strict in his justice, tender of his honour, and constant to his friend; he delighted much in his library, which enabled him to speak on all occasions with great applause, and would spend his vacant hours in the viewing of records, and learning of the mathematics. These were his diversions, together with recreating himself in his fine gardens and pleasant groves at Cashiobury, which were of his own plantation.[1]

CAPEL (RICHARD), son of Christopher Capel, an alderman of Gloucester, was born 1586 in that city, and after being educated there in grammar, became a commoner of Alban hall, Oxford, in 1601, and soon after was elected demy of Magdalen-college. In 1609 he was made perpetual fellow, being then M. A. the highest degree which he took at the university. While there, Wood says, "his eminence was great, and he was resorted to by noted men, especially of the Calvinist persuasion," and was tutor to several young men who afterwards rose to high reputation, particularly Accepted Frewen, archbishop of York, Will. Pemble, &c. He left college on obtaining the rectory of Eastington in Gloucestershire, and became highly popular as a plain and practical preacher, and a man of exemplary life and conversation. In 1633, when the Book of Sports on the Lord's day was ordered to be read in all churches, he refused, and resigned his rectory. He then obtained licence from the bishop of Gloucester to practise physic, which he did with much success for some years,

[1] Collins's Peerage.—Biog. Brit.—Burnet's Hist. of his own Times.

residing at Pitchcomb, near Stroud, where he had an estate. In the commencement of the rebellion, he was called to be one of the assembly of divines, but did not accept the offer. Wood thinks he was restored to his benefice at this time, or had another conferred upon him, which we believe was Pitchcomb, where he died Sept. 21, 1656, and was buried in the church there. Clarke informs us that for some time he attended the court of James I. until the death of sir Thomas Overbury, who was his particular friend. His principal works are, 1. "Temptations, their nature, danger, and cure, &c." Lond. 1650, 8vo, and an "Apology" against some exceptions, 1659, 8vo. 2. "Remains, being an useful Appendix to the former," 1658, 8vo. His son Daniel Capel was also a divine, and, according to Walker, ejected from his living in Gloucestershire by the Oxford visitors. He then practised physic at Stroud, where he died in 1679. He wrote, "Tentamen medicum de variolis," and some other tracts.[1]

CAPELL (EDWARD), a gentleman well known by his indefatigable attention to the works of Shakspeare, was born at Troston, near Bury, Suffolk, June 11, 1713, and received his education at the school of St. Edmund's Bury. In the dedication of his edition of Shakspeare, in 1768, to the duke of Grafton, he observes, that "his father and the grandfather of his grace were friends, and to the patronage of the deceased nobleman he owed the leisure which enabled him to bestow the attention of twenty years on that work." The office which his grace bestowed on Mr. Capell was that of deputy inspector of the plays, to which a salary is annexed of 200*l*. a year. So early as the year 1745, as Capell himself informs us, shocked at the licentiousness of Hanmer's plan, he first projected an edition of Shakspeare, of the strictest accuracy, to be collated and published, in due time, "ex fide codicum." He immediately proceeded to collect and compare the oldest and scarcest copies; noting the original excellencies and defects of the rarest quartos, and distinguishing the improvements or variations of the first, second, and third folios. But while all this mass of profound criticism was tempering in the forge, he appeared at last a self-armed Aristarchus, almost as lawless as any of his predecessors, vindicating his claim to public notice by his established reputation, the

[1] Ath. Ox. vol. II.—Fuller's Worthies.—Clarke's Lives of Thirty-two Divines.

authoritative air of his notes, and the shrewd observations, as well as majesty, of his preface. His edition, however, was the effort of a poet, rather than of a critic; and Mr. Capell lay fortified and secure in his strong holds, entrenched in the black letter. Three years after (to use his own language) he "set out his own edition, in ten volumes, small octavo, with an introduction," 1768, printed at the expence of the principal booksellers of London, who gave him 300*l.* for his labours. There is not, among the various publications of the present literary æra, a more singular composition than that "Introduction." In style and manner it is more obsolete, and antique, than the age of which it treats. It is lord Herbert of Cherbury walking the new pavement in all the trappings of romance; but, like lord Herbert, it displays many valuable qualities accompanying this air of extravagance, much sound sense, and appropriate erudition. It has since been added to the prolegomena of Johnson and Steevens's edition. In the title-page of this work was also announced, "Whereunto will be added, in some other volumes, notes, critical and explanatory, and a body of various readings entire." The introduction likewise declared, that these "notes and various readings" would be accompanied with another work, disclosing the sources from which Shakspeare "drew the greater part of his knowledge in mythological and classical matters, his fable, his history, and even the seeming peculiarities of his language—to which," says Mr. Capell, "we have given for title, The School of Shakspeare." Nothing surely could be more properly conceived than such designs, nor have we ever met with any thing better grounded on the subject of "the learning of Shakspeare" than what may be found in the long note to this part of Mr. Capell's introduction. It is more solid than even the popular essay on this topic. Such were the meditated achievements of the critical knight-errant, Edward Capell. But, alas! art is long, and life is short. Three-and-twenty years had elapsed, in collection, collation, compilation, and transcription, between the conception and production of his projected edition: and it then came, like human births, naked into the world, without notes or commentary, save the critical matter dispersed through the introduction, and a brief account of the origin of the fables of the several plays, and a table of the different editions. Certain quaintnesses of style, and peculiarities of printing

and punctuation, attended the whole of this publication. The outline, however, was correct. The critic, with unremitting toil, proceeded in his undertaking. But while he was diving into the classics of Caxton, and working his way under ground, like the river Mole, in order to emerge with all his glories; while he was looking forward to his triumphs; certain other active spirits went to work upon his plan, and, digging out the promised treasures, laid them prematurely before the public, defeating the effect of our critic's discoveries by anticipation. Steevens, Malone, Farmer, Percy, Reed, and a whole host of literary ferrets, burrowed into every hole and corner of the warren of modern antiquity, and overran all the country, whose map had been delineated by Edward Capell. Such a contingency nearly staggered the steady and unshaken perseverance of our critic, at the very eve of the completion of his labours, and, as his editor informs us—for, alas! at the end of near forty years, the publication was posthumous, and the critic himself no more!—we say then, as his editor relates, he was almost determined to lay the work wholly aside. He persevered, however (as we learn from the rev. editor, Mr. Collins), by the encouragement of some noble and worthy persons: and to such their encouragement, and his perseverance, the public was, in 1783, indebted for three large volumes in 4to, under the title of "Notes and various readings of Shakspeare; together with the School of Shakspeare, or extracts from divers English books, that were in print in the author's time; evidently shewing from whence his several fables were taken, and some parcel of his dialogue. Also farther extracts, which contribute to a due understanding of his writings, or give a light to the history of his life, or to the dramatic history of his time."

Besides the works already mentioned, Mr. Capell was the editor of a volume of ancient poems called "Prolusions;" and the alteration of Anthony and Cleopatra, as acted at Drury-lane in 1758. He died Jan. 24, 1781.

This lively account of Mr. Capell, which appeared in the two last editions of this Dictionary, seems to be principally taken from an ingenious criticism in vol. XLIX. of the Monthly Review; and those who wish to investigate the merits of Mr. Capell, as an editor, at a small expence of time, may be referred to the other volumes of that review in which his works are characterised, and to the

Critical Review, vol. XLI. and LVI. In vol. XLIX. of the Crit. Review is a list of his MSS. and printed books, which he gave to Trinity college, Cambridge; and from a note on one of these there is some reason to suspect that he was, in a considerable measure, the author of a defence of himself, entitled "A Letter to George Hardinge, esq. on the subject of a passage in Mr. Steevens's Preface to his impression of Shakspeare," 1777, 4to, unless, indeed, the gentleman to whom the letter was attributed, the rev. Mr. Collins, was disposed to flatter him beyond all reasonable bounds, and at the expence of his own sense and taste. Mr. Capell, we are told, spent a whole life on Shakspeare; and if it be true, which we are also told, that he transcribed the works of that illustrious poet ten times with his own hand, it is no breach of charity to add, that much of a life that might have been employed to more valuable purposes, was miserably wasted.[1]

CAPELLA (MARCIANUS MINEUS FELIX), a Latin poet, lived about the year 490 of the vulgar æra. He is thought to have been an African and proconsul. We have a poem of his mixed with prose, entitled "De nuptiis Philologiæ et Mercurii, et de septem artibus liberalibus." Grotius, at the age of only fourteen years, gave a good edition of this production in 1599, in 8vo, with notes and corrections. He restored numberless corrupted passages, with a sagacity truly wonderful in a boy of his age. That part which treats of music has been most noticed by inquirers into the history of that art.[2]

CAPELLUS, or CAPPEL (LEWIS), an eminent French protestant and learned divine, was born at Sedan, a town in Champagne, about 1579. He was professor of divinity and of the Oriental languages in the university of Saumur; and so very deeply skilled in the Hebrew, that our learned bishop Hall calls him "magnum Hebraizantium oraculum in Gallia," the great oracle of all that studied Hebrew in France. He was the author of some very learned works; but is now chiefly memorable for the controversy he had with the younger Buxtorf concerning the antiquity of the Hebrew points. Two opinions have prevailed concerning the true date and origin of these points; both of which

[1] Month. and Crit. Rev. as above.—See a note by Mr. Malone, in the 4th Act of Julius Cæsar in Johnson and Steevens's Shakspeare.

[2] Vossius.—Fabric. Bibl. Lat.—Hawkins's Hist. of Music, and Dr. Burney in Rees's Cyclopedia.

have been very warmly espoused. The first is, that the points are coeval with the language, and were always in use among the Jews: the second, that the points were not known to the Jews before their dispersion from Jerusalem, but invented afterwards by modern rabbis to prevent the language, which was every day decaying, from being utterly lost; viz. that they were invented by the Masoreth Jews of Tiberias, about 600 years after Christ *. This opinion of their late invention was taken up by Capellus, who defended it in a very excellent and learned treatise entitled "Arcanum punctuationis revelatum," &c. which work, after being refused a licence in France and at Geneva, was printed in Holland, and caused a great clamour among the protestants, as if it had a tendency to hurt their cause. It is, however, certain, that Luther, Calvin, Zuinglius, and others, had espoused the same notion as well as the Scaligers, Casaubons, Erpenius, Salmasius, Grotius, and the Heinsii; and therefore it could not be said, that Capellus introduced any novelty, but only more solidly established an opinion, which had been approved of by the most learned and judicious protestants. The true reason, perhaps, why the German protestants in general so warmly opposed Capellus's opinion, was, that they had been accustomed to follow that of the two Buxtorfs, whom they considered as oracles in Hebrew learning. Buxtorf the father had written a little treatise in defence of the antiquity of the points; and as Buxtorf's credit was justly great among them, they chose rather to rely upon his authority than to examine his arguments, in so abstruse an inquiry. Buxtorf the son wrote against Capellus, and maintained his father's opinion. Capellus, however, has been generally supposed to have put the matter beyond any father dispute; on which account his scholars Bochart, Grotius, Spanheim, Vossius, Daillé, and almost all the

* "That the Hebrew vowel-points are ancient, might be easily proved; that they give, as near as we can come to it, the true ancient pronunciation, is pretty clear from the Hebrew names retained by the Septuagint, and by quotations of Hebrew in other letters found in the primitive fathers; and that thus far they are of considerable use, none of their opponents should deny: but that they are coeval with the Hebrew language has never been proved, and never can be proved; and that they are not necessary to a radical knowledge of the language, every person knows who is at all acquainted with its nature; and lastly, that they are of no importance in biblical criticism, the unsettled controversy concerning them fully ascertains.' The best defence of them ever published is that by Mr. Peter Whitfield, Liverpool, 1748, 4to."—Dr. Clarke's Bibliographical Dictionary.

learned in Hebrew since, have very readily acceded to his opinion.

Capellus composed another work, entitled "Critica Sacra;" fol. which so highly displeased the protestants that they hindered the impression of it; till John Capellus, who was his son, and afterwards turned papist, got leave of the king to print it at Paris in 1650. This work is a collection of various readings and errors, which he thought were crept into the copies of the Bible, through the fault of the transcribers, and must have been a work of prodigious labour, since the author acknowledges, that he had been thirty-six years about it. The younger Buxtorf wrote a learned answer to it, and some English protestants have also appeared against it: but Grotius, on the other side, very much commends it in an epistle to the author; where he tells him to be content with the judicious approbation of a few, rather than the blind applause of many readers. "Contentus esto," says he, "magnis potius quam multis laudatoribus." Father Simon quotes a letter which Morinus wrote to cardinal Francis Barbarini on the subject of his "Critica Sacra," in which he intimates that they would do Capellus a kindness in condemning his book, because it had procured him the hatred of his own party; but that at the same time it would be prejudicial to the Roman catholic cause, which those "Critica" were thought to support. This letter was printed in England, and added to a collection of letters entitled "Bibliotheca Orientalis."

Capellus died at Saumur, June 16, 1658, aged almost eighty; having made an abridgment of his life in his work "De gente Capellorum."

It has hitherto escaped the notice of Capellus's biographers, that England had a considerable share in his education. He came to Oxford in 1610, and resided for some time at Exeter college, attracted by the fame of those eminent rectors of that house, Dr. Holland and Dr. Prideaux. Wood says that he wore a gown, and in February of the above year answered in certain disputations in the divinity school, and performed other exercises in order to take the degree of bachelor in divinity; but his name does not appear in the register. In 1612, out of gratitude for the assistance he had enjoyed in his studies, he presented some books to the library; and it was after his return from Oxford that he was appointed Hebrew professor at Saumur.

Capellus's other works are, 1. "Historia Apostolica

illustrata," Genev. 1634, 4to, inserted afterwards in vol. I. of the "Critici Sacri," London, 1660, fol. 2. "Spicilegium post messem;" a collection of criticisms on the New Testament, Gen. 1632, 4to, and added afterwards to Cameron's "Myrothecium Evangelicum," of which we have already mentioned Capellus was the editor. 3. "Diatribæ duæ," also in the Spicilegium. 4. "Templi Hierosolymitani Delineatio triplex," in vol. I. of the "Critici Sacri" 5. "Ad novam Davidis lyram animadversiones, &c." Salmur. 1643, 8vo. 6. "Diatriba de veris et antiquis Ebræorum literis," Amst. 1645, 12mo, in answer to Buxtorf. 7. "De critica nuper a se edita, ad rev. virum D. Jacob. Usserium Armacanum in Hibernia Episcopum, Epistola apologetica, in qua Arnoldi Bootii temeraria Criticæ censura refellitur," Salm. 1651, 4to. His correspondence with the learned Usher may be seen in Parr's valuable collection of letters to and from the archbishop, p. 559, 562, 568, 569, and 587. 8. "Chronologia Sacra," Paris, 1655, 4to, reprinted afterwards among the prolegomena to Walton's Polyglot. In 1775 and 1778, a new edition of his "Critica Sacra" was published at Halle in 2 vols. 8vo, by Vogel and Scharfenberg, with corrections and improvements.[1]

CAPIPULI (CAMILLUS), a native of Mantua, who died in 1548, made himself famous by a work entitled "The Stratagems of Charles IX. against the Huguenots," which he published in Italian at Rome, 1572, 4to, and a French translation was printed 1574. He describes the massacre of St Bartholomew, and relates some very remarkable particulars respecting the motives and consequences of that outrage, which very naturally gave offence to the French court.[2]

CAPILUPI (LELIO), of Mantua, brother of the preceding, was a celebrated poet of the sixteenth century, who acquired great reputation by his centos of Virgil, in which he applies the expressions of that great poet to the lives of the monks and the public affairs of his time. His Cento against women, Venice, 1550, 8vo, is thought too satirical. Part of Capilupi's poems are in the "Deliciæ Poetarum Italorum," tom. I. and they are printed separately, 1600, 4to. He died 1560, aged sixty-two. He

[1] Moreri.—Ath. Ox. vol. I. Fasti and vol. II. Ath.—Mosheim.—Blount's Censura.—Saxii Onomast. [2] Moreri.—Gen. Dict.

should be distinguished from his brothers Hyppolitus and Julius Capilupi, who were also Latin poets. All their poems are collected in one vol. 4to, printed at Rome, 1590, except the "Cento Virgilianus de Monachis," which is proscribed at Rome, and may be found at the end of the "Regnum Papisticum" of Naogeorgus.[1]

CAPISTRAN (JOHN), a Franciscan friar, was born in the village of Capistran in Italy, 1385, and acquired prodigious reputation by his zeal, his eloquence, and the regularity of his manners. He was sent into Bohemia, in order to effect the conversion of the Hussites; and he preached a crusade against the Turks, in Germany, in Hungary, and in Poland. His eloquence seconded so happily the valour of Hunniades, that he contributed greatly to the victories which the Christians gained over Mahomet, and particularly to the famous battle of Belgrade in 1456. These two men divided so evidently the glory of the victories which were gained, that it was thought there was a jealousy between them; for in the account which Capistran gave of the victory of Belgrade, no notice was taken of John Hunniades; and the relations of the latter did not make the least mention of Capistran. Capistran died a little after the victory last mentioned, Oct. 23, 1456, and was buried at Willak in Hungary. We are told, that many miracles were wrought at his tomb, and that his prayers put a stop to the miracles of a lay-brother. He was canonized in October 1690 by pope Alexander VIII. but had before been beatified by Gregory XV. Some very surprising effects are related of his eloquence, as that he prevailed on his hearers to make a pile of, and burn, all their implements of gaming, and then take up arms against the Turks. He did not, however, depend upon his eloquence, but employed the secular arm in the work of conversion, and put to death those whom he found refractory. His body, after being buried above a century, was removed to another monastery when the Turks took Sirmisch, and afterwards, when the protestants got possession of that monastery, it was thrown into a well. His principal work was, "Speculum Clericorum," a treatise on the power of the pope and councils, &c. which he maintained in the genuine spirit of persecution.[2]

[1] Moreri.—Gen. Dict. [2] Gen. Dict.

CAPITO, ROBERT. See GROSTHEAD.

CAPITO (WOLFGANG FABRICIUS), an eminent Lutheran reformer, was born at Hagenau in Alsace, in 1478. His father was of the senatorian rank, and being averse to the lives of the divines of his time, had him brought up to the profession of physic at Basil, where he took his doctor's degree, and likewise made great proficiency in other studies. After his father's death, however, in 1504, he studied divinity, and also civil law, under Zasius, an eminent civilian, and took a degree in that faculty. At Heidelberg he became acquainted with Oecolampadius, with whom he ever after preserved the strictest intimacy and friendship. On their first acquaintance they studied Hebrew together under the tuition of one Matthew Adrian, a converted Jew, and Capito then became a preacher, first at Spire and afterwards at Basil, where he continued for some years. From thence he was sent for by the elector Palatine, who made him his counsellor, and sent him on several embassies, and Charles V. is said to have conferred upon him the order of knighthood. From Mentz he followed Bucer to Strasburgh, where he astonished his hearers by preaching the reformed, or rather reforming religion, at St. Thomas's church in that city, beginning his ministry by expounding St. Paul's epistle to the Colossians. The fame of Capito and Bucer spread so wide, that James Faber and Gerard Rufus were sent privately from France to hear him, by Margaret queen of Navarre, sister to the French king; and by this means the protestant doctrine was introduced into France. Capito was a man of great learning and eloquence, tempered with a prudence which gave weight to his public services as well as to his writings. In all disputes, he insisted on brotherly love and peaceable discussion.

In 1525 he was recalled into his own country where he continued to preach the reformed principles, and administered the ordinances of baptism and of the Lord's supper without any of the popish ceremonies. He likewise made frequent excursions into the neighbouring parts of Switzerland, preaching and confirming the converts to the new doctrines. He distinguished himself particularly in a solemn disputation held at Bern, in 1528, against the mass, &c. and likewise at the diet at Ratisbon, in 1541, where he was one of the delegates from the protestants. As he

was returning home from this last, he died of the plague, about the end of the year 1541, in the sixty-third year of his age.

Capito was esteemed one of the first men of his age for learning, and had a very extensive correspondence with his learned contemporaries. Among others, he was very importunate with Erasmus, to throw off the disguise, and appear more decidedly for the protestant religion; but Oecolampadius was his principal friend, and after the death of that reformer, he married his widow, by whom he had several children. He had before married another lady of great literary accomplishments, who lived but a short time. Moreri and the editors of the Dictionnaire Historique make this lady to have been his second wife, and tell us that she would sometimes preach when he was indisposed, but both accounts appear improbable. Capito left the following works: "Institutionum Hebraicarum libri duo;" "Enarrationes in Habacuc et Hoseam prophetas," Strasburgh, 1526, 8vo; "Vita Johannis Oecolampadii;" "De formando puro Theologo;" "Explicatio doctissima in Hexhameron opus Dei." He was also the editor of Oecolampadius's Commentary on Ezekiel, published at Strasburgh, 1534, 4to. His life of Oecolampadius was translated into English, and published along with those of Luther and Zuinglius, by Henry Bennet Callesian, Lond. 1561, 8vo.[1]

CAPNIO, JOHN. See REUCHLIN.

CAPORALI (CÆSAR), an Italian poet and governor of Atri in the kingdom of Naples, was born at Perugia in 1530. He wrote a satirical poem on courts and courtiers, which procured him much reputation, while his circle of friends and admirers was greatly enlarged by the vivacity and pleasantry of his conversation. Among the number of his patrons was Ascanio, marquis of Coria, at whose house he died in 1601. He wrote also some poems of the romantic class, as his "Life of Mæcenas," left unfinished, and two comedies, viz. "Lo Seiocco," and "La Ninnetta," published at Venice in 1605. A collection of his poems, with the observations of his son Charles, was published at Venice in 1656 and 1662.[2]

[1] Melchior Adam.—Fuller's Abel Redivivus.—Freheri Theatrum.
[2] Moreri.—Tiraboschi.—Erythræi Pinacotheca.

CAPPE (NEWCOME), a dissenting minister of the Socinian persuasion, son of the rev. Joseph Cappe, minister of the dissenting congregation at Mill hill in Leeds, was born in that town Feb. 21, 1732-3, and educated for some time under the care of his father, whom he lost in his sixteenth year. Having at this early age discovered a predilection for nonconformity, he was placed at the academy of Dr. Aikin at Kilworth in Leicestershire, in 1743, and the next year removed to that of Dr. Doddridge at Northampton. During his residence here he overcame some scruples that arose in his mind respecting the evidences of revealed religion, by examining them in the best writers with great attention. After passing two years at Northampton, he was deprived of the benefit of Dr. Doddridge's instructions, who was obliged to leave England on account of his health, and in 1752 went to the university of Glasgow, where he continued three years, improving his knowledge with great industry and success, and forming an acquaintance with many eminent men of the day, particularly Dr. Leechman, Dr. Cullen, Dr. Adam Smith, Dr. Moore, and the late Dr. Black. Having completed his studies, he returned in 1755 to Leeds, and within a short time after was chosen co-pastor, and the following year sole pastor of the dissenting congregation at St. Saviourgate, York. This situation he retained for forty years, during which he engaged the respect and affection of his hearers, and was distinguished as a preacher of uncommon eloquence, and a man of great learning and amiable manners. In 1791 and 1793 he experienced two paralytic shocks, which ever after affected both his walking and his speech, but was enabled to employ much of his time in preparing those works for the press which appeared after his death. Weakened at length by paralytic affections, he died Dec. 24, 1800. He published in his life-time, 1. "A Sermon upon the king of Prussia's Victory at Rosbach," Nov. 5, 1757. 2. "Three Fast-day Sermons, published during the American War." 3. "A Sermon on the Thanksgiving-day, 1784." 4. "A Fast-day Sermon, written during the American War, but first published in 1795." 5. "A Sermon on the Death of the rev. Edw. Sandercock." 6. "A selection of Psalms for Social Worship." 7. "Remarks in vindication of Dr. Priestley, in answer to the Monthly Reviewers." 8. "Letters published in the York

Chronicle, signed 'A doughty Champion in heavy armour,' in reply to the attack of Dr. Cooper (under the signature of Erasmus) upon Mr. Lindsey on his resigning the living of Catterick, and "Discourses on the Providence and Government of God." In 1802 were published "Critical Remarks on many important passages of Scripture, together with dissertations upon several subjects tending to illustrate the phraseology and doctrine of the New Testament." To these were prefixed, memoirs of his life, by the editor Catherine Cappe, his second wife, 2 vols. 8vo. The chief object of these remarks is to attack the Trinitarian doctrine, and to give those explanations and meanings to various parts of the New Testament language which are adopted by the modern Unitarian school. How far he has been successful may be seen in our references.[1]

CAPPERONNIER (CLAUDE), an eminent classical scholar and Greek professor, was born at Mondidier, a small town in Picardy, May 1, 1671. For some time his father, who was a tanner, employed him in that business, but he early contracted a fondness for reading, and even taught himself, at his leisure hours, the elements of Latin. About the beginning of 1685, Charles de St. Leger, his uncle, a Benedictine of the abbey of Corbie, happening, on a visit to Mondidier, to discover his nephew's predilection, advised his parents to send him to the college of Mondidier, where the Benedictines of Cluny then taught Latin. There Capperonnier studied for eighteen months, and by an uncommon effort of diligence combined the study of Greek with Latin, two languages which he considered as mutually aiding each other, and which he made the subject of all his future researches. In 1686 he continued his education at Amiens among the Jesuits, for two years, under father Longuemare, who observing his application to be far more incessant than that of his fellow-scholars, gave him private lessons in Greek. In 1688 he came to Paris, where at the seminary of the Trente-trois, he entered upon a course of philosophy and theology, during which he never failed to compare the fathers of the church with the ancient Greek and Roman philosophers. In 1693 and 1694 he studied the Oriental languages in the college of Ave-Maria, and in the latter year, the bishop of his diocese sent him to

[1] Life, as above.—Monthly Rev. vol. LXIX. where his "Remarks in vindication of Dr. Priestley" are examined.—Brit. Crit. vol. XXI. p. 66.

the community of St. George d'Abbeville to assist the ecclesiastical students in the Greek language, and in 1695 to that of St. Valois de Monstreuil to teach humanity and philosophy; but the sea air and his excessive application disagreeing with his health, he returned to Paris in 1696, took the degree of master of arts, and followed the business of education until he found that it interfered too much with his studies. Contenting himself, therefore, with the small profits arising from giving a few lessons, he took up his abode, in May 1697, in one of the colleges, and when he had taken his bachelor's degree in divinity went to Amiens to take orders. Returning to Paris, he became a licentiate, and obtained the friendship and patronage of cardinal Rohan, the abbé Louvois, and other persons of note. At this time, some lessons which he gave in the Greek, and a chapelry of very moderate income in the church of St. André des Arcs, were his only resources, with which he lived a life of study and temperance, defrayed the expences of his licentiate, and even could purchase books. Mr. Colesson, however, a law-professor, and who from being his scholar had become his friend, seeing with what difficulty he could maintain himself, made him an offer of his house and table, which, after many scruples, he consented to accept. He went to his new habitation in 1700, and in the following year resigned his duty in the chapel, the only benefice he had, because it took up that time which he thought completely lost if not employed in study. In 1706, M. Viel, then rector of the university of Paris, and M. Pourchot, the syndic, admiring his disinterested spirit, procured him a pension of four hundred livres on the faculty of arts, to which no other condition was annexed than that he should revise the Greek-books used in the classes. M. Capperonnier expressed his gratitude on this occasion in a Greek poem, which was printed with a Latin translation by M. Viel, 4to, a pamphlet of six pages.

During his residence with M. Colesson, which lasted more than ten years, he read with that professor whatever he could find in the Greek authors respecting the law, and acquired a very profound knowledge of the subject; nor was he less skilled in what the ancients have conveyed to us on the arts and sciences; and the assistance he afforded to many eminent writers has been amply acknowledged,

particularly by Montfaucon, Baudelot de Dairvil, Kuster, Tournemine, and many others. In 1702 he engaged with Tournemine and Dupin in an edition of Photius, of which Dupin was to be principal editor, Tournemine was to furnish the notes, and Capperonnier the translations. This work was considerably advanced, and some part printed, when it was interrupted by the banishment of Dupin to Chatelleraut, and was never afterwards completed; a circumstance which the learned world has to regret, as Capperonnier had employed three years in collating the best editions and manuscripts, and Photius still remains without an editor.

Capperonnier was an inmate with M. Colesson when the university of Basil invited him to the chair of the Greek professor, with a liberal salary, and freedom of conscience; but this he did not think proper to accept. About the end of 1710 he was induced to undertake the education of the three sons of M. Crozat, who, on his removing to his house, settled a pension of one hundred pistoles upon him, which, with his usual moderation, Capperonnier made sufficient for all his wants, until in Oct. 1722 he was appointed royal professor of Greek. On this occasion he delivered a Latin discourse on the use and excellence of the Greek language. In 1725 he published at Paris his edition of "Quintilian," fol. dedicated to the king, who bestowed on him a pension of 800 livres. Burman, who had published an edition of Quintilian, thought it incumbent to attack this of our author, who answered his objections with temperate and sound reasoning. Capperonnier's is a splendid book, and particularly useful in illustrating the author by references to the Greek orators. In 1719 our author published "Apologie de Sophocle," a pamphlet, 8vo, in answer to some objections of Voltaire to the Œdipus. M. Capperonnier died at Paris, July 24, 1744, leaving a character of amiable simplicity, great piety and probity, and singular benevolence and kindness. He was distinguished by a very retentive memory. Among various works which he left for the press were an edition of the "Antiqui Rhetores Latini," with notes and illustrations, published at Strasburgh in 1756, 4to; and "Philological Observations" on Greek and Latin authors, which would amount to several volumes in 4to. He also completed a "Treatise on the ancient pronunciation of the Greek language," and

made great additions and corrections to Stephens's Latin Thesaurus.[1]

CAPPERONNIER (JOHN), nephew of the preceding, was born at Mondidier in 1716, and died at Paris in 1775. He was a member of the academy of inscriptions, professor of Greek in the royal college, to which he succeeded on his uncle's death, and librarian to the king. He inherited much of his uncle's taste for classical studies, and was not less esteemed for his private character. He published, 1. an edition of Joinville's "History of St. Lewis," Paris, 1761, fol. 2. An edition of "Anacreon," 1748, 12mo, described in our authority as rare, nor do we find it in Harwood, Dibdin, or Clarke. 3. "Cæsaris Opera," Paris, Barbou, 1754, 2 vols. 12mo. 4. "Plautus," with a good glossary, by Valart, 1759, 3 vols. 12mo. 5. "Sophocles," prepared by our author, but published after his death by Vauvilliers, Paris, 1781, 2 vols. 4to. An ample account of this edition may be seen in Dibdin. Capperonnier also contributed various papers to the academy of inscriptions. His son, a very learned young man, who had also a place in the royal library, was unfortunately drowned a few years ago, while sailing in a pleasure-boat with some friends.[2]

CAPRIATA (PETER JOHN), a Genoese advocate, who lived in the seventeenth century, and acquired much fame as a lawyer, is now only known as a historian. His Italian history comprehends the transactions that occurred in Italy during his own time, which he has related with clearness, and with sagacity traced to their causes; maintaining at the same time, as he says, a perfect impartiality between the powers of France and Spain, that were concerned in them. The two first parts of this history were published by Capriata in his life-time, from 1613 to 1644; and the third part, extending to 1660, was published by his son after his death. The whole was translated into English by Henry earl of Monmouth, and published Lond. 1663, fol.[3]

CARACCI (LEWIS, AUGUSTINE, and HANNIBAL), were celebrated painters of the Lombard school, all of Bologna, in Italy, and the founders of the Bologna school. Lewis Caracci was born in 1555, and was cousin-german to Augustine and Hannibal, who were brothers. He discovered but an indifferent genius for painting under his first master, Prospero Fontana; who therefore dissuaded him from pur-

1 Moreri. 2 Dict. Hist.—Dibdin's Classics. 3 Gen. Dict.—Moreri.

suing it any farther, and treated him so roughly that Lewis left his school. However, he was determined to supply the defects of nature by art; and henceforward had recourse to no other master but the works of the great painters. He went to Venice, where the famous Tintoret, seeing something of his doing, encouraged him to proceed in his profession, and foretold, that he would one day be the first in it. This prophetic applause animated him in his resolutions to acquire a mastery in his art; and he travelled about to study the works of those who had excelled in it. He studied Titian's, Tintoret's, and Paulo Veronese's works at Venice; Andrea del Sarto's at Florence; Correggio's at Parma; and Julio Romano's at Mantua: but Correggio's manner touched him most sensibly, and he followed it ever after.

Augustine Caracci was born in 1557, and Hannibal in 1560. Their father, though a taylor by trade, was yet very careful to give his sons a liberal education. Augustine was intended to be bred a scholar; but his genius leading him to arts, he was afterwards put to a goldsmith. He quitted this profession in a little time, and then gave himself up to every thing that pleased his fancy. He first put himself under the tuition of his cousin Lewis; and became a very good designer and painter. He gained some knowledge likewise of all the parts of the mathematics, natural philosophy, rhetoric, music, and most of the liberal arts and sciences. He was also a tolerable poet, and very accomplished in many other respects. Though painting was the profession he always adhered to, yet it was often interrupted by his pursuits in the art of engraving, which he learnt of Cornelius Cort, and in which he surpassed all the masters of his time.

Hannibal Caracci in the mean time was a disciple of Lewis, as well as his brother Augustine; but never deviated from his art, though he wandered through all those places which afforded any means of cultivating and perfecting it. Among his many admirable qualities, he had so prodigious a memory, that whatever he had once seen, he never failed to retain and make his own. Thus at Parma, he acquired the sweetness and purity of Correggio; at Venice, the strength and distribution of colours of Titian; at Rome, the correctness of design and beautiful forms of the antique: and by his wonderful performances in the Farnese palace, he soon made it appear, that all the several per-

fections of the most eminent masters, his predecessors, were united in himself alone.

At length these three painters, having made all the advantages they could by observation and practice, formed a plan of association, and continued henceforward almost always together. Lewis communicated his discoveries freely to his cousins; and proposed to them that they should unite their sentiments and their manner, and act as it were in confederacy. The proposal was accepted: they painted various pictures in several places; and finding their credit to increase, they laid the foundation of that celebrated school, which ever since has gone by the name of the Caracci's academy. Hither all the young students, who had a view of becoming masters, resorted to be instructed in the rudiments of painting; and here the Caracci taught freely and without reserve to all that came. Lewis's charge was to make a collection of antique statues and bas-reliefs. They had designs of the best masters, and a collection of curious books on all subjects relating to their art: and they had a skilful anatomist always ready to teach what belonged to the knitting and motion of the muscles, &c. There were often disputations in the academy; and not only painters but men of learning proposed questions, which were always decided by Lewis. Every body was well received; and though stated hours were allotted to treat of different matters, yet improvements might be made at all hours by the antiquities and the designs which were to be seen.

The fame of the Caracci reaching Rome, the cardinal Farnese sent for Hannibal thither, to paint the gallery of his palace.—Hannibal was the more willing to go, because he had a great desire to see Raphael's works, with the antique statues and bas-reliefs. The gusto which he took there from the ancient sculpture, made him change his Bolognian manner for one more learned, but less natural in the design and in the colouring. Augustine followed Hannibal, to assist him in his undertaking of the Farnese gallery; but the brothers not rightly agreeing, the cardinal sent Augustine to the court of the duke of Parma, in whose service he died in 1602, being only forty-five years of age. His most celebrated piece of painting is that of the Communion of St. Jerom, in Bologna: "a piece," says a connoisseur, "so complete in all its parts, that it was much to be lamented the excellent author

should withdraw himself from the practice of an art, in which his abilities were so very extraordinary, to follow the inferior profession of a graver." Augustine had a natural son, called Antonio, who was brought up a painter under his uncle Hannibal; and who applied himself with so much success to the study of all the capital pieces in Rome, that it is thought he would have surpassed even Hannibal himself, if he had lived; but he died at the age of thirty-five, in 1618.

Meanwhile Hannibal continued working in the Farnese gallery at Rome; and, after inconceivable pains and care, finished the paintings in the perfection they are in at present. He hoped that the cardinal would have rewarded him in some proportion to the excellence of his work, and to the time it took him up, which was eight years; but he was disappointed. The cardinal, influenced by an ignorant Spaniard his domestic, gave him but a little above 200 pounds. When the money was brought him, he was so surprised at the injustice done him, that he could not speak a word to the person who brought it. This confirmed him in a melancholy which his temper naturally inclined to, and made him resolve never more to touch his pencil; and this resolution he had undoubtedly kept, if his necessities had not compelled him to break it. It is said that his melancholy gained so much upon him that at certain times it deprived him of the right use of his senses. It did not, however, put a stop to his amours; and his debauches at Naples, whither he had retired for the recovery of his health, brought a distemper upon him, of which he died at forty-nine years of age. As in his life he had imitated Raphael in his works, so he seems to have copied that great master in the cause and manner of his death. His veneration for Raphael was indeed so great, that it was his death-bed request to be buried in the same tomb with him; which was accordingly done in the pantheon or rotunda at Rome. There are extant several prints of the blessed Virgin, and of other subjects, etched by the hand of this incomparable artist. He is said to have been a friendly, plain, honest, and open-hearted man; very communicative to his scholars, and so extremely kind to them, that he generally kept his money in the same box with his colours, where they might have recourse to either as they had occasion.

While Hannibal Caracci worked at Rome, Lewis was

courted from all parts of Lombardy, especially by the clergy, to make pictures in their churches; and we may judge of his capacity and facility, by the great number of pictures he made, and by the preference that was given him to other painters. In the midst of these employments, Hannibal solicited him to come and assist him in the Farnese gallery; and so earnestly that he could not avoid complying with his request. He went to Rome; corrected several things in that gallery; painted a figure or two himself, and then returned to Bologna, where he died, 1619, aged 63.

Had the Caracci had no reputation of their own, yet the merit of their disciples, in the academy which they founded, would have rendered their name illustrious in succeeding times: among whom were Guido, Domenichino, Lanfranco, &c. &c.

In the excellent lectures of sir Joshua Reynolds are many remarks and criticisms on the Caracci; and other authors may be referred to for various testimonies to their merit and opinions on their works. It may be sufficient, however, in this place, to conclude with that of Mr. Fuseli, who, after objecting to Pilkington's arrangement and some of his criticisms, proceeds to characterise these artists.

Lodovico Caracci, far from subscribing to a master's dictates, or implicit imitation of former styles, was the sworn pupil of nature. To a modest but dignified design, to a simplicity eminently fitted for those subjects of religious gravity which his taste preferred, he joined that solemnity of hue, that sober twilight, that air of cloistered meditation, which has been so often recommended as the proper tone of historic colour. Too often content to rear the humbler graces of his subject, he seldom courted elegance, but always, when he did, with enviable success. Even now, though they are nearly in a state of evanescence, the three nymphs in the garden scene of S. Michele in Bosco, seem moulded by the hand, inspired by the breath, of love; this genial glow he communicates even to the open silvery tone of fresco: his master-piece in oil is the altar-piece of St. John the Baptist, formerly in the Certosa of Bologna, now in the Louvre, a work all-sainted by this solemn hue, whose lights seem embrowned by a golden veil. But Lodovico sometimes indulged and succeeded in tones austere, unmixed and hardy: such is the Flagellation of Christ in the same church, of which the

tremendous depth of the flesh tints contrasts with the stern blue of the wide-expanded sky; and less conveys, than dashes its terrors on the astonished sense.

Agostino Caracci, with a singular modesty, which prompted him rather to propagate the fame of others by his graver, than by steady exertion to rely on his own power for perpetuity of name, combined with some learning a cultivated taste, correctness and sometimes elegance of form, and a Correggiesque colour, especially in fresco. His most celebrated work in oil is the Communion of St. Jerome, formerly at the Certosa, now likewise, with its rival picture of the same subject, among the spoils of the Louvre. These two pictures have often been compared without much discrimination of the principles that distinguish either, and the result has commonly been in favour of Domenichino; but surely, if Agostino yields to his scholar in repose, and the placid economy of the whole, he far excels him in the principal figure, the expression and character of the Saint.

Annibale Caracci, superior to his cousin and brother in power of execution and academic prowess, was inferior to either in taste and sensibility and judgment: of this the best proof that can be adduced is his master-work, that on which he rests his fame, the Farnese gallery; a work whose uniform vigour of execution nothing can equal but its imbecility and incongruity of conception: if impropriety of ornament were to be fixed by definition, the subjects of that gallery might be quoted as the most decisive instances: the artist may admire the splendor, the exuberance, the concentration of powers, displayed by Annibale Caracci, but the man of sense must lament their misapplication in the Farnese gallery.[1]

CARACCIO (ANTHONY), baron of Corano, was a native of Nardo in the kingdom of Naples, and in the seventeenth century acquired much fame by his Italian poems. Among his tragedies that of "Il Corradino" is distinguished above the rest, printed at Rome in 1694. He employed himself in a work of far greater importance, his "Imperio vindicato," an epic poem in forty cantos, printed at Rome in 1690, 4to. The Italians place it immediately after Ariosto and Tasso; but persons of taste, while they admire the facility and abundance of the author, rank his

[1] Pilkington, and Strutt.—D'Argenville.

poem far beneath the Orlando Furioso and the Gierusalemme Liberata. The author died at Rome in 1702.[1]

CARACCIOLI, or CARACCIOLO (ROBERT), often called ROBERTUS DE LICIO, from Lezé or Leccé, where he was born in 1425, descended probably from the illustrious family of Caraccioli, and became one of the most celebrated preachers of his time. Having an early inclination to the church, he entered the order of the Franciscans, but finding their discipline too rigid, he removed to the Conventuals, and according to Erasmus, lived with more freedom. He was, however, distinguished for talents, and occupied some honourable offices, and was appointed professor of divinity. His particular bias was to preaching, which he cultivated with such success, as to incline all his brethren to imitate one who, throughout all Italy, was hailed as a second St. Paul. He displayed his pulpit eloquence not only in the principal cities of Italy, Assisa, Florence, Venice, Ferrara, Naples, &c. but before the popes, and is said to have censured the vices and luxury of the Roman court with great boldness and some quaint humour. This, however, appears not to have given serious offence, as he was employed by the popes, as well as by the king of Naples, in several negociations of importance, and was made successively bishop of Aquino, of Leccé, and of Aquila. After more than fifty years' exercise of his talent as a preacher, he died at his native place May 6, 1495. Of his sermons eight volumes have been often printed. 1. "Sermones de adventu," Venice, 1496, 8vo. 2. "De Quadragesima," Cologne, 1475, fol. 3. "De Quadragesima, seu Quadragesimale perutilissimum de Pœnitentia," Venice, 1472, 4to. There are Italian translations of some of these. 4. "De Tempore, &c. Sanctorum," Naples, 1489, 4to. 5. "De Solemnitatibus totius anni," Venice, 1471. 6. "De Christo," &c. Venice, 1489, 4to. 7. "De timore judiciorum Dei," Naples, 1473, fol. 8. "De amore divinorum officiorum," ibid. 1473. There is another volume under the title "Roberti de Licio Sermones," Leyden, 1500, 4to. He wrote also some theological works, of which a catalogue may be seen in our authority. Domenico de Angelis wrote his life, which was published at Naples in 1703, 4to.[2]

[1] Moreri.—Dict. Hist. [2] Marchand's Dict. Hist.

CARACCIOLI (LEWIS ANTHONY) MARQUIS, was a native of Paris, where he was born in 1723, and having embraced the military life, became a colonel in the Polish service. Having quitted that, he travelled in Italy, and afterwards returned to his own country, where he passed a considerable part of his time in writing and publishing, and where he died May 29, 1803. His works, which are rather numerous than valuable, are of the moral or historic kind. Of the first, we have, 1. "Charactere de l'Amitié." 2. "Conversation avec Soi-meme." 3. "Jouissance de Soi-meme." 4. "Le Veritable Mentor," &c. &c.; and of the historic or biographical kind, are the lives of cardinal de Berulle, Benedict XIV. Clement XIV. madame de Maintenon, &c.: these are each comprized in a duodecimo volume, a quantity and form for which he appears to have had a predilection. Above twenty other works are enumerated in the Dict. Hist. of which the only one worthy of notice is "Ganganelli's Letters," which were translated into English some years ago, and had considerable success in raising the opinions of the public in favour of that pontiff; but it is now generally acknowledged that they were the composition of Caraccioli. His life of Ganganelli, which was translated into English in 1770, is esteemed more authentic. There was another Caraccioli in this country some years ago, who called himself Charles Caraccioli, gent. and published a confused jumble under the title of a Life of Lord Clive, and, if we mistake not, some novels. [1]

CARAMUEL DE LOBKOVITSH (JOHN), a Cistercian monk, born at Madrid in 1606, was at first abbot of Melrose, in the Low Countries, then titulary bishop of Missi; afterwards, by a singular turn, engineer and intendant of the fortifications in Bohemia, from having served as a soldier. The same capricious and inconstant humour which made him lay down the crozier to take up the halberd, now led him from being engineer to become bishop again. He had successively the bishoprics of Konigsgratz, of Campano, and of Vigevano, in which last-mentioned town he died in 1682, aged 76. He was a man of the most unbounded mind, and of whom it was said, that he was endowed with genius to the eighth degree, with eloquence to the fifth, and with judgment to the

[1] Dict. Hist.

second. He wrote several works of controversial theology; and a system of divinity in Latin, 7 vols. folio.[1]

CARAVAGIO (MICHAEL ANGELO AMERIGI DA), a celebrated painter, was born at Caravagio, a place in the Milanese, in 1569. His father was a mason by trade, and employed him in making paste for the fresco-painters in Milan. The habit of being constantly among painters, and seeing them work, produced in him a taste for that art, and without a teacher, without studying either antiques, or the master-pieces of the moderns, he became a great painter. He employed himself entirely in making portraits for four or five years. He found nature the surest guide in his art, and he followed her with a servile obedience. He painted solely after her, without any selection, the beautiful as well as the ordinary; and copied her very defects. On being once shewn some fine antique figures, "See," said he, pointing to the bystanders, "how many more models nature has given me than all your statues!" and went immediately into an alehouse, where he painted on the spot a gipsy who happened to be in the street, so as none could find any thing to correct in it.

It was difficult to be upon good terms with him. He was naturally quarrelsome, despised every one, and found no performances good but his own. A man of this temper could not be long without enemies. Some business that he had at Milan obliged him to leave this city, and make a journey to Venice, where he adopted Giorgioni's manner. His stay here was but short, and he repaired to Rome. He was in such poor circumstances, that he was forced by necessity to work for Joschino, who gave him fruit and flowers to paint. This department was not that wherein he excelled; he therefore left Josehino, to go and paint large figures for Prospero, a painter of grotesque. Prospero every where sounded his praise, and made considerable profit by his works. A picture, the gamester, that Caravagio had painted, so highly pleased the cardinal del Monte, that, having bought it, he requested to see the artist, and kept him in his palace, where he caused him to paint several pieces for the pavilion in his garden.

All the walls of the work-room of Caravagio were blackened, in order that the shades of objects might have no reflections, and all day long only one light entered it

[1] Moreri—Antonio Bibl. Hisp.—Niceron, vol. XXIX, who gives a list of his works.

through the uppermost window. Thus he succeeded in giving his pictures that dimness and strength, which, at first sight, excelled and eclipsed all others. Even Rubens himself acknowledged Caravagio to be his master in the clar-obscure. Caravagio gave all his objects so striking and extraordinary a truth as could not be exceeded, and it was not possible to carry the natural any farther. But all these beauties disappeared in large compositions: his style was then hard and insupportable. He placed his figures all on the same plan, without gradation, without perspective; and his light to every object is uniformly the same.

All the painters of the time combined against Caravagio: they objected to him that he had neither genius, nor propriety, nor grace, nor sagacity, and that he knew not how to make a good choice; and it is certain that his figures are not noble. He used to paint the porters, who served him for models, without their heads, which he afterwards put on according to the saints, heroes, and other great personages they were to represent. The altar-pieces that he executed for churches and monasteries were obliged frequently to be taken down again from their places; this was particularly the case with a St. Matthias, who, instead of a haggard old fellow, looked like a jolly clown; and the Death of the holy Virgin, who had the appearance of a low drunken woman. But all these affronts were unable to correct him. At last, all the painters, following the stream of the fashion, imitated his example.

When Annibal Caracci came to Rome, Caravagio was so forcibly struck with his colouring, that, in spite of his vanity, he exclaimed, "God be thanked, at last I have found one painter in my life-time!" Caravagio used to say of his works, that the merit of every stroke of the pencil he made belonged to nature, and not to him. Without genius, without reading, without the study of his art, she was his only assistant and guide. He was therefore usually called "The naturalist;" a name given likewise to all the painters who, like him, adhered slavishly to nature.

His vindictive temper allowed him to gain but few friends, excepting Civoli and Pomeranci. He lived in continual strife with Caracci, and particularly with Josehino. On the latter's refusing to fight with him, as he was not a knight, he took the resolution to go to Malta, and cause himself to be admitted cavaliero serviente, in

order to compel Josehino to give up all farther evasion. He killed a young man at Rome, with whom he quarrelled at tennis, and fled, though sorely wounded, to Zagaroles, to the duke Maria Colonna, from thence to Naples, and afterwards to Malta. As his reputation had now made its way into all parts, he was never permitted to be idle, especially at Malta, where he finished several pieces for the church of St. John and the grand master. The grand master made him a cavaliero serviente, presented him with a golden chain, and gave him two slaves for his attendants.

He affronted a knight of some consequence, and was therefore thrown into prison. He found means to escape by night, and went to Sicily; where not thinking himself safe, he proceeded to Naples. Here he chose to remain till the grand master, to whom he had sent as a present an Herodias with the head of St. John, should procure his pardon. But one day, as he was going out of his inn, he was attacked at the door by armed people, and wounded in the face. Though severely smarting with the wound, he got immediately on board a felucca, and went to Rome, knowing that cardinal Gonzaga had obtained his pardon from the pope. On his landing from the vessel, he was seized upon by the Spanish guard, who took him for another cavalier, and carried him to prison, from whence he was not discharged till they had convinced themselves of their mistake. He now returned to the felucca, in order to fetch his baggage, but found it no longer there. Quite dejected under the pressure of so many misfortunes, he wandered about upon the shore, and at length, in the extreme heat of the sun, reached on foot the gate Porto Ercole, where his courage entirely forsook him; a violent fever ensued, of which he died, 1609, in the fortieth year of his age.

Caravagio's life was one continued series of misfortunes: he did not dare to go home to his country; on all hands he saw himself proscribed; he had scarcely a friend in the world, and died, quite destitute, on the common road. He usually went very ill clothed; he lived, without the ordinary accommodations, in any alehouse that would harbour him; and, once, when he had not wherewith to pay his reckoning, he painted the sign for the alehouse, which, some time afterwards, was sold for a considerable sum. For many years the canvas of a portrait served him for a table-cloth at his dinner.

Mr. Fuseli observes of this great artist, that he established a style of his own, in which energy and truth were to recover the rights supplanted by variety and manner. Of this style, the model, or what the Italians call "il vero," dictated the forms, from which to deviate, or which to improve, was equally high treason against the art, or matter of derision in the eye of Caravagio. But to forms thus indiscriminately picked from the dregs of the street, he contrived to give energy and interest, by ideal light and shade. So novel a combination, substantiated by powers so decisive, could not fail to draw after it a number of followers. The great excellence of Caravagio consisted in truth of colour: he penetrated the substance of the thing before him, whether still life, fruit, flowers or flesh. His tints are few, but true, with little help from cinnabar or azure. Hence Hannibal Caracci declared, that he did not paint, but grind flesh. (Che costui macinava carne.)

Rome possesses few pictures of this great master. There yet remains at the Spada palace, in half figures, a St. Anna with the Virgin by her side, busied in female work: vulgarity discriminates their features; both are dressed in the vulgar Roman dress. Another picture, an altar-piece of entire figures, is our Lady of Loretto, with two Pilgrims, in the church of St. Augustine. What Shakspeare would have called "a dying ray," imbrowns rather than illuminates the silent scenery, and consecrates the whole. In the palace of the Borghesi there was the Supper at Emaus; a S. Sebastian in the Campidoglio; and in the Pamphili collection, Hagar with Ishmael dying, and a Fruit-girl. But the master-piece of all his works, the Intombing of Christ, formerly in the Chiesa Nuova, before which the rival altar-pieces of Baroccio, Guido, and Rubens, with all their bloom, their suavity, and colour, remained unobserved; this work, the knot of Caravagio's powers, is now transported to the Louvre. [1]

CARAVAGGIO (POLIDORO CALDARA DA), another eminent artist, was born in 1492, at Caravaggio in the Milanese; from a labourer he became an assistant of Raphael in the works of the Vatican, and acquired supreme celebrity for unrivalled felicity in imitating the antique basso-relievos with a power little, if at all, inferior to that of the ancients themselves. These admirable works he

[1] Life in the preceding edition of this Dict.—D'Argenville.—Pilkington.

executed in chiaroscuro. He was the inventor of a style which rose and perished with him. His design was without manner, compact, correct. He had the art of transposing himself into the times of which he represented the transactions, the costume, and rites: nothing modern swims on his works. Rome once abounded in friezes, façades, supra-portas, painted by him and Maturino of Florence his companion, of which, to the irreparable detriment of the art, scarcely a fragment remains, if we except the Fable of Niobe, left in ruins by time and the rage of barbarians. This, one of his most classic labours, once decorated the outside of the Maschera d'Oro. All the compensation we have for these losses are the prints of Cherubino Alberti, and Henry Golzius, who engraved his Gods, the Niobe, and the Brennus; beside the etchings of Santes Bartoli and Gallestruzzi.

When Bourbon stormed and pillaged Rome in 1527, Polidoro fled to Naples, but did not live there, as Vasari was misinformed, in a starving condition. Having been received in the house of Andrea da Salerno, and introduced by him to general notice, he soon was furnished with commissions sufficiently numerous, and even had begun to form a school, when he resolved to pass over to Sicily. He had now exchanged chiaroscuro for colour, and painted at Messina a numerous composition of "Christ led to Calvary," extolled by Vasari to the skies, but he did not long survive this work, being strangled in bed, in 1543, by a servant of his, who wanted to possess himself of his property. The merits of Polidoro as a colourist can only be learned in Sicily. To judge from some pieces once in the possession of Gavin Hamilton, his manner, for some time at least, was dim and pallid.[1]

CARDAN, or CARDANUS (JEROM), an Italian physician, mathematician, and philosopher, was born at Pavia, Sept. 24, 1501. It appears that his father and mother were not married, and the latter, a woman of violent passions, endeavoured to destroy him by procuring abortion. He was, however, safely born, and his father who was a lawyer by profession, at Milan, and a man well skilled in what were then called secret arts, instructed him very early in the mysteries of numbers, and the precepts of astrology. He taught him also the elements of geometry, and was

[1] Pilkington.—Angerville, vol. II.

desirous to have engaged him in the study of jurisprudence. But his own inclination being rather to medicine and mathematics, at the age of twenty he went to the university of Pavia, where, two years after, he explained Euclid. He then went to Padua, and, in 1524, was admitted to the degree of master of arts, and in the following year to that of doctor in medicine. In 1529, he returned to Milan, where although he obtained little fame as a physician, he was appointed professor of mathematics, for which he was better qualified; and in 1539, he became one of the medical college in Milan. Here he attempted to reform the medical practice by publishing his two first works, "De malo recentiorum medicorum medendi usu," Venice, 1536; and "Contradicentium Medicorum libri duo," Lyons, 1548; but he was too supercilious and peevish to profit by the kindness of his friends, who made repeated efforts to obtain an advantageous establishment for him; and he had, in 1531, formed a matrimonial connection of which he bitterly complained as the cause of all his subsequent misfortunes.

In 1547, an offer was made to him of the honourable post of physician to the king of Denmark, with an annual salary of eight hundred crowns, and a free table, which he refused on account of the climate and the religion of the country. This offer, which was made by the advice of Vesalius, is a proof that his medical reputation was considerably high; and we find that it was likewise very extensive, for in 1552, he was invited into Scotland by Hamilton, archbishop of St. Andrew's, who had consulted the most eminent physicians in Europe without effect. Of his disease, which was of the asthmatic kind, he began to recover from the time that Cardan prescribed for him; and in less than two months Cardan left him with fair prospects of recovery, and gave him some prescriptions, which in two years effected a complete cure. For this he was amply rewarded by his patient, and great offers were made to persuade him to reside in Scotland. These, however, he rejected, and took an opportunity to visit France and Germany, from which he passed into England, and at London he exercised his astrological knowledge in calculating the nativity of Edward VI. The most remarkable part of it was, that the young monarch should die a violent death; for which reason, he says, he left the kingdom for fear of further danger which might follow on it. He drew

a very favourable character of Edward, which was probably just and sincere, because it was afterwards published in one of his works, in Italy, where Edward was detested as a heretic, and where Cardan could have no motive for flattering his memory. While at the English court Edward was solicitous to retain him in England, and appears to have honoured him with frequent conferences; but Cardan refused all his offers, and returned to Milan, after an absence, in all, of only ten months, and resided there until 1559, practising physic and teaching the mathematics. He then went to Pavia, where he filled the chair of professor of medicine until 1562, when he removed to Bologna, and there likewise became professor of medicine until 1570. About this time he was, for some reason with which we are unacquainted, thrown into prison, which was exchanged soon after for a milder confinement in his own house. On his release, he was invited to Rome, and admitted into the college of physicians there, with a pension from the pope. Here he died Sept. 21, 1576, "more," says Brucker, "like a maniac than a philosopher." Thuanus and Scaliger both are of opinion that he starved himself, in order to verify his own prediction of his death.

His life was a series of adventures, which he has committed to writing in his work "De vita propria*" with great freedom, and probably great truth, but with a thorough contempt for fame or decency. It would appear as if he had written this history of his life for no other purpose than to give the public a proof that he was a most uncommon compound of wisdom and folly, and it is certainly not often that a character is to be met with so capricious and unequal. He congratulates himself that he had not a friend in the world; but that to make up for the loss, he was attended by an aërial spirit, an emanation from Saturn and Mercury, which was the constant guide of his actions, and teacher of every duty to which he was bound. When nature did not visit him with any bodily pain, he would procure to himself that disagreeable sensation, by biting his lips so strongly, or pulling his fingers to such a degree, as sometimes to force the tears from his eyes; and the

* In this work, which was published 1654, 12mo, he has collected all the testimonies of his contemporaries relating to his own character, and has entitled them "Testimonia de me." Mr. Granger says, "It is remarkable that he drew the horoscope of Jesus Christ; and that his description of the unicorn is exactly correspondent to that fictitious animal which is one of the supporters of the royal arms."

reason he assigned was, in order to moderate certain impetuous sallies of his mind, whose violence was far more insupportable than bodily pain; and that the sure consequence of such a severe practice was his better enjoying the pleasure of health.

He makes no scruple of owning that he was revengeful *, envious, treacherous, a dealer in the black art, a backbiter, a calumniator, and unreservedly addicted to all the foul and detestable excesses that can be imagined. Yet, with all this, he was perhaps the vainest of human beings; and speaks thus of his talents. —"I have been admired by many nations; and an almost infinite number of panegyrics in prose and verse have been composed to celebrate my fame. I was born to release the world from the manifold errors under which it groaned. What I have found out could not be discovered either by my predecessors, or my contemporaries; and that is the reason why those authors, who write any thing worthy of being remembered, blush not to own that they are indebted to me for it. I have composed a book on the dialectic art, in which there is neither a superfluous letter, nor one deficient. I finished it in seven days, which seems a prodigy. Yet where is there a person to be found, that can boast of his having become master of its doctrine in a year? And he, that shall have comprehended it in that time, must appear to have been instructed by a familiar demon."

Cardanus certainly instructed himself in every species of knowledge, and made very considerable improvements in medicine, mathematics, and philosophy. Scaliger, who wrote against him with great warmth, owns that he was endowed with a very comprehensive and penetrating mind. He has been accused of impiety, and even of atheism. Of impiety it will not be easy to remove the imputation, many of his actions being grossly impious and immoral; but he appears to have thought better than he acted, and was rather a superstitious man than a free-thinker. He owns

* One of his sons married a woman of loose character, and administered poison to her, for which he was condemned and executed. Cardan attempted to justify this crime, on the plea of the woman's infidelity, and says that divine vengeance pursued his son's judges for having condemned him. This son was a physician, and left two treatises "De fulgore," and "De abstinentia ab usu ciborum fœtidorum." The first is in the second volume of his father's works. The second was added by his father to a treatise which he wrote on his son's death, "De utilitate ex adversis capienda, 1560," the year in which that event took place.

himself that he was not a devotee, *parum pius;* but at the same time he declares, that though he was naturally very vindictive, he often let slip the occasion of satisfying his resentment, out of veneration for the Deity, *Dei ob venerationem.* He says, "There is no form of worship more pleasing to the Deity, than that of obeying the law, notwithstanding the strongest impulses of our nature to trespass against it." He says he was sometimes tempted to lay violent hands on himself, which he calls heroic love; and imagined that several other persons have been possessed with it, though they did not own it. Nothing gave him more pleasure, than to talk of things which made the whole company uneasy: he spoke on all subjects, in season and out of season; and was so fond of games of chance, as to spend whole days in them, to the great prejudice of his family and reputation; for he even staked his furniture and his wife's jewels. He observes, that the poverty to which he was reduced, never compelled him to do any thing beneath his birth or virtue; and that one of the methods he took to earn a subsistence, was the making of almanacs.

He wrote a great number of books, now comprised in 10 vols. folio, Lyons, 1663. His poverty, he tells us, was one reason why he wrote so many treatises, the digressions and obscurity of which puzzle the reader, who often finds in them what he did not expect to meet with. In his arithmetic he introduces several discourses concerning the motion of the planets, the creation, and the tower of Babel; and in his logic he has inserted a criticism on historians and letter-writers. He owns that he made these digressions to fill up; his bargain with the booksellers being for so much a sheet: and he wrote as much for bread as for reputation. With regard to the obscurity of his writings, Naudæus alleges the following among other reasons for it; that Cardan imagined, that many things being familiar to him needed not to be expressed, and the heat of his imagination and his extensive genius hurried him from one thing to another, without staying to explain the medium or connection between them. Naudæus adds, that the amazing contradictions in his writings are an evident proof, that he was not always in his senses; that they can neither be imputed to a defect of memory, nor to artifice; and that the little relation there is between his several variations, proceeded from the different fits of madness with which he was seized.

In the midst of all this weakness, Cardan is universally acknowledged to have been a man of great erudition and fertile invention, and is celebrated as the author of many new and singular observations in philosophy and medicine. His discoveries in mathematics may be seen in Dr. Hutton's Dictionary, or the Cyclopædia, art. ALGEBRA; and his treatise "De Methodo Medendi" discovers a mind capable of detecting and renouncing established errors. His book "De subtilitate et varietate rerum" shews, in the opinion of Brucker, that if he could have preserved his judgment free from the influence of a disordered imagination, he was able to have contributed to the improvement of natural philosophy. Of the dogmas of this philosopher, the following are a specimen: "Primary matter, which remains immutably the same, fills every place; whence, without the annihilation of matter there can be no vacuum. Three principles subsist every where; matter, form, and mind. There are in matter three kinds of motion; the first, from form to element; the second, the reverse of this; the third, the descent of heavy bodies. The elements or passive principles are three; water, earth, and air, for naturally all things are cold, that is, destitute of heat. The agent in nature is celestial heat; the air, being exposed to the action of the solar rays, is perpetually in motion. The moon and all the other heavenly bodies are luminous from themselves. The heavens are animated by an ever-active principle, and are therefore never quiescent. Man, having mind as well as soul, is not an animal. The dispositions of men are produced, and all moral affairs are directed, by the influence of the stars. Mind is universally diffused; and though it appears multiplied, is but one; it is extrinsically, and for a time, attached to human bodies, but never perishes."

Innumerable other singular metaphysical and physical notions are to be found in the works of Cardan; and they are accompanied with many experiments and observations on natural phenomena. But the whole is thrown together in such a confused mass, as plainly proves that, though the author's head was replete with ideas, he wanted that sound understanding and cool judgment, without which the most ingenious and original conceptions must prove abortive. He was too fond of mysticism, too credulous, too superstitious, and, in a word, too much of an astrologer, to be a true philosopher. Cardan, therefore, notwithstanding

all the variety and apparent originality of his writings, must be ranked among the unsuccessful adventurers in philosophy.[1]

CARDI (LEWIS), called also CIGOLI and CIVOLI, an eminent painter, was born in 1559, at the castle of Cigoli, in Tuscany, and became the scholar of Santi di Titi, but after travelling into Lombardy, studied the works of the first masters, and particularly Correggio. He had some taste, also, for poetry and music, but soon became exclusively attached to his particular art. He was employed by the grand duke in the palace Pitti, and afterwards at Rome and Florence exhibited some excellent specimens of his genius. He gave a new style to the Florentine school; but to say that perhaps he was superior to all his contemporaries, that he approached nearer than any other the style of Correggio, are expressions of Baldinucci, which none will believe who has seen the imitations of that master by Baroccio, the Caracci, or Schidone. Cardi, to judge from his pictures as they are now, availed himself with success of Correggio's chiaroscuro, joined it to learning in design, and set it off by judicious perspective and a far livelier colour than that of the Tuscan school; but his pictures do not exhibit that contrast of tints, that impasto, that splendour, that graceful air, those bold fore-shortenings, which constitute the character of the head of Lombard art. In short, he was the inventor of an original but not a steady style; that which he adopted at Rome differs from his former one. If the general tone of his colour be Lombardesque, his draperies resemble those of Paolo Veronese, and sometimes he approaches the depth of Guercino.

Besides the many pictures which the grand duke and the Pecori family possess of this master, a few are dispersed through private collections at Florence. Excellent are his "Trinity" in the church of St. Croce, his "St. Albert" in that of S. Maria Maggiore, and the "Martyrdom of Stephen" at the Sisters of Monte Domini, which Pietro da Cortona ranked with the principal pictures of Florence. "St. Anthony converting a Heretic," at Cortona, is considered as superior to any other pencil at Cortona. His "St. Peter healing the Cripple," in the Vatican at Rome,

[1] Gen. Dict.—Brucker.—Hutton's Math. Dict.—Saxii Onomast.—Robertson's Hist. of Scotland.—Heylin's Hist. of the Reformation, p. 141.—Niceron, vol. XIV. corrected in a few particulars by Freytag, in his Adparatus Literarius.

Andrea Sacchi placed next the "Transfiguration" of Raphael, and the "St. Jerom" of Domenichino; but this master-piece, by the humidity of the place, the bad priming, and the brutality of the cleaner, is entirely destroyed. Its merit procured him the title of Cavaliere. Another work of his, the fresco of the dome in S. Maria Maggiore, still remains: in this, by some error in perspective, he appeared inferior to himself; it displeased, and he was not suffered to correct it, notwithstanding his eager supplications; but had this perished, and the picture in the Vatican survived, the fame of Cigoli would rest on a firmer basis, and the assertions of Baldinucci deserve more credit. It is supposed that chagrin at not succeeding in painting the dome, hastened his death, which happened in 1613. He also engraved a few plates in a slight, neat style, which, however, evinces the hand of the master. Strutt mentions his engraving of "Mary Magdalen washing the feet of Christ," as containing heads of great beauty.[1]

CARDONA (JOHN BAPTIST), bishop of Tortosa, in Catalonia, was a native of Valencia, in Spain, of which cathedral he was made a canon. He went to Rome, with great fame for learning, during the pontificate of Gregory XIII. and was promoted to the bishopric of Elne, a town of Roussillon, the seat of which see was afterwards removed to Perpignan. He was then translated to the bishopric of Vich; and lastly to that of Tortosa where he died, in 1590. In 1587 he published at Tarracona a quarto volume, containing, 1. "De regia Sancti Laurentii Bibliotheca." 2. "De Bibliothecis (ex Fulvio Ursino) et De Bibliotheca Vaticana (ex Onuphrii Scedis.") 3. "De expurgandis hæreticorum propriis nominibus." 4. "De Dyptichis." Of these, the first, in which he treats of collecting all manner of useful books, and having able librarians, and in which he strongly exhorts Philip II. to put the Escurial library into good order, is of considerable value to bibliographers. His treatise "De Dyptichis," those ancient public registers, is also very curious. Copies, if we may so speak, of these registers, are still to be seen in France, at Sens, Dijon, and Besançon, the latter of which has been well described by M. Coste, the librarian of that city.[2]

[1] Argenville, vol. I.—Pilkington.

[2] Antonio Bibl. Hisp.—Moreri.—Dibdin's Bibliomania.—Dict. Hist.—Freheri Theatrum.

CAREW (GEORGE), afterwards earl of Totness (descended from an ancient family in the West of England, originally so named from Carew-castle in Pembrokeshire) was born in 1557. His mother was Anne, daughter of sir Nicolas Harvey, knight, and his father, George, archdeacon of Totness, and successively dean of Bristol, of the queen's chapel, of Windsor, of Christ Church, Oxon, and of Exeter; besides several other preferments, most of which he resigned before his decease, which occurred in 1585. George Carew in 1572 was admitted gentleman commoner of Broadgate-hall (now Pembroke college) in Oxford; where he made a good proficiency in learning, particularly in the study of antiquities, but being of an active temper, he left the university without a degree; and applying himself to military affairs, went and served in Ireland against the earl of Desmond. In 1580 he was made governor of Asketten-castle, and in 1589 was created master of arts at Oxford, being then a knight. Some time after, being constituted lieutenant-general of the artillery, or master of the ordnance in Ireland, he was one of the commanders at the expedition to Cadiz, in 1596; and again, the next year, in the intended expedition against Spain. Having in 1599 been appointed president of Munster, he was in 1600 made treasurer of the army, and one of the lords justices of Ireland. When he entered upon his government, he found every thing in a deplorable condition; all the country being in open and actual rebellion, excepting a few of the better sort, and himself having for his defence but three thousand foot and two hundred and fifty horse; yet he behaved with so much conduct and bravery, that he reduced many castles and forts, took James Fitz Thomas, the titular earl of Desmond, and O'Connor, prisoners; and brought the Bourkes, Obriens, and many other Irish rebels, to submission. He also bravely resisted the six thousand Spaniards, who landed at Kinsale, October 1, 1601, and had so well established the province of which he was president, by apprehending the chief of those he mistrusted, and taking pledges of the rest, that no person of consideration joined the Spaniards. In 1602 he made himself master of the castle of Donboy, which was a very difficult undertaking, and reckoned almost impracticable; and by this means prevented the arrival of an army of Spaniards, which were ready to sail for Ireland. He had for some time been desirous of quitting his burdensome

office of president of Munster, but he could not obtain permission till the beginning of 1603, when, leaving that province in perfect peace, he arrived in England the 21st of March, three days before queen Elizabeth's death. His merit was so great, that he was taken notice of by the new king, and made by him, in the first year of his reign, governor of the isle of Guernsey, and Castle Cornet: and having married Joyce*, the daughter and heir of William Clopton, of Clopton, co. Warwick, esq. he was June 4, 1605, advanced to the degree of a baron, by the title of lord Carew, of Clopton. Afterwards he was made vice-chamberlain and treasurer to king James's queen; and in 1608 constituted master of the ordnance throughout England for life; and sworn of the privy-council to the king, as he had before been to queen Elizabeth. Upon king Charles Ist's accession to the crown, he was created, Feb. 1, 1625, earl of Totness. At length, full of years and honours, he departed this life at the Savoy in London, March 27, 1629, aged seventy-three years and ten months; and was buried at Stratford upon Avon, near Clopton: leaving behind him the character of a faithful subject, a valiant and prudent commander, an honest counsellor, a genteel scholar, a lover of antiquities, and a great patron of learning. A stately monument was erected to his memory, by his widow, with a long inscription reciting his actions.

He wrote, or rather caused to be written under his direction, a book entitled "Pacata Hibernia," or the history of the wars in Ireland, especially within the province of Munster, in the years 1599, 1600, 1601, and 1602; which, after his death, was printed at London in 1633, fol. with seventeen maps; being published by his natural son, Thomas Stafford. Harris, in his edition of Ware's Ireland, appeals to the preface, to p. 367, and other parts of this work, as proofs that Carew was not the author of it.—Sir George Carew collected also, in four large volumes, several chronologies, charters, letters, monuments, maps, &c. relating to Ireland; which are preserved in the Bodleian

* In a biographical account of the family placed on the back of a picture of lord Totness, in the possession of his descendant, the late Boothby Clopton, esq. this lady's name is Anne, and not Joyce: and it is added, that Mr. Clopton was extremely displeased with his daughter's marriage with captain Carew, which was without his knowledge and consent, and intended to disinherit her; but, upon an accidental conversation with captain Carew, found him a gentleman of superior genius and fine address, and settled his estate, which was very considerable, upon him and his daughter.

library: and made collections, notes, and extracts for writing The History of the reign of king Henry V. which were inserted in J. Speed's Chronicle. Sir James Ware says, that the earl of Totness translated into English "A History of the affairs of Ireland," written by Maurice Regan, servant and interpreter to Dermot, son of Murchard king of Leinster, in 1171, and which had been turned into French verse by a friend of Regan. Bishop Nicolson describes this history as extant in the duke of Chandos's library, under the title of "Mauritii Regani, servi et interpretis Dermitii, filii Murchardi, &c. Historiæ de Hibernia fragmentum Anglicè redditum a D. Georgio Carew, Memoniæ præside sub Elizabetha;" and Mr. Harris mentions another MS copy among the bishop of Clogher's MSS. in the college library, Dublin. Nicolson also informs us that this learned nobleman wrote forty-two volumes relating to the affairs of Ireland, which are in the Lambeth library, and four more of collections from the originals in the Cotton library.

The natural son of the earl of Totness, afterwards sir Thomas Stafford, was secretary to that nobleman when president of Munster; and the earl bequeathed by his will (remaining at Doctors' Commons, dated Nov. 30, 1625) all his books and MSS. to sir Thomas; who, in 1633, published the earl's history, as already mentioned, which he dedicated to Charles I. "to whom nothing could pass through the publisher's hands which was not justly due, both by common allegiance and particular service." To sir Thomas the earl also gave his lease of an annuity or pension of 500*l.* received from the Alienation office; and if sir Thomas survived him, he wished his countess to convey unto him all his estates of Woodgrove in Essex, at Salcombe, Abberton, and Lanceston, or elsewhere, in Devon and Cornwall. Sir Thomas survived both him and his countess; the latter of whom died Jan. 14, 1636-7; and by her will (in the Commons, dated June 9, 1636) she desires her trusty and good friend and chaplain, Richard Wright, clerk, dwelling in Warwickshire, and Richard Wootton, of Fleet-street, London, gent. to peruse all her deeds and evidences, and deliver unto sir Thomas Stafford such as belonged to him.[1]

[1] Biog. Brit.—Park's edition of the Royal and Noble Authors.—Wood's Ath. vol. I. and Colleges and Halls, art. "Deans of Christ Church."—Archæologia, vol. I. p. xviii.—Nicolson's Hist. Library.—Gent. Mag. vol. LXXXII. part II. p. 314.

CAREW (GEORGE), brother to Richard, hereafter mentioned, and second son of Thomas Carew, esq. and Elizabeth his wife, was probably born at his father's seat at East Anthony, but in what particular year we are not able to ascertain. He was educated in the university of Oxford, after which he studied law in the inns of court, and then set out on his travels. On his return to his native country he was called to the bar, and after some time was appointed secretary to sir Christopher Hatton, lord chancellor of England, by the especial recommendation of queen Elizabeth, who gave him a prothonotaryship in the chancery, and conferred upon him the honour of knighthood. In 1597, being then a master in chancery, he was sent ambassador to the king of Poland. In the next reign, he was one of the commissioners for treating with the Scotch concerning an union between the two kingdoms; after which he was appointed ambassador to the court of France, where he continued from the latter end of the year 1605 till 1609. During his residence in that country, he was regarded by the French ministers as being too partial to the Spanish interest, but probably their disgust to him might arise from his not being very tractable in some points of his negotiation, and particularly in the demand of the debts due to the king his master. Whatever might be his political principles, it is certain, that he sought the conversation of men of letters; and formed an intimacy with Thuanus, to whom he communicated an account of the transactions in Poland, whilst he was employed there, which was of great service to that admirable author in drawing up the 121st. book of his History. After sir George Carew's return from France, he was advanced to the post of master of the court of wards, which honourable situation he did not long live to enjoy; for it appears from a letter written by Thuanus to Camden, in the spring of the year 1613, that he was then lately deceased. In this letter, Thuanus laments his death as a great misfortune to himself; for he considered sir George's friendship not only as a personal honour, but as very useful in his work, and especially in removing the calumnies and misrepresentations which might be raised of him in the court of England. Sir George Carew married Thomasine, daughter of sir Francis Godolphin, great grandfather of the lord treasurer Godolphin, and had by her two sons and three daughters. Francis, the elder son, was created knight of the bath at the coronation of king Charles the First, and attended the earl of

Denbigh in the expedition for the relief of Rochelle, where he acquired great reputation by his courage and conduct; but, being seized with a fit of sickness in his voyage homeward, he died in the Isle of Wight, on the 4th of June, 1628, at the age of twenty-seven.

When sir George Carew returned in 1609 from his French embassy, he drew up, and addressed to king James the First, "A Relation of the state of France, with the characters of Henry the Fourth, and the principal persons of that court;" which reflects great credit upon his sagacity and attention as an ambassador, and his abilities as a writer. In this piece are considered, 1. The name of France. 2. Its ancient and modern limits. 3. Its quality, strength, and situation. 4. Its riches. 5. Its political orders. 6. Its disorders and dangers. 7. The persons governing, with those who are likely to succeed. 8. In what terms the French live with their bordering neighbours. And lastly, the state of matters between the king of England's dominions and theirs. These heads are divided, as occasion requires, into other subordinate ones. The characters are drawn from personal knowledge and close observation, and might be of service to a general historian of that period. The composition is perspicuous and manly, and entirely free from the pedantry which prevailed in the reign of king James I. his taste having been formed in a better æra, that of Queen Elizabeth. The valuable tract we are speaking of lay for a long time in manuscript, till happily falling into the hands of the late earl of Hardwicke, it was communicated by him to Dr. Birch, who published it in 1749, at the end of his "Historical view of the Negotiations between the Courts of England, France and Brussels, from the year 1592 to 1617." That intelligent and industrious writer justly observes, that it is a model, upon which ambassadors may form and digest their notions and representations; and the late celebrated poet, Gray, spoke of it as an excellent performance.[1]

CAREW (NICHOLAS), of the Carews of Beddington, in Surrey, was the son of sir Richard Carew, knight banneret, and Magdalen, daughter of sir Robert Oxenbridge. At an early age he was introduced to the court of king Henry VIII. where he soon became a favourite, and was made one of the gentlemen of the privy chamber. Having been

[1] Biog. Brit.—Birch's Prince Henry.—Mason's Life of Gray.

employed upon some public business in France, he became, as many other young men have been, so enamoured of French fashions and amusements, that, when he returned to his own country, he was continually making invidious comparisons to the disadvantage of the English court. His majesty, who was too much of a Briton not to be disgusted at this behaviour, removed him from his person, and sentenced him to an honourable banishment, appointing him governor of Ruysbank in Picardy; to which government he was forthwith commanded to repair, much against his inclination. This little offence, however, was soon passed over, and we find him again employed by the king; and for several years his constant companion, and a partaker with him in all the justs, tournaments, masques, and other diversions of the same kind, with which that reign abounded, and which are described very much at large in Hall's Chronicle: and as a more substantial mark of his favour, the king appointed him master of the horse, an office of great honour, being reckoned the third in rank about the king's household, and afterwards created him knight of the garter. His promotion may probably be attributed in some measure to the interest of Anne Bullen, to whom he was related through their common ancestor, lord Hoo. His good fortune was not of long continuance; for in 1539 he engaged in a conspiracy, as we are told by our historians, with the marquis of Exeter, the lord Montacute, and sir Edward Neville; the object of which was to set cardinal Pole upon the throne. The accuser was sir Geffrey Poole, lord Montacute's brother; the trial was summary, and the conspirators were all executed. Sir Nicholas Carew was beheaded on Tower-hill, March 3, 1539, when he made, says Holinshed, "a godly confession, both of his fault and superstitious faith." Fuller mentions a tradition of a quarrel which happened at bowls between the king and sir Nicholas Carew, to which he ascribes his majesty's displeasure, and sir Nicholas's death. The monarch's known caprice, his hatred of the papists, to whom sir Nicholas was zealously attached, the absurdity of the plot, and the improbability of its success, might incline us to hearken to Fuller's story, if sir Nicholas alone had suffered; but as he had so many partners in his punishment, with whom it is not pretended that the king had any quarrel, it will be more safe, perhaps, to rely upon the account given by our annalists. Sir Nicholas Carew was buried in

the church of St. Botolph, Aldersgate, in the same tomb with Thomas lord Darcy, and others of his family.[1]

CAREW (RICHARD), author of the Survey of Cornwal, and brother of the preceding sir George Carew, the ambassador, was the eldest son of Thomas Carew, of East Anthony, esq. by Elizabeth Edgecombe, daughter of Richard Edgecombe, of Edgecombe, esq. both in the same county, and was born in 1555. When very young, he became a gentleman commoner of Christ Church college, Oxford; and at fourteen years of age had the honour of disputing, extempore, with the afterwards famous sir Philip Sydney, in the presence of the earls of Leicester, Warwick, and other nobility. After spending three years at the university, he removed to the Middle Temple, where he also resided three years, and then travelled into France, and applied himself so diligently to the acquisition of the French language, that by reading and conversation he gained a complete knowledge of it in three quarters of a year. Not long after his return to England he married, in 1577, Juliana Arundel, of Trerice. In 1581, Mr. Carew was made justice of the peace, and in 1586 was appointed high sheriff of the county of Cornwal; about which time he was, likewise, queen's deputy for the militia. In 1589 he was elected a member of the college of antiquaries, a distinction to which he was entitled by his literary abilities and pursuits. What particularly engaged his attention was his native county, his "Survey" of which was published in quarto, at London, in 1602. It has been twice reprinted, first in 1723, and next in 1769. Of this work Camden speaks in high terms, and acknowledges his obligations to the author. In the present improved state of topographical knowledge, and since Dr. Borlase's excellent publications relative to the county of Cornwall, the value of Mr. Carew's "Survey" must have been greatly diminished. Mr. Gough remarks, that the history and monuments of this county were faintly touched by Mr. Carew; but it is added, that he was a person extremely capable of describing them, if the infancy of those studies at that time had afforded him light and materials. Another work of our author was a translation from the Italian, but originally written by Huarte in Spanish, entitled "The Examination

[1] Lysons's Environs, vol. I.; to which we are indebted for the whole of this article, and where there is a fine portrait of sir Nicholas, and many particulars of the family.

of Men's Wits. In which, by discovering the variety of natures, is shewed for what profession each one is apt, and how far he shall profit therein." This was published at London in 1594, and afterwards in 1604; and, though Richard Carew's name is prefixed to it, has been principally ascribed by some persons to his father. According to Wood, Mr. Carew wrote also "The true and ready way to learn the Latin Tongue," in answer to a query, whether the ordinary method of teaching the Latin by the rules of grammar, be the best mode of instructing youths in that language? This tract is involved in Mr. Samuel Hartlib's book upon the same subject, and with the same title. It is certain that Mr. Carew was a gentleman of considerable abilities and literature, and that he was held in great estimation by some of the most eminent scholars of his time. He was particularly intimate with sir Henry Spelman, who extols him for his ingenuity, virtue, and learning. Amongst his neighbours he was celebrated as the most excellent manager of bees in Cornwall. He died Nov. 6, 1620, and was buried with his ancestors, in the church of St. Anthony, where a splendid monument, with a large inscription, in Latin, was erected to his memory. In an epigram written upon him he was styled "another Livy, another Maro, another Papinian," epithets somewhat too high for his real merit. An English translation of "Godfrey of Bulloigne," from Tasso, by him, was published in 1594, 4to. Of this an ample specimen has lately been given in the Bibliographer.[1]

CAREW (THOMAS), an English poet, was the younger brother of sir Matthew Carew, a zealous adherent to the fortunes of Charles I. and of the family of Carews in Gloucestershire, but descended from the more ancient family of that name in Devonshire. He is supposed to have been born in 1589. According to Anthony Wood, he received his academical education at Corpus Christi college, Oxford, but was neither matriculated, nor took any degree. After leaving college he improved himself by travelling, according to the custom of the age, and by associating with men of learning and talents both at home and abroad; and being distinguished for superior elegance of manners and taste, he was received into the court of Charles I. as gen-

1 Biog. Brit.—Fuller's Worthies.—Ath. Ox. vol. I.—Bibliographer, vol. I. p. 30.—Gough's Topography, vol. I.

tleman of the privy-chamber, and sewer in ordinary. His wit had recommended him to his sovereign, who, however, Clarendon informs us, incurred the displeasure of the Scotch nation by bestowing upon him the place of sewer, in preference to a gentleman recommended upon the interest of the courtiers of that nation. He appears after this appointment to have passed his days in affluence and gaiety. His talents were highly valued by his contemporaries, particularly Ben Jonson and sir William Davenant. Sir John Suckling only, in his Session of the Poets, insinuates that his poems cost him more labour than is consistent with the fertility of real genius. But of this there are not many marks visible in his works, and what sir John mistakes for the labour of costiveness, may have been only the laudable care he employed in bringing his verses to a higher degree of refinement than many of his contemporaries. His death is said to have taken place in 1639, which agrees with the information we have in Clarendon's Life. "He was a person of a pleasant and facetious wit, and made many poems (especially in the amorous way) which for the sharpness of the fancy, and the elegance of the language in which that fancy was spread, were at least equal, if not superior to any of that time. But his glory was, that after *fifty years* of his life spent with less severity or exactness than it ought to have been, he died with great remorse for that licence, and with the greatest manifestation of Christianity, that his best friends could desire." It is pleasing to record such ample atonement for the licentiousness of some of his poems, which, however, most of his editors have persisted in handing down to posterity.

It does not appear that any of his poems were published during his life-time, except such as were set to music. The first collection was printed in 1640, 12mo, the second in 1642, the third (not in 1654 as Cibber asserts, but) in 1651, and a fourth in 1670. In 1772 Mr. Thomas Davies published an edition, with a few notes, and a short character, in which the writer has taken for granted some particulars for which no authority can be found. Carew's Cœlum Britannicum, at one time erroneously attributed to Davenant, was printed with the first editions of his poems, and afterwards separately in 1651. Langbaine, and Cibber after him, say that our author placed the Latin motto on the front, when printed, but no edition printed in his life-time is now known. The distich, however, might

have been prefixed to the music of the masque. Oldys, in his MS notes on Langbaine, informs us, that "Carew's sonnets were more in request than any poet's of his time, that is, between 1630 and 1640. They were many of them set to music by the two famous composers, Henry and William Lawes, and other eminent masters, and sung at court in their masques." It may be added, that Carew was one of the old poets whom Pope studied, and from whom he borrowed. Dr. Percy honours him with the compliment of being an "elegant, and almost forgotten writer, whose poems deserve to be revived." But no modern critic appears to have estimated his merit with more liberality than Mr. Headley: his opinion, however, is here copied, not without suspicion that his enthusiasm may be thought to have carried him too far.

"The consummate elegance of this gentleman entitles him to very considerable attention. Sprightly, polished, and perspicuous, *every part* of his works displays the man of sense, gallantry, and breeding; indeed many of his productions have a certain happy finish, and betray a dexterity both of thought and expression much superior to any thing of his contemporaries, and, on similar subjects, rarely surpassed by his successors. Carew has the ease without the pedantry of Waller, and perhaps less conceit. He reminds us of the best manner of lord Lyttelton. Waller is too exclusively considered as the first man who brought versification to any thing like its present standard. Carew's pretensions to the same merit are seldom sufficiently either considered or allowed. Though love had long before softened us into civility, yet it was of a formal, ostentatious, and romantic cast; and, with a very few exceptions, its effects upon composition were similar to those on manners. Something more light, unaffected, and alluring, was still wanting: in every thing but sincerity of intention it was deficient. Panegyric, declamatory and nauseous, was rated by those to whom addressed, on the principle of Rubens's taste for beauty, by its quantity, not its elegance. Satire, dealing in rancour rather than reproof, was more inclined to lash than to laugh us out of our vices; and nearly counteracted her intentions by her want of good manners. Carew and Waller jointly began to remedy these defects. In them, gallantry, for the first time, was accompanied by the graces, the fulsomeness of panegyric forgot its gentility, and the edge of satire ren-

dered keener in proportion to its smoothness. Suckling says of our author, in his Session of the Poets, that

——————— 'the issue of his brain
Was seldome brought forth but with labour and pain.'

"In Lloyd's Worthies, Carew is likewise called '*elaborate* and accurate.' However the fact might be, the internal evidence of his poems says no such thing. Hume has properly remarked, that Waller's pieces 'aspire not to the sublime, still less to the pathetic.' Carew, in his beautiful masque, has given us instances of the former; and, in his Epitaph on Lady Mary Villiers, eminently of the latter."[1]

CAREY (HENRY), earl of Monmouth, was the eldest son of Robert, the first earl of Monmouth, who died in 1639, and whose "Memoirs," written by himself, and containing some curious particulars of secret history of the Elizabethan period, were published from a manuscript in the possession of the late earl of Corke and Orrery, in 1759, 8vo. Henry, his son, was born in 1596, admitted a fellow commoner of Exeter college, Oxford, at the age of fifteen, and took the degree of B. A. in 1613, after which he was sent to travel into foreign countries. In 1616 he was made a knight of the bath at the creation of Charles prince of Wales. In 1625 he was known by the name of lord Lepington, his father's title before he was created earl of Monmouth, and was noted, Wood says, as "a person well skilled in modern languages, and a general scholar." This taste for study was his consolation when the depression of the nobility after the death of Charles I. threw many of them into retirement. He died June 13, 1661. In Chauncey's Hertfordshire is the inscription on his monument in the church at Rickmansworth, which mentions his living forty-one years in marriage, with his countess, Martha, daughter of the lord treasurer Middlesex. He was a most laborious writer, but chiefly of translations, and, as lord Orford observes, seems to have distrusted his abilities, and to have made the fruits of his studies his amusement rather than his method of fame. Of his lordship's publications we have, 1. "Romulus and Tarquin; or De Principe et Tyranno," Lond. 1637, 12mo, a translation from Malvezzi, in praise of which sir John Suckling has some verses

[1] Biog. Brit.—Cibber's Lives, vol. I.—Censura Literaria, vol. III. and IX.—Ellis's Specimens.—Ath. Ox. vol. I.—Headley's Beauties.—Johnson and Chalmers's English Poets, 1810.

in his "Fragmenta Aurea," and others were prefixed by Stapylton, Davenant, Carew, &c. It came to a third edition in 1648. 2. "Speech in the house of peers, Jan. 30, 1641, upon occasion of the present distractions, and of his Majesty's removal from Whitehall," London, 1641. 3. "Historical relations of the United Provinces, and of Flanders," London, 1652, fol. translated from Bentivoglio. 4. "History of the Wars in Flanders," ibid. 1654, fol. from the same author, with a portrait of the translator. 5. "Advertisement from Parnassus, in two Centuries: with the politic touchstone," ibid. 1656, fol. from Boccalini. 6. "Politic Discourses, in six books," ibid. 1657, fol. 7. "History of Venice," ibid. 1658, fol. both from Paul Paruta, a noble Venetian. 8. "The use of Passions," ibid. 1649 and 1671, 8vo, from the French of J. F. Senault. 9. "Man become guilty; or the corruption of his nature by sin," ibid. from the same author. 10. "The History of the late Wars of Christendom," 1641, fol. which lord Orford thinks is the same work with his translation of "Sir Francis Biondi's History of the Civil Wars of England, between the houses of York and Lancaster." 11. "Capriata's "History of Italy," 1663, fol. His lordship began also to translate from the Italian "Priorato's History of France," but died before he could finish it. It was completed by William Brent, esq. and printed at London, 1677.[1]

CAREY (HENRY), a musical composer and poet, once of great popular reputation, was an illegitimate son of George Savile, marquis of Halifax, who had the honour of presenting the crown to William III. Carey is said to have received an annuity from a branch of that family till the day of his death, and he annexed the name of Savile to the Christian names of all the male part of his own family. At what period he was born is not known. His first lessons in music he had from one Lennert, a German, and had some instructions also from Roseingrave and Geminiani, but he never attained much depth in the science. The extent of his abilities seems to have been the composition of a ballad air, or at most a little cantata, to which he was just able to set a bass; yet if mere popularity be the test of genius, Carey was one of the first in his time. His chief employ-

[1] Ath. Ox. vol. II. Park's Royal and Noble Authors.—Lloyd's Memoirs, fol. p. 650.—Censura Lit. vol. II. and III.

ment was teaching the boarding-schools, and among people of middling rank in private families, before tradesmen's daughters, destined to be tradesmen's wives, were put under the tuition of the first *professors*.

Though Carey had but little skill in music, he had a prolific invention, and very early in his life distinguished himself by the composition of songs, being the author both of the words and music. One of these, beginning "Of all the girls that are so smart," and since its late revival, known by the name of "Sally in our alley," he set to an air so very pleasant and original, as still to retain its popular character. Addison praised it for the poetry, and Geminiani for the tune. In 1715 he produced two farces, one of which, "The Contrivances," had considerable success. In 1720 he published a small collection of "Poems;" and in 1722, a farce called "Hanging and Marriage." In 1732 he published six "Cantatas," written and composed by himself; and about the same time composed several songs for the "Provoked Husband" and other modern comedies. In 1729, he published, by subscription, his poems much enlarged, with the addition of one entitled "Namby Pamby," in ridicule of Ambrose Phillips's lines on the infant daughter of lord Carteret. Carey's talent lay in broad, burlesque humour; and in ridicule of the bombast of modern tragedies, he produced his "Chronohotonthologos," in 1734, which will always be in season, as long as extravagance and bombast are encouraged on the stage. He also wrote a farce called the "Honest Yorkshireman," which was very successful: two interludes, "Nancy," and "Thomas and Sally," and two serious operas, "Amelia," set to music by John Frederic Lampe, and "Teraminta," by John Christopher Smith, Handel's disciple, friend, and successor, in superintending the performance of oratorios. The year 1737 was rendered memorable at Covent-garden theatre by the success of the burlesque opera of the "Dragon of Wantley," written by Carey, and set by Lampe, "after the Italian manner." This excellent piece of humour had run twenty-two nights, when it was stopped, with all other public amusements, by the death of her majesty queen Caroline, November 20, but was resumed again on the opening of the theatres in January following, and supported as many representations as the Beggar's Opera had done, ten years before. And if Gay's original intention in writing his musical drama was to ridicule the

opera, the execution of his plan was not so happy as that of Carey; in which the mock heroic, tuneful monster, recitative, splendid habits, and style of music, all conspired to remind the audience of what they had seen and heard at the lyric theatre, more effectually than the most vulgar street tunes could do; and much more innocently than the tricks and transactions of abandoned thieves and prostitutes. Lampe's music to this farcical drama, was not only excellent fifty years ago, but is still modern and in good taste. In 1738, "Margery, or the Dragoness," a sequel to the "Dragon of Wantley," written with equal humour, and as well set by Lampe, came out; but had the fate of all sequels. When the novelty of a subject is faded away, and the characters have been developed, it is difficult to revive the curiosity of the public about persons and things of which opinions are already formed. The "Dragoness" appeared but few nights, and was never revived.

As Carey was an entertaining companion, he shared the fate of those who mistake the roar of the table for friendship. At first, however, he was not altogether disappointed. The publication of his songs in 1740 in a collection entitled "The Musical Century," and of his dramatic works in 1743, in a small quarto volume, was encouraged by a numerous subscription. But he who administered to the mirth of others, was himself unhappy; and whether from embarrassed circumstances, domestic uneasiness, or, as has been supposed, the malevolence of some of his own profession, he sunk into despondency, and put an end to his life by a cord, Oct. 4, 1743, at his house in Warner-street, Cold Bath Fields. Carey's humour, however low, was never offensive to decency, and all his songs have a moral or patriotic tendency. As to his claim to the honour of having composed our great national air of "God save the King," which his son, the subject of the next article, frequently brought forward, Dr. Burney is of opinion that it was of prior date, written for James II. while the prince of Orange was hovering over the coast; and when the latter became king, was forgot. It is certain that in 1745, when Dr. Arne harmonized it for Drury-lane theatre, and Dr. Burney for Covent-garden, the original author of the melody was wholly unknown.—The writer of a "Succinct Account" of Carey, says that he was the principal projector of the fund for decayed musicians, which was held,

when first established, at the Turk's head in Gerrard-street, Soho.[1]

CAREY (GEORGE SAVILE), son of the above, inherited a considerable portion of his father's taste and spirit, and much of his misfortunes. He was intended for a printer, but his "stage-struck mind" led him to the theatres, in which he had little success, yet enough to give him a wandering unsettled disposition. For forty years, he employed himself in composing and singing a vast number of popular songs, chiefly of the patriotic kind, in which there was not much genuine poetry, or cultivated music. These he performed from town to town, in what he called "Lectures." He wrote also from 1766 to 1792, several farces, a list of which may be seen in the Biographia Dramatica, and by the performance of which he earned temporary supplies. Like his father, he excluded every thing indecent or immoral from his compositions. Besides these dramatic pieces, he wrote, 1. "Analects in prose and verse," 1771; 2 vols. 2. "A Lecture on Mimickry," a talent in which he excelled, 1776. 3. "A Rural Ramble," 1777; and 4. "Balnea, or sketches of the different Watering-places in England," 1799. He died July 14, 1807, aged sixty-four, being born the year his father died, and was buried by a subscription among his friends, having never realized any property, or indeed having been ever anxious but for the passing hour.[2]

CARITEO, whose family name has been lost in his poetical appellation, was a distinguished literary ornament of Naples in the fifteenth century. He is said to have been a native of Barcelona, and was related to Corvinus, bishop of Massa, who was also a member of the academy of Naples. Of his friendly intercourse with the first scholars and chief nobility of Naples, and even with the individuals of the reigning family there, his works afford innumerable instances, whilst in those of Sanazzarius and Pontanus, he is frequently mentioned with particular affection and commendation. His writings, which are wholly in the Italian tongue, were collected and published by his surviving friend Peter Summonte, at Naples, 1509, 4to; but before this were published "Sonetti e Canzoni del

[1] Hawkins and Burney's Hist. of Music, and the latter in Rees's Cyclopædia.—Gent. Mag. vol. LXV. p. 544.—Biographia Dramatica.

[2] Biog. Dramatica.—Gent. Mag. vol. LXXVII.

Chariteo intitolati: Endimione a la Luna," Naples, 1506, 4to; Venice, 1507, 8vo; and in 1519, appeared "Opera nuova, e amorosa composta, &c." 8vo, a very rare book. His writings are characterised by a vigour of sentiment, and a genuine vein of poetry; and without rivalling the elegance of the Tuscan poets, they possess a considerable share of ease and harmony. One of his Canzone may be seen in our authority.[1]

CARISSIMI (GIACOMO, or JAMES), a Roman musical composer of the seventeenth century, whose productions were not only the delight of his contemporaries, but are still sought and hoarded by the curious as precious relics, was, very early in life, appointed master of the chapel to the German college at Rome, in preference to all other candidates. Alberto delle Valle, an excellent judge of music, speaking of the compositions of Carissimi, which he heard at Rome, without knowing his name, says, that he had heard the vespers performed on Easter Monday, by the nuns only, at the church dello Spirito Santo, in florid music, with such perfection as he never in his life had heard before; and on the last Christmas-eve, in attending the whole service at the church of St. Apollinare, where every part of it was performed agreeably to so solemn an occasion; though, by arriving too late, he was obliged to stand the whole time in a very great crowd, he remained there with the utmost pleasure, to hear the excellent music that was performed. In the beginning, he was particularly enchanted by the "Venite exultemus," which was more exquisite than words can describe. "I know not," says Valle, "who was the author of it, but suppose it to have been the production of the Maestro di Capella of that church." There was no master in Italy at this time, 1640, whose compositions this description will so well suit, as those of the admirable Carissimi, who was now, in all probability, the Maestro di Capella in question. It was in composing for this church that he acquired that great and extensive reputation which he enjoyed during a long life, and which his offspring, or musical productions, still deservedly enjoy.

Kircher, in his Musurgia, (tom. i. p. 603.) after describing his music and its effects in terms of high panegyric, speaks of him as a master then living, 1650, who had long

[1] Roscoe's Life of Leo.

filled the place of composer to the Collegio Apollinare with great reputation, and according to Mattheson, he was living in 1672. His sacred and secular cantatas, and motets, have always had admission into every collection of good music. It has been often asserted by musical writers that he was the inventor of cantatas; but these monodies had a more early origin. Carissimi, however, must be allowed not only the merit of transferring the invention from the chamber to the church, where he first introduced cantatas on sacred subjects, but of greatly improving recitative in general, rendering it a more expressive, articulate, and intelligible language, by its approximation to speech and declamation. Many of Carissimi's works are preserved in the British Museum, and in Dr. Aldrich's collection at Christ church, Oxford.[1]

CARLETON (SIR DUDLEY), LORD DORCHESTER, an eminent statesman in the beginning of the seventeenth century, the eldest surviving son of Anthony Carleton, esq. of Baldwin Brightwell, near Watlington, Oxon. was born at his father's seat, March 10, 1573. He was educated at Westminster school, and at Oxford, where he became a student of Christ church about 1591, and distinguished as a young man of parts. From hence, after taking a bachelor's degree in 1595, he set out on his travels, and on his return to Oxford, was created master of arts in July 1600. In the same year we find him appointed secretary to sir Thomas Parry, our ambassador in France; and in 1603 he served in the same capacity in the house of Henry earl of Northumberland. He probably became afterwards a courtier, as he speaks in one of his letters of holding the place of gentleman usher. In the first parliament of James I. he represented the borough of St. Mawes in Cornwall, and was considered as an active member and an able speaker. In April 1605, he accompanied lord Norris into Spain, but in the latter end of that year was summoned to England, and on his arrival imprisoned, as being implicated in the gunpowder treason; but his innocence being proved, he was honourably discharged. In 1607 he married a niece of sir Maurice Carey, with whom he resided some time in Chancery-lane, and afterwards in Little St. Bartholomew's, near West Smithfield. At this period he appears to have been unprovided for, as in one of his letters he complains

[1] Hawkins and Burney's Hist. of Music, and Dr. Burney in Rees's Cyclopædia.

of an "army of difficulties, a dear year, a plaguy town, a growing wife, and a poor purse." After being disappointed, from political reasons, in two prospects, that of going to Ireland, and that of going to Brussels, in an official capacity, he was nominated to the embassy at Venice, and before setting out, in Sept. 1610, received the honour of knighthood. The functions of this appointment he discharged with great ability, and soon proved that he was qualified for diplomatic affairs. In 1615, he returned to England, sir Henry Wotton being appointed in his room, and on his arrival found all ministerial power and favour centered in sir George Villiers, afterwards duke of Buckingham. Soon after, on the recommendation of sir Ralph Winwood, one of the secretaries of state, he was employed in what was then one of the most important embassies in the gift of the crown, that to the States General of Holland; and in this he continued from 1616 to 1628, and was the last English minister who had the honour of sitting in the council of state for the United Provinces, a privilege which queen Elizabeth had wisely obtained, when she undertook the protection of these provinces, and which was annexed to the possession of the cautionary towns.

On his arrival in Holland, he was soon involved in the disputes which then raged between the Arminians and Calvinists; and as the French supported the pensionary Barnevelt, sir Dudley took the part of prince Maurice. His situation here, owing to the politics of the duke of Buckingham and other events, which belong to the history of the times, was one of peculiar delicacy and difficulty; yet he appears to have conducted himself as ambassador from England, with great wisdom, firmness, and prudence. Thinking that such services merited some reward, and as every thing of that kind depended on the duke of Buckingham, sir Dudley addressed his grace on the subject in a strain of servility and adulation, which might diminish our respect for his character, if we were to forget the relative state of the parties. We do not find, however, that his application was at this time successful.

In December 1625, soon after his return to England, he was appointed vice chamberlain of his majesty's household, and at the same time was joined with earl Holland in an embassy to France, respecting the restitution of the ships, which had been lent to Louis XIII. and were employed against the Rochellers; to obtain a peace for the French

protestants agreeably to former edicts, and to obtain the French accession to the treaty of the Hague. Although all these objects were not attained in the fullest intention, yet the ambassadors were thought entitled to commendation for their firm and prudent management of the various conferences. On their return in March 1625-6, they found the parliament sitting, and the nation inflamed to the highest degree at the mismanagement of public affairs. At this crisis, sir Dudley Carleton, who represented Hastings in Sussex, endeavoured to mitigate the violence of the commons in their impeachment of the duke of Buckingham; but his arguments, although not well suited to the humour of the times, were acceptable at court, and immediately after he was called up to the house of peers by the style and title of Baron Carleton of Imbercourt in the county of Surrey: and his next employment was more fully adapted to his talents. This was an embassy-extraordinary to France to justify the sending away of the queen of England's French servants, which he managed with his usual skill.

In March 1626-7, he was ordered to resume his character of ambassador in Holland, where our interest, from various causes, was on the decline, and required all his address and knowledge to revive it. He had many conversations with the states on the existing differences, his conduct in all which received the approbation of his royal master, but he had not the same influence with the States as on former occasions; and returned in May or June 1628, leaving as his deputy, Mr. Dudley Carleton, his nephew, who had discharged that trust before during his absence, with diligence and capacity. Soon after his arrival in England, king Charles bestowed an additional mark of his approbation, by creating him viscount Dorchester; and in the mean time he continued to attend the court in his office of vice chamberlain, and was employed in foreign affairs of the most secret nature, as assistant to the duke of Buckingham. When that minister set out for Portsmouth to take the command of the fleet and army, which was preparing for the relief of Rochelle, lord Dorchester accompanied him, and was entrusted by Contarini, the Venetian Ambassador here, to manage the first overtures of an accommodation with France, which was interrupted by the murder of the duke of Buckingham. King Charles then declared he would, for the future, be his own first

minister, and leave the executive part of the administration to every man within the compass of his province. The first question of importance which came before the council was, whether the parliament should sit on the day appointed, the 20th of October. Some were of opinion, that it would be the most probable method of restoring a happy union between the king and his people; but his majesty declared his pleasure for a further prorogation till the 20th of January, 1628-9, which lord Dorchester says he thought the wisest course.

The king was now determined to give the seals of secretary of state to lord Dorchester; and as the measure was taken, though not yet divulged, of making peace as soon as possible both with France and Spain, he judged it of the utmost consequence to have one in that department, whose judgment and skill in negotiation had been exercised in a long course of foreign employment. Lord Conway had for several years discharged that great trust, according to the earl of Clarendon's expression, with notable insufficiency, and as old age and sickness were now added to his original incapacity, the court and nation must with great satisfaction have seen him succeeded by so able a minister as lord Dorchester, but the parliament, when it met on the day appointed, agreed no better with the court than it had done in the preceding session. The lord treasurer Weston, and Dr. Laud, bishop of London, were become as great objects of national dislike as Buckingham had ever been, while the commons shewed their aversion to Weston in the state, and to Laud in the church, by warm remonstrances against the illegal exaction of tonnage and poundage, and the increase of Popish and Arminian doctrines; on which account the king dissolved the house on the 10th of March. According to some writers, lord Dorchester in this parliament proposed the laying an excise upon the nation, which was taken so ill, that though he was a privy counsellor, and principal secretary of state, he with difficulty escaped being committed to the Tower. Of this story, which we believe originated in Howel's letters, and is referred to in Lloyd's State Worthies, we find no traces in the parliamentary history, or in the lords and commons journals. It is, however, generally inferred from the authority of the earl of Clarendon, that lord Dorchester was better acquainted with the management of foreign affairs, than with the constitution, laws, and customs of his

own country. In his capacity of secretary of state, he was a chief agent in carrying on and completing the treaties with France and Spain; and besides these, he directed in the course of the years 1629 and 1630, the negociations of sir Henry Vane in Holland, and sir Thomas Roe in Poland and the maritime parts of Germany. The former was sent to the Hague, to explain to the States the motives of our treaty with Spain, and to sound their dispositions about joining in it; and the latter was employed as mediator between the kings of Sweden and Poland; after which he was very instrumental in persuading the heroic Gustavus Adolphus to undertake his German expedition. Lord Dorchester appears, likewise, to have kept up a private correspondence with the queen of Bohemia, who rising superior to her misfortunes, he used the best offices in his power to prevent misunderstandings between her and the king her brother; and he gave her advice, when the occasion required it, with the freedom and sincerity of an old friend and servant.

Lord Dorchester did not live to see an end of the perplexed negociations on the affairs of Germany, and the restitution of the Palatinate; for, having long struggled with the disorders occasioned by frequent returns of the stone and gravel, he died Feb. 15, 1631-32, in the fifty-ninth year of his age, and was interred in Westminster-abbey. Having no heirs, his title became extinct, but was revived in 1786, in the person of general sir Guy Carleton, of another family.

With regard to the general abilities and character of lord Dorchester, it appears from all his political remains, that he was a judicious, faithful, and diligent minister, and better qualified for his department than any who were his immediate predecessors or successors in the same office. King Charles himself, who was a good judge of his servants' abilities, used to say, as sir P. Warwick relates in his Memoirs, "that he had two secretaries of state, the lords Dorchester and Falkland; one of whom was a dull man in comparison of the other, and yet pleased him the best; for he always brought him his own thoughts in his own words; the latter cloathed them in so fine a dress, that he did not always know them again." Allowing for some defects of stiffness and circumlocution, which are common to all the writings of that time, lord Dorchester's dispatches are drawn up in that plain, perspicuous, and unaffected

stile which was fittest for business. Domestic concerns were no part of his province, but entirely managed by the lord treasurer Weston and archbishop Laud. He held the pen singly in foreign affairs, and was regretted by those who were used to receive the instructions of government from a secretary of state, upon whom they could depend that he would make a just report of their services, and that he would not mislead or misrepresent the ministers with whom he corresponded. That he died much lamented by the public in general, and with the reputation of an honest and well-deserving statesman, is declared by sir Thomas Roe, in a manuscript letter to a friend in Holland. The earl of Clarendon's assertion, that lord Dorchester was unacquainted with the government, laws, and customs of his own country, and the nature of the people, is disputed by Dr. Birch, in his "Review of the Negociations," who considers it as absolutely incompatible with the experience which he must have acquired in the house of commons. But, not to mention that the noble historian, who had no prejudice against his lordship, could not well be deceived in the fact, it is, we think, confirmed by the figure he made in the parliament of 1626, and by his acquiescence in all the obnoxious measures of Buckingham, Weston, and Laud. The following articles are attributed to his pen, by Anthony Wood and lord Orford: 1. "Balance pour peser en toute equité & droicture la Harangue fait vagueres en l'Assemblee des illustres & puissans Seignoures Messeigneurs les Estats generaux des Provinces Unies du Pais bas, &c." 1618, 4to. 2. "Harangue fait au Counseile de Mess. les Estats generaux des Provinces Unies, touchant le Discord & le Troubles de l'Eglise & la Police, causés par la Doctrine d'Arminius," 6 Oct. 1617, printed with the former. 3. Various Letters in the "Cabala, or Scrinia sacra," London, 1663, fol. 4. Various Letters to George, duke of Buckingham, in "Cabala, or Mysteries of State," London, 1654, 4to. 5. Several French and Latin Letters to the learned Vossius, printed in "Ger. Jo. Vossii & clarorum Virorum ad eum Epistolæ," London, 1690, fol. 6. Several Speeches in Parliament, in 1626, in Rushworth's Collections. 7. Several Letters in the three volumes of "Sir Ralph Winwood's Memorials," published at London, in folio, 1725. 8. A Letter to the earl of Salisbury, printed in "Howard's Collection." 9. Memoirs for Dispatches of political Affairs relating to Holland and

England, ann. 1618; with several Propositions made to the States.—Manuscript. 10. Particular Observations of the military Affairs in the Palatinate, and the Low Countries, annis 1621, 1622.—Manuscript. 11. Letters relating to State Affairs, written to the king and viscount Rochester, from Venice, ann. 1613.—Manuscript. The manuscript pieces here mentioned, are probably no more than parts of the collections preserved in the Paper office. The letters from and to sir Dudley Carleton, during his embassy in Holland, from January 1615-16, to December 1620, properly selected, and as occasion required, abridged, or only noted, were published by the late earl of Hardwicke, in 1757, in one vol. 4to, with an historical preface. The second edition of the same work, with large additions to the historical preface, appeared in 1775, and has been twice reprinted since. These letters, if some allowances be made for party violences and prejudices, contain more clear, accurate, and interesting accounts of that remarkable period of Dutch history to which they relate, than are any where extant. There are, likewise, discussed in the course of them, many points of great importance, at that time, to the English commerce. Lord Hardwicke's excellent preface has furnished the materials of the present sketch. [1]

CARLETON (GEORGE), a learned bishop in the seventeenth century, son of Guy, second son of Thomas Carleton, of Carleton-hall, in Cumberland, was born at Norham, in Northumberland, of whose important castle his father was then governor. By the care of the eminent Bernard Gilpin, he was educated in grammar-learning; and when fit for the university, sent by the same generous person to Edmund-hall in Oxford, in the beginning of the year 1576, and was by him chiefly maintained in his studies. On the 12th of February 1579-80, he took his degree of B. A. at the completing of which, he exceeded all that performed their exercises at that time. The same year he was elected probationer fellow of Merton-college, and remained in that society above five years before he proceeded in his faculty, not taking the degree of M. A. till June the 14th, 1585. While he remained in college, he was esteemed a great orator and poet, and in process of

[1] Preface as above.—Biog. Brit.—Lloyd's State Worthies.—Ath. Ox. vol. I. Birch's View of the Negociations, and Life of Prince Henry.—Park's Royal and Noble Authors.—Clarendon's Hist.

time became a better disputant in divinity, than he had before been in philosophy. What preferments he had, is not mentioned, nor does it appear that he was possessed of any dignity in the church till he became a bishop. After having continued many years in the university, and taken the degree of B. D. May 16, 1594, and that of Doctor, December 1, 1613, he was advanced to the bishopric of Landaff, to which he was confirmed July 11, 1618, and consecrated at Lambeth the next day. The same year he was sent by king James I. with three other English divines, Dr. Hall, afterwards bishop of Exeter, Dr. Davenant, afterwards bishop of Salisbury, and Dr. Ward, master of Sidney-college, Cambridge, and one from Scotland, Dr. Walter Balcanqual, afterwards dean of Durham, to the synod of Dort; where he stood up in favour of episcopacy, and behaved so well in every respect to the credit of our nation, that after his return he was, upon the translation of Dr. Harsnet to Norwich, elected to succeed him in the see of Chichester, September 8, 1619, and confirmed the 20th of the same month. He departed this life in May 1628, and was buried the 27th of that month in the choir of his cathedral church at Chichester, near the altar. He was a person of solid judgment, and of various reading; well versed in the fathers and schoolmen; wanting nothing that could render him a complete divine; a bitter enemy to the Papists, and in the point of Predestination a rigid Calvinist. "I have loved him," says Mr. Camden, "for his excellent proficiency in divinity, and other polite parts of learning." Echard and Fuller also characterize him in very high terms.

He perhaps wrote upon a greater variety of subjects than any other clergyman of his time. Among his works are enumerated: 1. "Heroici characteres, ad illustriss. equitem Henricum Nevillum," Oxon. 1603, 4to. Several of his Latin verses are also in the university-book of verses made on the death of sir Philip Sidney, in "Bodleiomnema," and in other books. 2. "Tithes examined, and proved to be due to the Clergy by a Divine Right," Lond. 1606, and 1611, 4to. 3. "Jurisdiction Regal, Episcopal, Papal: Wherein is declared how the Pope hath intruded upon the jurisdiction of Temporal Princes, and of the Church, &c." Lond. 1610, 4to. 4. "Consensus Ecclesiæ Catholicæ contra Tridentinos, de Scripturis, Ecclesia, fide, & gratia," &c. Lond. 1613, 8vo. 5. "A thankfull Remembrance of

God's Mercy. In an Historicall Collection of the great and mercifull Deliverances of the Church and State of England, since the Gospel begänne here to flourish, from the beginning of queene Elizabeth," Lond. 1614; the third edition came out in 1627, and the fourth in 1630. The historical part is chiefly extracted from Camden's Annals of queen Elizabeth; and the latter editions are adorned at the beginning of each chapter, with figures engraved in copper, representing the most material things contained in the ensuing description. 6. "Short Directions to know the true Church," Lond. 1615, &c. 12mo. 7. "Oration made at the Hague before the prince of Orange, and the Assembly of the high and mighty lords, the States General," Lond. 1619, in one sheet and a half, 4to. 8. "Astrologimania; or, the Madness of Astrologers; or, an Examination of sir Christopher Heydon's book entitled 'A Defence of judicial Astrology'," written about the year 1604, and published at London, 1624, 4to, by Thomas Vicars, B. D. who had married the author's daughter. It was reprinted at London, 1651. 9. "Examination of those things wherein the Author of the late Appeal (Montague afterwards bishop of Chichester) holdeth the Doctrine of Pelagians and Arminians, to be the Doctrines of the Church of England," Lond. 1626, and 1636, 4to. 10. "A joynt Attestation, avowing that the Discipline of the Church of England was not impeached by the Synod of Dort," Lond. 1628, 4to. 11. "Vita Bernardi Gilpini, viri sanctiss. famaque apud Anglos aquilonares celeberrimi," Lond. 1626, 4to, inserted in Dr. W. Bates's Collection of Lives, Lond. 1681, 4to. It was also published in English, under this title, "The Life of Bernard Gilpin, a man most holy and renowned among the Northerne English," Lond. 1629, 4to, and 1636, 8vo. 12. "Testimony concerning the Presbyterian discipline in the Low-countries, and Episcopal government in England," printed several times in 4to and 8vo, and at London in particular, in 1642, in one sheet. 13. Latin Letter to Mr. Camden, containing some Notes and Observations on his Britannia. Printed by Dr. Smith amongst "Camdeni Epistolæ," N° 80. 14. Several Sermons. 15. He had also a hand in the Dutch Annotations, and in the new translation of the Bible, undertaken by order of the Synod of Dort, but not completed and published till 1637. Two of his letters to sir Dudley Carleton, are in lord Hard-

wicke's publication of sir Dudley's correspondence. By his first wife, Anne, daughter of sir Henry Killegrew, knt. and widow of sir Henry Neville, of Billingbere, in Berkshire, he had a son, Henry, who was chosen representative for Arundel, in Sussex, in the short parliament which met at Westminster on the 13th of April 1640. Mr. Henry Carleton embraced the cause of the house of commons in the civil war with king Charles the First, accepted a captain's commission in the parliamentary army, and in other respects did no honour to his father.[1]

CARLETON (SIR GUY), late lord DORCHESTER, descended from an ancient northern family, which removed to Ireland, was the third son of Christopher Carleton, of Newry, co. Down, esq. who died in Ireland about 1738, leaving a widow who became the third wife of the rev. Thomas Skelton, brother to the late rev. Philip Skelton, and died in 1757. Mr. Carleton was born at Strabane, in Ireland, Sept. 3, 1724. and, according to the biographer of Philip Skelton, owed his future eminence in a great degree to the care which his step-father took of his education. Having embraced a military life, he entered into the guards, in which corps he continued until the year 1748, when he was promoted to be lieutenant-colonel of the 72d regiment. In 1758 he embarked with general Amherst for the siege of Louisburg, where, and at the siege of Quebec, in the following year, he was distinguished for his bravery and good conduct. He was afterwards wounded for the first time, at the siege of Belleisle, where he acted as brigadier-general. In Feb. 1762, he was promoted to the rank of colonel in the army, and soon after embarked for the siege of the Havannah, where he was likewise distinguished for his bravery, and was wounded in investing the Moro castle. In Nov. 1766 he was appointed colonel of the 47th regiment of foot. In April 1772 he arrived at the rank of major-general, and in May following was appointed governor of Quebec, and was supposed to have been instrumental in passing the celebrated Quebec bill, for the government of that settlement.

In 1775, when the American war broke out, general Carleton had an ample field for the display of his military talents. The American congress, having resolved to resort

1 Biog. Brit.—Fuller's Worthies.—Echard's Hist. of England.—Ath. Ox. vol. I.

to arms, began soon to turn their eyes to Canada, where they knew the late acts were very unpopular, not only among the British settlers, but the French Canadians themselves, who having experienced the difference between a French and British constitution, gave the preference to the latter. To co-operate with the disaffected in Canada, and to anticipate the probable and suspected designs of general Carleton, the congress formed the bold project of invading this province. General Montgomery, their commander, headed the expedition, and proceeded with such vigour, that he compelled the fort of St. John's to surrender at discretion on the 2d of November. Hence, crossing St. Laurence, he proceeded to Montreal, which being incapable of defence against the American force, general Carleton evacuated it, and retired to Quebec. Having taken possession of Montreal, Montgomery made dispositions for advancing to besiege the capital of Canada, and there were several circumstances favourable to his hopes of success. The works of the town had been neglected for a long time of peace; the garrison did not exceed 1100, of which few were regulars, and the majority of the inhabitants were disaffected to the framers of their new constitution, and particularly to general Carleton, who was supposed to have had a chief hand in that measure. While he was endeavouring to defend Quebec amidst all these disadvantages, the American generals Montgomery and Arnold summoned him to surrender, which he treated with contempt, and refused to hold any correspondence with rebels. The inhabitants too, displeased as they were with their new constitution, joined the British troops with cordial unanimity, and the American commander, unprepared for a regular siege, endeavoured to take the place by storm. In this attempt Montgomery fell at the head of his troops, whom the garrison, after an obstinate resistance, drove from the town with great loss; and although Arnold encamped on the heights of Abraham, where he fortified himself, and continued the siege of Quebec in the following year, 1776, he thought proper to retire on the arrival of an English squadron. General Carleton being now reinforced by troops, which, added to what he had, formed a body of 13,000, prepared for offensive operations, and the Americans evacuated their conquests, stationing themselves at Crown Point, whither the British commander did not follow them for the present.

An armament was now prepared for crossing Lake Champlain, in order to besiege Crown Point and Ticonderago. The Americans had a considerable fleet on Lake Champlain, whereas the British had not a single vessel. The general, therefore, used every effort to procure the requisite naval force; but October was begun before this was ready to oppose the enemy. On Oct. 11, the British fleet, commanded by capt. Pringle, and under the general direction of Carleton, discovered the American armament; and engaging them, the conflict continued on both sides for several hours with great intrepidity, but a contrary wind preventing the chief British ships from taking a part, and night coming on, it was thought prudent to discontinue the action, and Arnold took advantage of the night to retreat. The British pursued them the next day and the following, and overtook them a few leagues from Crown Point; where, after a furious battle of two hours, they yielded to our superior force and skill. General Carleton remained at Crown Point till Nov. 3, and as the winter was commencing, did not think proper to besiege Ticonderago. He returned therefore to St. John's, whence he distributed his army into winter quarters.

In the following year, 1777, an expedition being planned from Canada, to effect a co-operation with the principal British force, the command of the armament was conferred on general Burgoyne. Sir Guy Carleton (for he had been made knight of the Bath in July 1776), from his official situation in Canada, his conduct, and especially his defence of Quebec, might have reasonably expected this appointment; he was an older general, of more military experience, and better acquainted with the country, its inhabitants, and resources. His character commanded greater authority than Burgoyne's had hitherto established, and as no military grounds could be alleged for superseding Carleton to make room for Burgoyne, his promotion was imputed to parliamentary influence more than to his official talents. Carleton, disgusted with a preference by no means merited, as soon as he heard of the appointment, resigned his government, in which he was succeeded by general Haldimand, but before he departed, exerted himself to the utmost to enable Burgoyne to take the field with advantage.

In August 1777, sir Guy was made a lieutenant-general in the army, and in 1781 was appointed to succeed sir

Henry Clinton as commander in chief in America, where he remained until the termination of the contest, when, after an interview with general Washington, he evacuated New-York, and returned to England. In April 1786, he was once more appointed governor of Quebec, Nova Scotia, and New Brunswick, and, as a reward for his long services, was in August following raised to the peerage, by the title of lord Dorchester, of Dorchester in the county of Oxford. His lordship remained in this extensive government for several years; and returning at length to England, passed his old age in the bosom of his family; first at Kempshot, near Basingstoke, in Hampshire, and afterwards at his seat near Maidenhead. He died Nov. 10, 1808, aged eighty-five, at which time he was colonel of the fourth regiment of dragoons, and a general in the army. In 1772 his lordship married lady Maria, third daughter of Thomas Howard earl of Effingham, by whom he had a numerous issue, and was succeeded in titles and estate by his grandson Arthur Henry Carleton, a minor.[1]

CARLONI (JOHN BAPTIST), an eminent painter of history, was a native of Genoa, and having prosecuted the study of his art at Rome, and in the school of Passignano at Florence, he became one of the most fertile, original, and seducing machinists of Italy. The most splendid works of this artist, and of his brother John, are the frescoes of the cathedral del Guastato at Genoa, which exhibit a wonderful effect of colouring. He survived his brother 50 years, and distinguished himself by this novel style in the churches and collections of Liguria and Lombardy. It is not easy to conceive why a painter should not have acquired greater celebrity, who united with so many opportunities so many diverging powers; who had equal felicity in oil and fresco, colour and design, velocity and correctness, and had incessant employment, and unrivalled diligence and perseverance. After a prolonged life of 86 years, he died in 1680.[2]

CARLYLE (REV. JOSEPH DACRE), B. D. vicar of Newcastle-upon-Tyne, chancellor of Carlisle, professor of Arabic in the university of Cambridge, chaplain to the bishop of Durham, and F. R. S. E. was born at Carlisle in 1759, where his father was a physician, and after receiving

[1] Sir E. Brydges's edition of Collins's Peerage.—Burdy's Life of Skelton, p. 42. [2] D'Argenville, vol. II.—Pilkington.

his early education at the grammar-school of his native city, was in 1775 entered of Christ's-college, Cambridge, whence after two years he removed to Queen's, took his bachelor's degree in 1779, and was elected a fellow. Besides an industrious and successful application to the usual branches of study, he entered upon that of the Arabic language with unusual avidity, availing himself of a very fine collection of Arabic writings in the university library, and assisted by David Zamio, who, Mr. Carlyle informs us, was born at Bagdad, and resided with him some time at Cambridge. Mr. Carlyle, after taking his master's degree in 1783, left college, married, and obtained some church preferment in his native city. In 1793 he took his degree of B. D. and succeeded Dr. Paley (by resignation) in the chancellorship of Carlisle. In 1794 he was elected Arabic professor in the university of Cambridge.

In 1799, he was appointed chaplain of lord Elgin's embassy to Constantinople, an office which afforded him an opportunity of inspecting the libraries of that city, and afterwards of travelling through Asia Minor, and through countries generally unknown to Europeans; and before his return he made a tour through the principal parts of Italy, and through Tyrol and part of Germany, and landed in England in Sept. 1801. After his return he was presented by the bishop of Carlisle to the living of Newcastle-upon-Tyne, which he did not long enjoy. His health had probably been injured by the fatigues of his travels, and he laboured for a considerable time under a painful and distressing malady, which proved fatal April 12, 1804. He was known to the learned world by, 1. "Maured Allatafet Jemaleddini Filii Togri-Bardii, seu rerum Ægyptiacarum Annales, ab anno Christi 971 usque ad annum 1453. E codice MS Bibliothecæ Acad. Cantab." Arab. et Lat. 4to, 1792, a work which unquestionably evinced a laudable desire in Mr. Carlyle to revive the study of Arabic literature, but in itself contains little information, and throws very little light on a period darkened by ignorance and superstition. 2. "Specimens of Arabic poetry, from the earliest time to the extinction of the Khalifs; with some account of the authors," 4to. In this too the commendable industry of the author is perhaps more apparent than his success, in persuading his readers to an equal admiration of Arabic poetry. The work, however, is amusing, the accounts of the authors constitute a very useful part, and

the translator's skill in selection has been allowed by those who are acquainted with the original. Since his death has been published, "Poems, suggested chiefly by scenes in Asia-Minor, Syria, and Greece; with prefaces extracted from the author's journal, embellished with two views of the source of the Scamander, and the aqueduct over the Simois," 1805, 4to. This elegant volume will form a lasting monument of the author's learning and taste. The poems with which the collection opens are particularly attractive. They relate to striking scenes in the East, and are prefaced by extracts from his journal, which, it has been justly remarked, if further improved by the author's hand, might have formed such a volume of travels as is rarely seen. The premature death of the author is indeed to be regretted on many accounts. He was, among other important undertakings, engaged in a correct edition of the Arabic Bible, at the request of a society of eminent persons, among whom the present bishop of Durham is one of the most active; and he had likewise projected a complete edition of the New Testament in Greek, which was to contain the various readings collected by Mill, Bengelius, Wetstein, Griesbach, &c. and also those of more than thirty Greek manuscripts, which he had collected during his travels, together with a new and accurate collation of the Syriac and other ancient versions. The loss of such a man at any age will be felt; but in the prime of life is deeply to be regretted.[1]

CARMICHAEL (GERRHOM, M. A.) was born at Glasgow in 1682, and educated in the university of that city, where he took his degrees, and was ordained minister at Monimail in Fifeshire. In 1722 he was promoted to be professor of moral philosophy in the university of Glasgow; and for the use of his students wrote some learned notes on "Puffendorfi de officiis hominis." He intended to have published a system of moral philosophy on a new plan, but did not live to see it completed, as he died at Glasgow in 1738, aged 56. His son FREDERICK CARMICHAEL was born at Monimail in 1708. He received his education in the Marischal college, Aberdeen, where he took his degrees, and was ordained minister at Monimail in 1737, on the presentation of the earl of Leven. In 1743 he was translated to Inveresk; and in 1747 he was

[1] Gent. Mag. 1804.—Month. Rev. and British Critic, &c.

elected one of the ministers of Edinburgh, having previously declined an offer made him of the divinity chair in the Marischal college, Aberdeen. In 1751 he was seized with a fever, which put an end to his life, aged 45. He has left one volume of sermons, which in justness of sentiment and elegance of expression are equal to the best discourses in the English language. [1]

CARNE, or KARNE, or KERNE (SIR EDWARD), an eminent civilian of the sixteenth century, was of a Glamorganshire family, and educated at Oxford. Here he chiefly studied the civil law, of which he took the degree of doctor in June 1524, being about that time principal of Greek-hall in St. Edward's parish. He was admitted at Doctors' Commons Nov. 13, 1525, and his talents being known at court, he was sent abroad on public affairs, and received the honour of knighthood from the emperor Charles V. In 1530 he was joined in a commission with archbishop Cranmer and others, the purpose of which was to argue the matter of king Henry VIII.'s memorable divorce at the courts of France, Italy, and Germany. Sir Edward Carne afterwards remained at Rome as a sort of standing agent for Henry, and appears likewise to have continued there during the reign of Edward VI. and had no concern in the reformation. During queen Mary's reign, he was her agent in the same situation; but on the accession of Elizabeth, the pope ordered him to relinquish that employment. When he was recalled by the queen, with offers of preferment, he thought proper to remain at Rome, and was employed by the pope as director of the English hospital in that city. He was so far a patriot as to inform Elizabeth of the machinations of the catholic powers against her, but he continued inflexible in his attachment to popery, and died in that communion Jan. 18, 1561.—Several of his letters relating to the divorce are in Burnet's "History of the Reformation." Wood remarks that sir Edward Carne was accounted the last ambassador of the kings of England to the pope, until Roger earl of Castlemain was sent to him by king James II. [2]

CARNEADES, a celebrated Greek philosopher, was an African, a native of Cyrene, and is supposed to have

1 From the last edition of this Dictionary.

2 Wood's Fasti, vol. I.—Dodd's Church Hist.—Cooté's Catalogue of Civilians.—Strype's Cranmer, p. 9.—Camden's Annals of Eliz. sub anno 1559.—Fuller's Worthies.

been born in the third year of the 141st olympiad, or B. C. 214. He was first instructed by Diogenes the stoic, and afterwards becoming a member of the academy, he attended upon the lectures of Egesinus, and by assiduous study acquired great skill and readiness in the method of disputing, which Arcesilaus had introduced. He succeeded Egesinus in the chair, and restored the declining reputation of the academy. With Diogenes the stoic, and Critolaus the peripatetic, he was sent on an embassy from Athens to Rome, complaining of the severity of a fine inflicted upon the Athenians, under the authority of the Romans, by their neighbours the Sicyonians, for having laid waste Oropus, a town in Bœotia. The three philosophers whom they entrusted with their embassy, whilst they were in Rome, gave the Roman people many specimens of Grecian learning and eloquence, with which till then they had been unacquainted. Carneades excelled in the vehement and rapid, Critolaus in the correct and elegant, and Diogenes in the simple and modest kind of eloquence. Carneades particularly attracted the attention and admiration of his new auditors, by the subtlety of his reasoning, and the fluency of his language. Before Galba, and Cato the censor, he harangued, with great variety of thought, and copiousness of diction, in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the senate to send back these philosophers, without further delay, to their own schools.

Carneades obtained such high reputation in his school, that other philosophers, when they had dismissed their scholars, frequently came to hear him. In application to study he was indefatigable. So intensely did he fix his thoughts upon the subject of his meditations, that even at meals he frequently forgot to take the food which was set before him. He strenuously opposed the stoic Chrysippus, but was always ready to do justice to his merit. He used to say, that if there were no Chrysippus, there would be no Carneades; intimating, that he derived much of his reputation as a disputant from the abilities of his opponent. His voice was remarkably strong, and he had such a habit of vociferation, that the master of the gymnastic exercises,

in the public field, desired him not to speak so loud: in return, he requested some measure to regulate his voice; to which the master very judiciously replied, you have a measure, the number of your hearers. As Carneades grew old, he discovered strong apprehensions of dying; and frequently lamented, that the same nature which had composed the human frame could dissolve it. He paid the last debt to nature in the eighty-fifth, or, according to Cicero and Valerius Maximus, in the ninetieth year of his age.

It was the doctrine of the new academy, that the senses, the understanding, and the imagination, frequently deceive us, and therefore cannot be infallible judges of truth; but that, from the impressions which we perceive to be produced on the mind, by means of the senses, we infer appearances of truth, or probabilities. These impressions Carneades called phantasies, or images. He maintained, that they do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and consequently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, and the pursuit of happiness, Carneades held, that probable appearances are a sufficient guide, because it is unreasonable not to allow some degree of credit to those witnesses who commonly give a true report. Probabilities he divided into three classes; simple, uncontradicted, and confirmed by accurate examination. The lowest degree of probability takes place, where the mind, in the casual occurrence of any single image, perceives in it nothing contrary to truth and nature; the second degree of probability arises, when contemplating any object in connection with all the circumstances associated with it, we discover no appearance of inconsistency, or incongruity, to lead us to suspect that our senses have given a false report; as, when we conclude, from comparing the image of any individual man with our remembrance of that man, that he is the person we supposed him to be. The highest degree of probability is produced, when, after an accurate examination of every circumstance which might be supposed to create uncertainty, we are able to discover no fallacy in the report of our senses. The judgments arising from this operation of the mind are, according to the doctrine of the new academy, not science, but opinion, which is all the

knowledge that the human mind is capable of attaining. Carneades, as Cicero has related at large, strenuously opposed the doctrine of the Stoics concerning the gods, and was likewise desirous of refuting their doctrine concerning fate. On this subject, he assumed on the ground of experience, the existence of a self-determining power in man, and hence inferred that all things did not happen, as the stoics maintained, in a necessary series of causes and effects, and consequently, that it is impossible for the gods to predict events dependent on the will of man. As the foundation of morals, he taught, that the ultimate end of life is the enjoyment of those things, towards which we are directed by the principles of nature. Such, according to Brucker, is the general idea which the ancients have left us concerning the doctrine of Carneades: but after all, it must be owned, that his real tenets are not certainly known. Even his immediate successor, Clitomachus, confessed that he was never able to discover them.[1]

CARO (HANNIBAL), an Italian poet, was born in 1507, at Civita Nova, in the march of Ancona, of poor parents. After his first studies he obtained the patronage of the illustrious house of Gaddi in Florence, a branch of which, John Gaddi, legate of Romania, appointed him secretary of legation, and retained him in his service, with some interval, until his death. On this event Caro determined on a life of independence; but unable to resist the liberal offers of Peter Louis Farnese, accepted the place of confidential secretary in 1543. While with him, Caro had an opportunity of forming a very fine collection of medals, and wrote a treatise on the subject. Such was his reputation at this time that Onufrius Panvinius dedicated his work "De Antiquis Romanorum nominibus" to him, as the ablest antiquary in Italy. With the study of medals, Caro united that of the sciences, the belles lettres, languages, and the Italian particularly, which owes great obligations to him. He composed in that language several works of the light kind, such as the "Ficheide del P. Siceo (i. e. Francis Maria Molza) col Commento di Ser Agresto (Annibal Caro) sopra la prima Ficata," 1539, 4to; "La diceria de nasi;" and a prose comedy, "Gli Straccioni," Venice, 1582, 12mo. These works procured him the friendship of persons of rank at Rome, and the esteem of the learned

[1] Gen. Dict.—Brucker.

throughout Italy. All the academies were opened to him, and the most celebrated poets acknowledged him as their master. Sonnets being then the fashionable poetry of Italy, Caro acquired great reputation by his performances in this style, and was compared to Petrarch and Bembo. Nor were his talents less conspicuous as a negociator. In 1544 he executed a very important commission of this kind, with which he was intrusted by the house of Farnese at the court of Charles V. After the death of his patron Peter Lewis Farnese, the cardinals Alexander and Ranutius, and the duke Octavius Farnese, vied with each other in presenting him with ecclesiastical preferments, and even with the order of Malta, of which he was made commander. It was on this occasion, in order to pay his court to cardinal Alexander Farnese, that he composed an ode in honour of the royal family of France, which was almost universally applauded. Castelvetro the critic, however, attacked it with much asperity, and Caro answered him with spirit; but the controversy unfortunately became personal, and Caro, in 1548, published a gross and scandalous attack on Castelvetro, and even denounced him to the inquisition, from which he narrowly escaped, as will be noticed in his life. After this dispute which did so little honour to either party, Caro resumed his studies, and at the request of cardinal St. Croix, afterwards pope Marcellus II. translated some parts of the works of Gregory Nazianzen and St. Cyprian. He likewise translated Aristotle's Rhetoric, but infirmities coming upon him, and being tired of a court life, he requested permission of his patrons to retire, and the cardinal Ranutius gave him a small house at Frescati, to which he removed his library. In this retreat he meditated the composition of an epic poem, but was diverted from the design by his friends, and made a translation of Virgil into blank verse, which has been very much admired. He had scarcely finished this when he died, Nov. 21, 1566. After his death his works were published by his nephews; his poetry and the translations from Gregory of Nazianzen and St. Cyprian in 1568; Aristotle's Rhetoric in 1570; and his letters, vol. I. and II. in 1572 and 1575, much admired for ease and elegance. The translation of Virgil was not published until 1581. One of the best editions is that of Paris, 1765, 2 vols. 8vo; and in 1725, his "Letters" were reprinted at Padua, with a life of the author, by Alexander Zalioli, and notes by the edi-

tor, 2 vols. 8vo; but the most complete edition is in 6 vols. Padua, 1765. Caro also translated the Pastorals of Longus, of which Bodoni printed a fine edition at Parma in 1786, 4to. Among his unpublished works are a translation of Aristotle's "History of Animals," and his treatise above mentioned on medals.[1]

CAROLOSTADT, or CARLOSTADT (ANDREW BODENSTEIN), one of the reformers, was born at Carlolostadt, a town in Franconia, founded by Charles the Bald in the year 875. The time of his birth is not stated. He was partly educated at home, but studied afterwards in various celebrated schools, and after going through his divinity course at Rome, was admitted doctor of divinity at Wittemberg in 1502, and was appointed professor of the same, and held a canonry and archdeaconry. In 1512, while he was dean of the college, Luther was admitted to his doctor's degree, which appears to have led to their intimacy, as in 1517, we find Carolostadt one of Luther's most zealous adherents in opposing the corruptions of popery. In 1519, he held a disputation at Leipsic with Eckius, on free will, in the presence of George duke of Saxony, Luther, and Melancthon, and acquitted himself with so much credit, that Eckius could think of no other retaliation than by applying to the court of Rome, which suspended Carolostadt from all communion with the church.

Thus far Carolostadt appears in a light which was acceptable at least to the friends of the reformation; but about 1521, when Luther was in retirement, he betrayed a violence of temper which has been equally censured by catholics and protestants. Not content with promoting in a legal and quiet way the auspicious beginnings of reformation which had already appeared at Wittemberg, in the gradual omission and rejection of the private mass and other popish superstitions, he headed a multitude of unthinking impetuous youths, inflamed their minds by popular harangues, and led them on to actions the most extravagant and indefensible. They entered the great church of All Saints, broke in pieces the crucifixes and other images, and threw down the altars. He also went so far as to assert that human learning was useless, if not injurious to a student of the scriptures; frequented the shops of the lowest mechanics, and consulted them about the

[1] Moreri.—Dict. Hist.—Haym Bibl. Italiana.

meaning of the scriptures. He would be called no longer by the appellation of Doctor, or any other honourable title, but employed himself in rustic occupations, and maintained that thinking persons stood in no need of learning, and had better labour with their hands. In consequence of such example and conversation, the young academics of Wittemberg left the university, and ceased to pursue their studies, and even the schools of the boys were deserted. Such was his pride at the same time, that he avowed to Melancthon that he wished to be as great and as much thought of as Luther.

In 1524, when the controversy took place among the friends of the reformation respecting the body and blood of Christ in the eucharist, Carolostadt became the open antagonist of Luther, and approached nearer to the sentiments held now by the majority of protestants; but his previous intemperate conduct at Wittemberg had so lowered his reputation, that he found it expedient to retire to Orlamund, a small town of Thuringia in the electorate of Saxony, where, without legitimate appointment, though with the consent of the inhabitants, he became their spiritual pastor. Here he not only soon broached his opinion of the eucharist, but raised new disturbances by his furious discourses concerning the abolition of images. He appears also to have boasted of having been favoured with supernatural communications, and was represented as a partizan of the turbulent fanatic Thomas Munzer. The university of Wittemberg summoned him to return back, and discharge in person the ordinary duties enjoined him by the statutes in their school and church. Carolostadt promised to obey, provided he could obtain the leave of his parishioners of Orlamund, whom, however, at the same time he is said to have excited to arrogate to themselves the divine right of appointing their own pastor. The elector of Saxony was so disgusted with the insolent letters which they wrote on this occasion, treating the academical claim as a papistical encroachment, that he peremptorily commanded both them and their teacher to submit to the legal authority of the university and the chapter. Luther was also sent to Orlamund; but this appears to have only inflamed Carolostadt's zeal to a greater height of imprudence, and his violent proceedings at last provoked the elector and his brother to expel Carolostadt from their territories. Carolostadt, after his departure, wrote letters to his people,

which were read in full congregation upon the toll of the bell, and were subscribed thus, "Andreas Bodenstenius Carolostadt, unheard, unconvicted, banished by Martin Luther." Mosheim and his translator have yielded too easily to this calumny against Luther, which appears to have been wholly unmerited on the part of that great reformer, who about five months afterwards interceded, although ineffectually, for him.

Carolostadt now wandered from place to place through the higher Germany, and at length made a pause at Rotenburgh, where, as usual, he soon raised tumults, and incited the people to pull down the statues and paintings. When the seditious faction of the peasants, with Munzer their ringleader, was effectually suppressed, he became in the greatest difficulties, and even in danger of his life from his supposed connection with these enthusiastic rebels, and he narrowly escaped, through being let down by the wall of the town in a basket. Thus reduced to the last extremities, he and his wife incessantly intreated both the elector and Luther that they might be allowed to return into their own country. He said, he could clear himself of having had any concern in the rebellion; and if not, he would cheerfully undergo any punishment that could be inflicted upon him. With this view he wrote a little tract, in which he takes much pains to justify himself from the charge of sedition: and he sent a letter likewise to Luther, in which he earnestly begs his assistance in the publishing of the tract, as well as in the more general design of establishing his innocence. Luther immediately published Carolostadt's letter, and called on the magistrates and on the people to give him a fair hearing. In this he succeeded; and Carolostadt was recalled about the autumn of 1525, and then made a public recantation of what he had advanced on the sacrament, a condescension which did not procure a complete reconciliation between him and the other reformers, and indeed affords but a sorry proof of his consistency. We find Carolostadt, after this, at Zurich and at Basil, where he was appointed pastor and professor of divinity, and where he died with the warmest effusions of piety and resignation, Dec. 25, 1541, or 1543. He was a man of considerable learning, but his usefulness both as a reformer and writer was perpetually obstructed by the turbulence of his temper, and his misguided zeal in endeavouring to promote that by violence which the other re-

formers projected only through the medium of reason and argument. That he should be censured by Moreri, Bossuet, and other Roman catholic writers, is not surprising, for he afforded too much ground of accusation; but it is more inexcusable in Mosheim, Beausobre, and some other ecclesiastical historians, to throw the blame of his banishment and restless life on Luther, and highly absurd to insinuate that the latter was jealous of his fame. The comparative merits of the conduct of Luther and Carolostadt throughout their whole connection, have been examined with great candour and perspicuity by Milner.—One singularity in Carolostadt's character still remains to be noticed, namely, that he was the first protestant divine who took a wife. His works were numerous, but are now fallen into oblivion. His followers, who for some time retained the name of Carolostadtians, were also denominated Sacramentarians, and agree in most things with the Zuinglians.[1]

CARPENTER (GEORGE LORD), baron of Killaghy in the kingdom of Ireland, descended from an ancient and good family in Herefordshire, was born at Pitchers Ocul in that county, February 10, 1657. His father was Mr. Warncomb Carpenter, sixth son of Thomas Carpenter, esq. of the Homme or Holme, in the parish of Dilwyn in Herefordshire. His mother was daughter to Mr. Taylor of the same county, and widow to Mr. John Hill, by whom she had one son. George lord Carpenter was the youngest of seven children, whom his father left at his death, and was educated at a private school in the country. In 1672 he went into the third troop of guards as a private gentleman, and was afterwards appointed quarter-master to the regiment of horse commanded by the earl of Peterborough, and went through the several posts of cornet, lieutenant, captain, &c. till he was advanced to that of lieutenant-colonel of the regiment, in which commission he continued thirteen years, though the regiment was almost constantly in service. In 1693 he married Alice, daughter of William lord viscount Charlemont, who having a considerable jointure from her first husband James Margetson, esq. by the sale of part of it for her life he was enabled to purchase the regiment of dragoons which he commanded till his death. He served in all the first wars in Ireland and Flanders, and

[1] Melchior Adam.—Freheri Theatrum.—Mosheim; but principally Milner's Church History, vol. V. p. 602, 773, 794, 809.—A Life of him was published in German by Fueslin, Leipsic, 1776, 8vo.—Saxii Onomast.

the last in Spain, with unblemished honour and reputation, and distinguished himself to great advantage by his courage, conduct, and humanity. At the unfortunate battle of Almanza in Spain he commanded the rear, and brought up the last squadron in the retreat, which saved the baggage of the army. At the battle of Almenara he was wounded, but received the compliments of Charles then king of Spain, and afterwards emperor of Germany, for his conduct in the engagement. He was again desperately wounded in defending the breach at Brittnega against the whole French and Spanish army, where they were at last taken prisoners. In 1705 he was made a brigadier-general; in 1708 major-general; and in 1710 lieutenant-general. In 1714 he was chosen member of parliament for Whitchurch in Hampshire; and the year following was appointed envoy extraordinary and plenipotentiary to the emperor, whose personal regard and esteem he had gained while he served under that prince in Spain. But the rebellion breaking out that year, he was sent into the North, where he not only prevented the rebels from seizing Newcastle, and marching into Yorkshire, but having overtaken them at Preston, where they were invested by major-general Wills, he, by altering the disposition which that general had made, cut off entirely both their escape and their receiving any supplies, which immediately reduced them to a capitulation. In the beginning of February 1715-16 he sent a challenge to general Wills, but they were prevented from fighting by the interposition of the dukes of Marlborough and Montague. In 1716 he was appointed governor of Minorca, and commander in chief of his majesty's forces in Scotland; and in 1719 was created baron Carpenter of Killaghy in the kingdom of Ireland. In 1722 he was chosen member of parliament for the city of Westminster, and upon all occasions voted for what he thought to be the real good of his country, without any regard to party. In October 1731 being near seventy-four years of age, he began to labour under the failure of appetite, and having had a fall, by which his teeth were loosened on that side which had not been wounded, he was capable of taking but little nourishment, which together with old age, and a decay of nature, put an end to his life February 10, 1731-2. He was interred near his beloved wife in the chancel of the parish church of Owselbury in Hampshire, where a monu-

ment of marble was erected to his memory by his son, the late lord Carpenter, who was the only issue he left.

General Guest used to flatter lord Carpenter on account of his conduct at the battle of Almanza, and to put him in mind particularly of his horse Crop, which he rode in that battle, and his lordship was not a little pleased with being reminded of a circumstance that brought fully to his recollection an event which he regarded as one of the most glorious actions of his life. It has been said, that lord Carpenter's chief merit consisted in his skill as a quarter-master-general, and in his industry in providing for the subsistence of the troops.

Mr. Jonathan Richardson, jun. as an instance that the poor never fairly forgive the rich their conveniencies and superiority, but seize every opportunity of exerting their own pride, and little temporary boast of power, relates that lord Carpenter, at a Westminster election, where the event of the contest was very doubtful, could not prevail on four sturdy butchers to poll as he would have them, but by letting them ride in his coach, whilst he himself walked at the horses' heads and led them. [1]

CARPENTER (NATHANIEL), an English clergyman of great learning and parts, was born in the parsonage-house of North-Lew (not Northlegh, as Wood says), near Hatherlegh, in Devonshire, Feb. 7, 1588. His father, John Carpenter, a native of Cornwall, was at that time rector of this place, and author of some sermons enumerated by Wood. His son, after a private education, was entered of Edmund hall, Oxford; and in 1607, by the casting vote of the vice-chancellor, was elected fellow of Exeter college, to which he removed, and became distinguished as a logician, mathematician, and philosopher. He took his degree of B. A. in 1610, of M. A. in 1613, and of B. D. in 1620, and soon after completing his master's degree, entered into holy orders, and had the reputation of a very popular divine. About 1626 he became acquainted with

[1] Gen. Dict.—Biog. Brit.—Richardsoniana, p. 259. See also an account of his conduct in Scotland in "A true relation of the Pursuit of the Rebels in the North, and of their Surrender at Preston to lieutenant-general Carpenter, commanding in chief his majesty's forces there," joined to a plan published under this title, "An exact Plan of the Town of Preston, with the barricades of the Rebels, and the disposition of the king's forces, under the command of lieutenant-general Carpenter and major-general Wills." See likewise "The Political State of Great Britain" for Feb. 1715-16, vol. XI. pp. 179 et seqq.

archbishop Usher, then at Oxford, who admired his talents and piety, took him with him to Ireland, and made him one of his chaplains, and tutor to the king's wards in Dublin. These king's wards were the sons of Roman catholics who had fled for their religion, leaving them in their minority; and Mr. Carpenter's charge was to bring them up in the protestant religion. Soon after he came to Ireland he was advanced to a deanery, but what deanery is not mentioned. He died at Dublin in 1635, according to Fuller, or in 1628, according to Wood. Dr. Robert Usher, afterwards bishop of Kildare, and brother to the archbishop, preached his funeral sermon, and gave a high character of him, which seems to be confirmed by all his contemporaries. He published, 1. "Philosophia libera, triplici exercitationum decade proposita," Francfort, 1621, under the name of Cosmopolitanus; London, 1622, 8vo, with additions, Oxford, 1636, 1675. This was considered as a very ingenious work, and one of the earliest attacks on the Aristotelian philosophy. Brucker, who has given our author a place among the "modern attempters to improve natural philosophy," adds, that he has advanced many paradoxical notions, sufficiently remote from the received doctrines of the schools. 2. "Geography," in two books, Oxford, 1625, and corrected and enlarged 1635, 4to. In the latter part he maintains that mountainous people are more stout, warlike, and generous than the inhabitants of flat countries, and supports this doctrine by an appeal to his countrymen in Devonshire. 3. "Achitophel; or the picture of a wicked Politician, in three parts," Dublin, 1627, 8vo, Oxford, 1628, 4to, 1640, 12mo. These three parts are the substance of three sermons on 2 Sam. xvii. 23. which he had formerly preached at Oxford. Some objections being made to several passages against (not, as Mr. Malone says, in favour of) Arminianism (for Carpenter was a Calvinist), the book was castrated by archbishop Laud in various places. "The scene," says the writer in a dedication to archbishop Usher, "wherein I have bounded my discourse, presents unto your grace a sacred tragedy, consisting of four chief actors, viz. David, an anointed king; Absalom, an ambitious prince; Achitophel, a wicked politician; and Cushay, a loyal subject: a passage of history, for variety pleasant, for instruction useful, for event admirable." He inveighs in general against the inordinate ambition and subtle practices of

courts and courtiers. Mr. Malone takes more pains than necessary to prove that Dryden adopted no hint from it for his "Absalom and Achitophel." 4. "Chorazin and Bethsaida's woe and warning," Oxford, 1640. He wrote also a "Treatise of Optics," of which there were some imperfect copies in MSS. but the original was by some means lost.[1]

CARPENTER (RICHARD), a divine and poet of the seventeenth century, was educated at Eton college, and thence elected scholar of King's college in Cambridge, in 1622. About three years after, he left England, and studied in Flanders, Artois, France, Spain, and Italy; and at length received holy orders at Rome from the hands of the pope's substitute. Soon after, having taken upon him the order of St. Benedict, he was sent into England to make proselytes; in which employment he continued somewhat above a year; then returned to the protestant religion, and, through the archbishop of Canterbury's interest, obtained the small vicarage of Poling by the sea-side, near Arundel castle, in Sussex. Here he was exposed to the insults of the Romish party, particularly one Francis à S. Clara, living in that neighbourhood under the name of Hunt, who used to expose him to scorn before his parishioners. In the time, however, of the civil war, he quitted his living, retired to Paris, and reconciling himself to the Romish church, he made it his business to rail against the protestants. Afterwards, returning to England, he settled at Aylesbury in Buckinghamshire, where he had some relations; and, being once more a protestant, he would often preach there in a very fantastical manner, to the great mirth of his auditors. He was living there in 1670; but before his death he returned a third time to popery, causing his pretended wife to embrace that persuasion; and in that faith he died. He was generally esteemed a man of an absurd character, one that changed his opinions as often as his cloaths, and, for his juggles and tricks in religion, a theological mountebank.

He published the following sermons: 1. "The perfect Law of God, being a sermon and no sermon, preached and yet not preached," 1652, 8vo. 2. "Astrology proved harmless, useful, pious; on Gen. i. 14. 'And let them be

[1] Prince's Worthies of Devon.—Fuller's Worthies.—Ath. Ox. vol. I.—Malone's Dryden, vol. I. p. 139.

for signs'," Lond. 1657, 4to; dedicated to Elias Ashmole. At the end of the epistle dedicatory is Richard Carpenter's picture, with a face looking towards him, out of the mouth of which issues a serpent, and out of the serpent's mouth fire. Underneath are written these words: "Ricardus Carpenterus porcello cuidam Gerasenorum, scilicet in omnia præcipiti, fluctibusque devoto, eidem porco loquaci pariter et minaci mendacique indicit silentium, et obmutescit." 3. "Rome in her fruits," preached the 1st of November 1662, near the Standard in Cheapside; in answer to a pamphlet entitled Reasons why the Roman Catholics should not be persecuted," Lond. 1663, 4to, on Matth. vii. 16. There is extant by the same author, a treatise entitled "Experience, History, and Divinity, in five books," Lond. 1642, 8vo, dedicated to the parliament then sitting; with his picture before it. This book was republished in 1648, under the title of "The Downfall of Antichrist." It contains several particulars of his personal history, and exposes many of the practices of the Romish missionaries, but the style, as in all his works, is quaint and extravagant. Granger thinks he must have studied the Spanish romances to produce the following beauty, prefixed to the list of errata: "I humbly desire all clean-hearted and right-spirited people, who shall reade this book (which because the presse was oppressed, seems to have been suppressed, when it was by little and little impressed; but now at least hath pressed through the presse into the publicke) first to restore it by correcting the following errata." His comedy, called "The pragmatical Jesuit," came out after the Restoration. The picture before it represents him in a very genteel lay-habit; whereas that before his "Experience," &c. exhibits him in the dress of a formal clergyman, with a mortified countenance. Mr. Langbaine speaks with some commendation of this play.[1]

CARPENTER (RICHARD), confounded by Langbaine with the former, but a divine of a very different character, and prior in order of time, was a Cornish man, and became a batler in Exeter college in Oxford, in 1592, and four years after fellow of that house, being then B. A. By the advice and direction of the rector, Dr. Holland, he applied himself to theological studies, and, in a few years,

[1] Biog. Brit.—Biog. Dramatica.—Ath. Ox. vol. I.—Alumni Eton. p. 223.—Granger.—Dodd's Church History.

proved a learned divine and an excellent preacher. In 1611 he was admitted to the reading of the sentences; and about that time was made rector of Sherwill, and of Loxhore adjoining, in Devonshire; and afterwards obtained the benefice of Ham near Sherwill. He died Dec. 18, 1627, aged fifty-two, and was buried in the chancel of the church of Loxhore. He published some sermons: 1. "The Soul's Centinel," preached at the funeral of sir Arthur Acland, knt. Jan. 9, 1611, on Job xiv. 14." Lond. 1612, 8vo. 2. "A Pastoral Charge, faithfully given and discharged at the triennial visitation of W. Bishop of Exon, at Barnstaple, Sept. 7, 1616, on Acts xx. 28." London, 1616, 8vo. 3. "Christ's Larum-bell of Love resounded," &c. on John xv. 12. Lond. 1616, 8vo. 4. "The conscionable Christian," &c. being three assize sermons at Taunton and Chard in Somersetshire, 1620, on Acts xxiv. 16. Lond. 1623, 4to.[1]

CARPENTIER (JOHN LE), a native of Abscons in Ostrevant, was a regular canon in the abbey of St. Aubert at Cambray, but retired into Holland with a lady by whom he had several children, according to Foppen, in his Bibl. Belgica, and died there at an advanced age, about 1670. He maintained himself by drawing up genealogies, which are in his "Histoire de Cambray et du Cambresis," Leyden, 1664, 2 vols, 4to, a work which his countrymen say must not be depended upon too much. There is only one edition of this book, but some have the titles of 1668. In the copies thus dated, is a short supplement, which continues the third part of the book to page 1110, instead of 1096, where it originally ended. There is also a plan of the estates of Cambresis, and some separate genealogies, the expence of which was defrayed by the families.[2]

CARPENTIER (PETER), prior of Doncheri, was born at Charleville in 1697, and entered early into the congregation of St. Maur, where he acquired great esteem for his learning; but being presented to a rich benefice by the abbé de Pompone, and patronized by the ministry, he went into the order of Cluni. He passed his time at Paris without attaching himself to any religious house, cultivating literature, and examining the archives and libraries. He died in Dec. 1767, aged seventy. He is partly author of the edition of the glossary of Du Cange, 6 vols. folio, and entirely of the "Supplement" in 4 vols. fol. 1766,

1 Ath. Ox. vol. I. 2 Dict. Hist.—L'Advocat.—Saxii Onomast.

sometimes bound in two, which in point of learned research places him on an equality with his predecessor. He compiled also "Alphabetum Tironianum, seu Notas Tironis explicandi methodus, cum pluribus Ludovici Pii chartis quæ notis iisdem exaratæ sunt." Paris, 1747, fol.[1]

CARPI (HUGO DA), a native of Italy, who flourished about the beginning of the sixteenth century, was not in any degree considerable as a painter, but is justly entitled to fame as an engraver on wood. He was not, however, the first engraver on that material, as some have asserted, but certainly invented that species distinguished by the name of chiaro-scuro, in imitation of drawing. This he performed by using three blocks: the first for the outline and dark shadows; the second for the lighter shadows; and the third for the half tint. His prints, though slight, are usually very spirited, and in a masterly style. They preserve, at least, a bold, striking resemblance of the sketches of the great painters from whose designs they are taken. Strutt, and, before him, Vasari, mention the following: viz. "A Sibyl reading in a book, with an infant holding a flambeau to light her;" "The burning of Troy, with Æneas saving his father Anchises;" "A descent from the cross;" "David cutting off the head of Goliah;" all from Raphael; and a "Magician seated on the ground, with a book open before him, and in the back-ground a bird with its feathers plucked off," from Parmigiano. This species of engraving was carried to great perfection by Andrea Andriani, and also by Balthasar Perezzi of Siena, and Parmigiano[2].

CARPI (GIROLAMO DE), an artist, who was born at Ferrara, in 1501, became a disciple of Garofalo, and proved the best artist of all those who studied in that academy; but when he quitted that master, he devoted his whole time, thoughts, and attention, to study the works of Correggio, and to copy them with a critical care and observation. In that labour he spent several years at Parma, Modena, and other cities of Italy, where the best works of that exquisite painter were preserved. He succeeded to admiration, and acquired such an excellence in the imitation of Correggio's style, and copying his pictures, that many paintings finished by him were taken for originals, and were eagerly purchased by the connoisseurs of that time. Nor is it improbable, that several of the paintings of

[1] Dict. Hist.—Saxii Onomast. [2] Strutt.—Pilkington.

Girolamo da Carpi pass at this day for the genuine works of Correggio. He died in 1556.[1]

CARPOCRATES, or CARPOCRAS, of Alexandria, a famous heretic of the second century, is reported to have carried the Gnostic blasphemies to an enormous degree of extravagance. He maintained that matter was eternal; that the world was created by angels; that God formed human souls, which were imprisoned in bodies of malignant matter; that Jesus was but a mere man, the son of Joseph and Mary, and distinguished from others by his superior greatness of soul; that none can obtain everlasting salvation by him, unless, by committing all manner of crimes, they fill up the measure of their wickedness; that human lusts and passions, being implanted by God, ought to be gratified; that all actions are in themselves indifferent, and become good or evil, only by the opinions of men, or the laws of the state; and that women, and every thing else, ought to be common property. Such are the opinions imputed to him by ecclesiastical historians, which are said to have produced a corresponding practice among his followers. Dr. Lardner only has taken considerable pains to defend Carpocrates; and his conjectures are at least ingenious, although he has not been able to render this heretic an object of much interest or admiration.[2]

CARPZOVIUS (BENEDICT), the first of a learned family in Germany, was born in 1565 in the marquisate of Brandenburgh. As he excelled in the study of jurisprudence, he was enrolled among the number of lawyers at Wittemberg in 1592, where he lectured on the institutes in 1599 and 1601. He was afterwards appointed chancellor and assessor of appeals to Sophia, the widow of Christian I. elector of Saxony, and after residing some years at that court, obtained permission to return to Wittemberg, where he died in 1624.[3]

CARPZOVIUS (BENEDICT), one of the sons of the preceding, was born in 1595, succeeded to his father's employments, which he held for forty-six years, and died in 1666. He was accounted one of the ablest lawyers and law-writers of his time, and may likewise be praised as a legal antiquary, as he rescued from the archives, where they were unknown or forgot, many constitutions and decisions of great curiosity and importance. In his latter

[1] Pilkington.
[2] Mosheim.—Lardner's Hist. of Heretics, Works, vol. IX.—Dupin.
[3] Moreri.—Fritheri Theatrum.

days he retired to Leipsic, and devoted his time entirely to the study of the Bible, which he is said to have read over fifty-three times, besides making notes as he went on, and consulting the commentators. The chief of his published works are, 1. "Practica rerum criminalium," 1635, fol. often reprinted, and abridged by Suerus, Leipsic, 1655, 4to, 1669, 8vo. 2. "Definitiones forenses," 1638, fol.; also often reprinted, and abridged by Schroterus, with the author's consent, Jena, 1664, 4to, and 1669, 8vo. 3. "Comment. ad legem regiam Germanorum," 1640. 4. "Responsa juris Electoralia," 1642, fol. 5. "Definitiones ecclesiasticæ," 1649. 6. "Decisiones Saxonicæ," 1646—1654, 3 vols. folio, often reprinted. 7. "Processus Juris Saxonici," 1657, folio. Other branches of this family acquired distinction as divines and philologists; but our accounts of them are too imperfect to be interesting, and those in the Dict. Historique evidently erroneous. The last upon record, JOHN BENEDICT CARPZOVIUS, was a very eminent classical scholar and critic. He published an excellent edition of Musæus, Gr. and Lat. in 1775[1].

CARR (GEORGE), a clergyman of the episcopal church in Scotland, was born at Newcastle, Feb. 16, 1704, and educated at St. John's college, Cambridge, where he took the degree of bachelor of arts. Soon after his return to Newcastle he went into orders, and in 1737 was appointed senior clergyman of the episcopal chapel at Edinburgh, where he spent the remainder of his days, and officiated for the space of thirty-nine years. On the morning of Sunday, August 18, 1776, as he was preparing to go to the chapel, he suddenly expired. Three volumes of his "Sermons" were published in the following year, 12mo, by sir William Forbes, bart. who undertook the task of selecting these from his numerous manuscripts. On his private and public character, sir William lived to express himself with zeal and affection thirty years after the decease of his friend, and says of his "Sermons," that although they do not contain the profound reasonings of Butler, nor the elegant discussions of Sherlock; neither the learning of Tillotson, nor the declamation of Seed, they exhibit the most useful and important truths of the gospel, not only with plainness and perspicuity, but in language always elegant and seldom incorrect. Dr. Beattie, on the occasion of his death, said, that "to his merits as a preacher, great

[1] Moreri.—Saxii Onomasticon.

as they were, the lustre of his private character was still superior," and that "the death of such a man was a real loss to society.[1]

CARR (JOHN), LL. D. many years an eminent schoolmaster at Hertford, and known to the literary world as the translator of Lucian, was born at Muggleswick, in the county of Durham, in 1732. His father was a farmer, and had a small estate of his own, which the doctor possessed at his death. He was first educated at the village school, and privately by the rev. Daniel Watson, who was then a young man, and curate of that place. Afterwards he was sent to St. Paul's school, where he continued longer than boys usually do, as his father could not afford to send him to either of the universities. He is supposed to have been once a candidate for the mastership of St. Paul's, but the want of a degree was fatal to his application. When still young, however, he became usher to Dr. Hurst, who was master of the grammar-school at Hertford, and succeeded him in that situation, which he held for many years with the highest credit. He was honoured with the degree of LL. D. from the Marischal college, Aberdeen, by the influence of Dr. Beattie. He died June 6, 1807, after experiencing a gradual decay for nearly a year before, but on the day of his death was, as he supposed, in much better health than usual. He was buried in St. John's church, Hertford, with an epitaph in Latin, written by himself, in which he seems to reflect a little on time lost, "studiis inanibus." This may probably allude to his "Translation of Lucian," on which he employed many of his leisure hours, and which was published in 5 vols. 8vo. from 1773 to 1798. It procured him considerable fame, which, however, has been diminished, in the opinion of many, since the appearance of Dr. Francklin's more classical translation. Dr. Carr's other publications were trifles, on which himself perhaps set no very high value: "Vol. III. of Tristram Shandy," in imitation of Sterne, but soon detected, 1760; "Filial Piety," a mock heroic, 1763, fol; "Extract of a Private Letter to a Critic," 1764, fol.; and "Eponina, a Dramatic Essay, addressed to the ladies," 1765.[2]

CARRA (JOHN LEWIS), one of those French philosophers and statesmen to whom the revolution gave a short-lived importance, was born at Pont-de-Vesle in Dombes,

1 Sermons as above.—Forbes's Life of Dr. Beattie, vol. II. 4to, p. 3, 404.
2 Nichols's Bowyer, vol. III.—Gent. Mag. Supp. 1812. Part II.

of poor parents. He early discovered an impetuous and ungovernable temper, and even his youth is said to have been stained with crimes. He travelled into Moldavia and Walachia, and wrote an account of those countries, which is the most unexceptionable of his works. On the commencement of the revolution he came to Paris, with all the talents requisite to give him consequence, a violent hatred of the royal family, and confused and ill-digested notions of political freedom. Mirabeau, during his short life, appears to have discerned and despised his character; but in 1792 he acted without controul, and was one of the chiefs of the revolt on the 10th of August, and gloried in having laid the plan of that fatal day. When the unhappy king was brought to trial, he was among the most active in preventing any change in the sentence, or any access to the voice of clemency. His triumph, however, was very short. Having fallen out with Robespierre and his colleagues, he joined the party of the Gironde, was implicated in their fate, and guillotined Nov. 1, 1793. The convention afterwards honoured him as a martyr to liberty, but his countrymen now seem disposed to revive his real character. As a writer, they tell us, he first acquired notice by some bad articles in the Encyclopædia. His separate publications were, 1. "Systeme de la Raison," a declamation against royalty; said to have been printed at London in 1773. 2. "Esprit de la Morale et de la Philosophie," 1777, 8vo; in which the principles of infidelity are unblushingly brought forward. 3. "Histoire de la Moldavie et de la Valachie," 1778, 12mo. 4. "Nouveaux principes de Physique," 1782, 2 vols. 8vo, a work in which he has pretty nearly ascertained how far the imagination, without the aid of knowledge or experiment, can carry conjecture and paradox. 5. "Essai sur la nautique aërienné," 1784, in which he assumes the merit of a plan to guide air-balloons with safety and speed; which in point of utility may be classed with the following: 6. "Examen physique du magnetisme animal," 1785, 8vo. 7. "Dissertation elementaire sur la nature de la lumiere, de la chaleur, du feu, et de l'electricité," 1787, 8vo. 8. "Un mot de reponse à M. de Calonne, sur sa Requete au roi." 9. "L'Orateur des Etats-Generaux," 1789, 8vo. 10. "Annales politiques," a sort of newspaper, if we mistake not, at the time when every party had its newspaper,

11. "Memoires historiques sur la Bastille," 1790, 3 vols. 8vo; and many anonymous pamphlets.[1]

CARRANZA (BARTHOLOMEW), a Dominican, born in 1504 at Miranda in Navarre, appeared with great distinction at the council of Trent, where he composed a treatise on the residence of bishops, which he held to be of divine right, treating the contrary opinion as diabolical. Philip II. king of Spain, having married queen Mary in 1554, took Carranza with him into England, who laboured to restore the Catholic religion there, and pleased Philip so much, that he appointed him archbishop of Toledo 1557. This illustrious prelate was, however, accused before the Inquisition, 1559, and carried as a heretic to Rome, where he was thrown into prison, and suffered greatly during ten years, notwithstanding the solicitations of his friend Navarre, who openly undertook his defence. At length the Inquisition declared by a sentence passed 1576, that there was not any certain proof that Carranza was a heretic. They condemned him nevertheless to abjure the errors which had been imputed to him, and confined him to la Minerve, a monastery of his order, where he died the same year, aged 72. His principal works are, 1. "Summary of the Councils" in Latin, 1681, 4to, which is valued. 2. "A Treatise on the residence of Bishops," 1547, 4to. 3. "A Catechism" in Spanish, 1558, fol.; censured by the Inquisition in Spain, but justified at the council of Trent in 1563.[2]

CARRÉ (LEWIS), was born in 1663, in the province of Brie in France. His father, a substantial farmer, intended him for the church. But young Carré, after going through the usual course of education for that purpose, having an utter aversion to it, refused to enter upon that function; by which he incurred his father's displeasure. His resources being thus cut off, he was obliged to quit the university, and look out into the world for some employment. In this exigency he had the good fortune to be engaged as an amanuensis by the celebrated father Malebranche; by which he found himself transported at once from the mazes of scholastic darkness, to the source of the most brilliant and enlightened philosophy. Under this great master he studied mathematics and metaphysics, and after seven years spent in this excellent school,

[1] Dict. Hist.—Biog. Moderne.—For his philosophy, see Month. Rev. vol. 68, 69, and 70. [2] Moreri.—Dupin.—Gen. Dict.—Freheri Theatrum.

M. Carré found it necessary, in order to procure himself some less precarious establishment, to teach mathematics and philosophy in Paris; but especially that philosophy which, on account of its tendency to improve our morals, he valued more than all the mathematics in the world. And accordingly his greatest care was to make geometry serve as an introduction to his well-beloved metaphysics. Most of M. Carré's pupils were of the fair sex. The first of these, who soon perceived that his language was rather the reverse of elegant and correct, told him pleasantly, that, as an acknowledgment for the pains he took to teach her philosophy, she would teach him French; and he ever after owned that her lessons were of great service to him. In general he seemed to set more value upon the genius of women than that of men.

M. Carré, although he gave the preference to metaphysics, did not neglect mathematics; and while he taught both, he took care to make himself acquainted with all the new discoveries in the latter. This was all that his constant attendance on his pupils would allow him to do, till the year 1697, when M. Varignon, so remarkable for his extreme scrupulousness in the choice of his eleves, took M. Carré to him in that station. Soon after, viz. in 1700, our author thinking himself bound to do something that might render him worthy of that title, published the first complete work on the integral calculus, under the title of "A method of measuring surfaces and solids, and finding their centres of gravity, percussion, and oscillation." He afterwards discovered some errors in the work, and was candid enough to own and correct them in a subsequent edition. In a little time M. Carré became associate, and at length one of the pensioners of the academy. And as this was a sufficient establishment for one who knew so well how to keep his desires within just bounds, he gave himself up entirely to study; and as he enjoyed the appointment of Mechanician, he applied himself more particularly to mechanics. He took also a survey of every branch relating to music; such as the doctrine of sounds, the description of musical instruments; though he despised the practice of music, as a mere sensual pleasure. Some sketches of his ingenuity and industry in this way may be seen in the Memoirs of the French Academy of Sciences. M. Carré also composed some treatises on other branches of natural philosophy, and some on mathematical subjects; all which

he bequeathed to that illustrious body; though it does not appear that any of them have yet been published. It is not unlikely that he was hindered from putting the last hand to them by a train of disorders proceeding from a bad digestion, which, after harassing him during the space of five or six years, at length brought him to the grave in 1711, at forty-eight years of age.

His memoirs are printed in the volumes of the academy, from the years 1701 to 1710.[1]

CARRENNO DE MIRANDA (DON JUAN), an eminent Spanish painter, descended from an ancient family, was born at Avilés, in 1614; and learnt the elements of art at Madrid, in the school of Pedro de las Cuevas. He afterwards finished his studies with such success under Bartolomé Roman, that he was soon considered as one of the best Spanish painters, and charged with decorating some apartments of the royal palace in frescos, which pleased Philip IV. so much, that he nominated him painter to the court, about 1651. In society with Francisco Rizi, he acquired a surprising facility of execution; his design is tolerably correct, his colour brilliant and seducing; it resembles the tones of Vandyke; his conception was vigorous, and his composition rich. Madrid, Toledo, Alcala de Henares, and Pamplona, possess the best of Miranda's works; the patronage of Philip IV. was continued to him by Charles II., and he died at the head of a large school, about 1685.[2]

CARRIERA (ROSALBA), an eminent female artist, was born at Chiozza, in 1675, and having shown an early taste for painting, her father placed her with an artist from whom she learned to paint in oil, but she afterwards practised, and carried crayon-painting to a high degree of perfection. Orlandi celebrates her miniatures. Her crayon painting arrives not seldom at the strength of pictures in oil. Her portraits, spread over all Europe, are as elegant and graceful in conception and attitude, as fresh, neat, and alluring in colour. Her Madonnas, and other sacred subjects, rise from grace to dignity, and even majesty. Equal and incessant application deprived her of sight during the last ten years of her life. She died at the advanced age of eighty-two, in 1757.[3]

[1] Moreri.—Martin's Biog. Philos.—Hutton's Dictionary.—Eloge by Fontenelle, 1711, in "Hist. de l'Academie de Sciences.

[2] Pilkington.—Dict. Hist. [3] Ibid.—D'Argenville.

CARRIO or CARRION (LEWIS), a learned critic, was of a Spanish family, but born at Bruges, in Flanders. He began to study at Louvain, where he had Lipsius for his school-fellow, of whom he often speaks with respect in various parts of his "Antiquæ lectiones," and his "Emendationes," although it has been insinuated that he felt some degree of jealousy of the fame of Lipsius. He prosecuted his studies at Doway and at Paris, and returning to Louvain, was made doctor of laws in 1586, and about the same time lectured on the Institutes of Justinian. He was afterwards appointed royal professor of law, and had some church preferment, but he died young at Louvaine, June 23, 1595, being then president of the college of St. Ives. His classical and critical taste is displayed in 1. "Historiarum Sallustii fragmenta," with notes, Antwerp, 1573, 8vo. 2. "Censorinus de die natali," with the fragment of an unknown author on the same subject, attributed to Censorinus, but which Carrio proves was not his, Paris, 1583, 8vo. Lindenbrog, in his own edition of Censorinus, Leyden, 1642, 8vo, bestows high praise on Carrio, and adopts most of his readings. 3. "M. A. Cassiodori de ortographia libellus," Antwerp, 1579, 8vo. 4. "V. Flacci Argonautica, cum castigationibus," Antwerp, 8vo, and 16mo, and Lyons, 1617, 8vo. 5. "Antiquarum lectionum libri tres," Antwerp, 1576, 8vo, and inserted in Gruter's "Thesaurus" as is his other work, 6. "Emendationum et observationum libri duo," Paris, 4to.[1]

CARRUCCI (JACOB), an artist who from the place of his nativity was called Pontormo, had great natural ingenuity, and was in his earliest works admired by Raphael and Michel Angelo. He had had a few lessons from Lionardo da Vinci; after him from Albertinelli; made some progress under Pier di Cosimo; and finished by entering the school of Andrea del Sarto, whose jealousy and ungenerous treatment, from a scholar, soon turned him into a rival. With such talents he became the victim of inconstancy, roaming from style to style. The Certosa of Florence exhibits specimens of the three different manners commonly ascribed to him. The first is correct in design, vigorous in colour, and approaches the style of Andrea del Sarto. The second, with good drawing combines a languid tone, and became the model of Bronzino and the subse-

[1] Moreri.—Foppen Bibl. Belg.

quent epoch. The third is a downright imitation of Albert Durer, and at present can only be found in some histories from the Passion in the cloister of that monastery, which are neither more nor less than copies from the prints of Albert. To these, perhaps, a fourth manner might be added, if the frescos of the General Deluge and Universal Judgment, on which he spent eleven years in S. Lorenzo, and his last work, had not been whitewashed, with the tacit acquiescence of all contemporary artists. In this labour he strove to emulate Michel Angelo, and to exemplify, like him, anatomic skill, which was then becoming the favourite pursuit of Florentine art. He died in 1558, aged sixty-five.[1]

CARSTARES (WILLIAM), a political character of considerable fame in Scotland, was the descendant of an ancient family, and born in 1649 at Cathcart in Glasgow. He was educated in divinity and philosophy at Edinburgh and Utrecht, to which his father sent him that he might avoid the political contests which disturbed the reign of Charles II. but he had a zeal which prompted him to interfere in what regarded his country, although removed from it, and he must have given some proofs of a talent for political affairs at a very early period. When England was alarmed about the popish succession, Carstares was introduced to the pensionary Fagel, and afterwards to the prince of Orange, and entrusted with his designs relating to British affairs. During his residence in Holland, his principles both in religion and politics, were strongly confirmed; and upon his return to his native country he entered with zeal into the counsels and schemes of those noblemen and gentlemen who opposed the tyrannical measures of government; and although about this time he took orders in the Scotch church, his mind seemed to have acquired such a decided bias towards towards politics, that he determined to revisit Holland. On his way thither he passed through London, and was employed by Argyle, and the other Scots patriots, in treating with the English, who were for excluding the duke of York from succession to the crown. Towards the close of 1682, he held various conferences with the heads of that party, which terminated in his being privy to what has been called the "Rye-house plot." Accordingly, he was committed to close custody,

[1] Argenville, vol. I.—Pilkington.

in the Gate-house, Westminster. After several examinations before the privy council, he was sent for trial to Scotland; and as he refused to give any information respecting the authors of the exclusion scheme, he was put to the torture, which he endured with invincible firmness, but yielded to milder methods of a more insidious nature, and when a pardon was proposed, with an assurance that no advantage should be taken of his answers as evidence against any person, he consented to answer their interrogatories. The privy-council immediately caused to be printed a paper, entitled, "Mr. Carstares's Confession," which contained, as he said, a false and mutilated account of the whole transaction; and in direct violation of their promise, they produced this evidence in open court against one of his most intimate friends. This treachery and its consequences very deeply affected him; but as soon as he was cleared, he obtained permission to retire to Holland, towards the close of 1684, or the beginning of 1685, where he was kindly received by the prince of Orange, who appointed him one of his chaplains, caused him to be elected minister of the English protestant congregation at Leyden; and when the prince determined to transport an army to England, Carstares accompanied him as his chaplain, and continued about his person till the settlement of the crown. During the whole of this reign he was the chief agent between the church of Scotland and the court, and contributed by his influence with the king, to the establishment of presbytery in Scotland, to which his majesty was disinclined, and to a degree of coalescence or accommodation on the part of the presbyterian clergy with the episcopalians. When an act was passed in 1693, by the Scots' parliament, obliging all officers, civil and ecclesiastical, to take an oath of allegiance, and also to sign an *assurance* (as it was called) declaring William to be king *de jure*, as well as *de facto*, the ministers refused to sign the declaration, and appealed to the privy council, who recommended to the king to enforce the obligation. Accordingly, measures were adopted for this purpose; and the body of the clergy applied to Carstares, requesting his interference in their favour. The king persisted in his resolution; orders were renewed in peremptory terms, and dispatches were actually delivered to the messenger to be forwarded next morning. In these critical circumstances Carstares hastened to the messenger at night, demanded the dispatches,

which had been delivered to him in the king's name, and instantly repaired to Kensington, where he found his majesty gone to bed. Having obtained admission into his chamber, he gently waked him, fell on his knees, and asked pardon for the intrusion, and the daring act of disobedience of which he had been guilty. The king at first expressed his displeasure; but when Carstares further stated the case, his majesty caused the dispatches to be thrown into the fire, and directed him to send such instructions to the royal commissioners of the general assembly as he thought most conducive to the public good. In consequence of this seasonable interposition, the oath and assurance were dispensed with on the part of the clergy. By this timely service Carstares acquired the confidence of the presbyterian party to such a degree, and so successfully cultivated the friendship of the earl of Portland, and other men of influence about the court, that he was regarded in the management of Scotch affairs, as a kind of viceroy for Scotland, though he possessed no public character. All applications passed through his hands, all employments, honours, and offices of state, were left to his disposal; and without public responsibility, he engrossed the secret direction of public affairs. Few Scotchmen obtained access to the king, unless through his intervention; and in his correspondence with every department, says a late historian, it is curious to remark how the haughty nobility condescended to stoop and truckle to a presbyterian clergyman, whom their predecessors in office had tortured and deceived. His moderation, secrecy, and a prudence apparently disinterested, recommended him to king William, who once said of him, in the presence of several of his courtiers, "that he had long known Mr. Carstares; that he knew him well, and knew him to be an *honest man*." He is represented on the other hand, as a cunning, subtle, insinuating priest, whose dissimulation was impenetrable; an useful friend when sincere; but, from an air of smiling sincerity, a dangerous enemy.

Although, after the death of king William, Carstares was not much employed in public affairs, queen Anne continued him in the office of royal chaplain for Scotland, and obtained for him the offer of an appointment to the vacant place of principal of the university of Edinburgh; which he accepted in 1704, with the first professorship of divinity. After this appointment, whilst he refused any addi-

tion to his own salary, he used his influence at court for augmenting the very small salaries pertaining to the regents in the several universities of Scotland; and in the execution of his office, as principal, he secured the affection and respect of those that were subject to his authority, by the dignified affability and gentleness of his deportment. In the year of his appointment to the principalship of the university, he was unanimously invited to the pastoral office in one of the parishes of Edinburgh, which he performed with exemplary diligence; and as moderator of the general assembly, which post he occupied four times in eleven years, he maintained great weight in its debates. When the union of the two kingdoms was agitated, it engaged his cordial concurrence, and he was the principal instrument of preventing any public opposition from the presbyterian clergy. His efforts to controul the opinions of this body rendered him unpopular; and with a view of gaining their assistance, he accepted the office of one of the agents sent to London to oppose the bills for the restoration of patronage in Scotland, and for the toleration of the episcopal clergy; though in the latter instance, at least, his opposition must have counteracted his principles. His excuse seems to have been an apprehension that the Scots episcopalians wished the exiled family to be restored. His efforts, however, whether they were sincere or not, proved unsuccessful. To the succession of the house of Hanover he gave his active support, and he obtained from the general assembly an address of congratulation to George I. on his accession to the throne; and in return for this service his office of royal chaplain was continued. His death happened soon after this event, in December 1715. Some years ago was published a volume, entitled "State papers and letters addressed to William Carstares, confidential secretary to king William during the whole of his reign, afterwards principal of the university of Edinburgh, relating to public affairs in Great Britain, but more particularly in Scotland, during the reign of king William and queen Anne; to which is prefixed the life of Mr. Carstares, published from the originals by Joseph M'Cormick, D. D. minister at Preston-pans," 1774, 4to. This is unquestionably a collection of great importance in illustrating that period of the history of Great Britain, and particularly Scotland; and the life of Mr. Carstares is both interesting and amusing. We have already hinted

that his character was not contemplated in the most favourable light by all his contemporaries. It appears, however, by his biographer's account, that his private character was, in every view of it, amiable and respectable. His religion was not tinctured with the extravagancies of enthusiasm, or debased by the rigours of superstition. He was distinguished for his discharge of the duties of hospitality; and his charity was unbounded. Such of the episcopal clergy as had been deprived of their livings at the Revolution, he always treated with peculiar tenderness and humanity. He often relieved their families when in distress, and was solicitous to dispense his benefactions in the manner that would be the least offensive to the delicacy of their feelings. His ingenuity was sometimes exercised in devising methods of imposing upon the modesty and pride of such as would have rejected his good offices with disdain, if he had not disguised his intentions. Several of the episcopal clergy, who were his annual pensioners, never knew from what channel their relief flowed, till they found by his death that the source of it was dried up.[1]

CARTE (SAMUEL), an English divine, was the son of Thomas Carte, a clothier at Coventry, where he was born October 21, 1652, or 1653, and in the free-school of which place he received his grammatical education. He was afterwards removed to Magdalen college, Oxford, where he took his degree of B. A. 1672; and M. A. 1675. After he entered into holy orders he had several preferments, the chief of which were, a prebend in the cathedral church of Litchfield, the rectory of Eastwell in Leicestershire, and, last of all, the vicarage of St. Martin's, in the town of Leicester. It has been supposed that he resigned his preferments at the accession of king George the First, and that at one time he assisted the celebrated Jeremiah Collier, in preaching to a nonjuring congregation in Broad-street, London; but this belongs to his son. It is certain that Mr. Samuel Carte spent the latter part of his life on his living at Leicester, where he died on the 16th of April, 1740, in the eighty-seventh year of his age. A high, and, we doubt not, a just character is given of him, in an inscription to his memory in the chancel of St. Martin's church. He published two sermons, and "Tabula Chronologica Archiepiscopatuum

[1] Life prefixed to the State Papers.—Biog. Brit.—Swift's Works, edit. 1801, vol. XVIII. p. 238.—Laing's Hist. of Scotland.

et Episcopatuum in Anglia et Wallia, Ortus, Divisiones, Translationes, &c. breviter exhibens; una cum Indice alphabetico Nominum, quibus apud Authores insigniuntur," folio, without date. Part of a letter of his on a tesselated pavement at Leicester is in Phil. Trans. No. 331, and his account of Leicester is in the Bibl. Top. Britannica. Those eminent antiquaries, Dr. Willis and Mr. Stukeley, acknowledged his assistance and correspondence. [1]

CARTE (THOMAS), a very learned English historian, was born at Clifton, in Warwickshire; at which place his father, the subject of the preceding article, at that time resided as vicar; and was baptized there by immersion, on April 23, 1686. If this account be exact, his progress in grammatical learning must have been very rapid and extraordinary; for it appears that he was admitted a member of University-college, in Oxford, and matriculated on July 4, 1698, having then not long entered into the thirteenth year of his age*. He took his degree of B. A. Jan. 1702; after which he was incorporated at Cambridge, where he became M. A. in 1706.

In 1712 he made the tour of Europe with a nobleman, and on his return entered into orders, and was appointed reader of the Abbey-church at Bath; where he preached a sermon on Jan. 30, 1714, in which he took occasion to vindicate Charles I. from aspersions cast upon his memory with regard to the Irish rebellion. This drew Mr. Carte into a controversy with Mr. (afterwards the celebrated Dr.) Chandler, and gave rise to our historian's first publication, entitled "The Irish Massacre set in a clear light," &c. which is inserted in lord Somers's Tracts. Upon the accession of George I. Mr. Carte's principles not permitting him to take the oaths to the new government, he assumed a lay-habit, and at one time assisted the celebrated Jeremiah Collier, who preached to a nonjuring congregation in a house in Broad-street, London, and on a Sunday he used to put on his gown and cassock, and perform divine service in his own family. What particular concern he had in the rebellion of 1715 does not appear; but that he had some degree of guilt in this respect, or, at least, that he was

* There were many instances of this kind at and previous to our author's time. Mr. Nichols was informed that Carte removed from University to Brasen-nose college.

[1] Biog. Brit.—But chiefly Nichols's Bowyer, where are many additional particulars of Mr. Carte.

strongly suspected of it by administration, is evident, from the king's troops having orders to discover and apprehend him. He had the good fortune to elude their search, by concealing himself at Coleshill, Warwickshire, in the house of Mr. Badger, then curate of that town. Mr. Carte himself officiated for a time as curate of the same place; after which, he was some time secretary to bishop Atterbury. This connexion threw him into fresh difficulties: so deeply was he thought to be engaged in the conspiracy ascribed to that eminent prelate, that a charge of high treason was brought against him; and a proclamation was issued, Aug. 13, 1722, offering a reward of 1000*l.* for seizing his person. He was again successful in making his escape, and fled into France, where he resided several years, under the borrowed name of Philips. Whilst Mr. Carte continued in that country, he was introduced to the principal men of learning and family, and gained access to the most eminent libraries, public and private, by which means he was enabled to collect large materials for illustrating an English edition of Thuanus. The collection was in such forwardness in 1724, that he consulted Dr. Mead, at that time the great patron of literary undertakings, on the mode of publication. The doctor, who perceived that the plan might be rendered more extensively useful, obtained Mr. Carte's materials at a very considerable price, and engaged Mr. Buckley in the noble edition completed in 1733, in 7 vols. fol. Mr. Carte would probably himself have been the principal editor, if he had not been an exile at the time the undertaking commenced, but we find that the Latin address to Dr. Mead, prefixed to that work, and dated from the Inner-temple, Jan. 1733, is signed Thomas Carte. Whilst this grand work was carrying on, queen Caroline, whose regard to men of letters is well known, received such favourable impressions of Mr. Carte, that she obtained permission for his returning to England in security; which he did some time between the years 1728 and 1730. He had not long been restored to his own country before he engaged in one of the most important of his works, "The history of the life of James duke of Ormonde, from his birth, in 1610, to his death, in 1688," 3 vols. fol. The third volume, which was published first, came out in 1735, and the first and second volumes in 1736. From a letter of Mr. Carte's to Dr. Swift, dated Aug. 11, 1736, it appears, that in writing the life of the duke of Ormonde,

he had availed himself of some instructions which he had derived from the dean *. In the same letter he mentions his design of composing a general history of England; and finds great fault, not only with Rapin, but with Rymer's Fœdera; but his accusations of that noble collection are in several respects erroneous and groundless.

It is highly probable that the success and popularity of Rapin's History gave considerable disgust to Mr. Carte, and other gentlemen of the same principles, and suggested the scheme of a new undertaking. It is evident, from some letters written about this time to Dr. Z. Grey by our author, that he laid a great stress upon that part of his Life of the duke of Ormonde which vindicated Charles I. in his transactions with the earl of Glamorgan, and which brought a charge of forgery against that nobleman, but in this it has since been proved he was mistaken. Some booksellers of Dublin having formed a design of printing in Ireland a piratical edition of the "History of the duke of Ormonde," Mr. Carte recollected an order of the house of lords, made in 1721, which was full to his purpose. By this order, which had been issued upon occasion of Curll's publication of the duke of Buckingham's writings, it was declared that whoever should presume to print any account of the life, the letters, or other works of any deceased peer, without the consent of his heirs or executors, should be punished as guilty of a breach of privilege of that house. An attested copy of the order was carried by our historian to the earl of Arran, and his lordship sent it to his agent in Dublin, to serve upon the booksellers concerned in the pirated impression, and to discharge them in his name from proceeding in the design. But as this was a remedy only in Mr. Carte's case, and arising from the particular nature of his work, he was very solicitous that a new act of parliament should be passed, to secure the property of authors in their writings, and drew up a paper recommending such an act. Lord Cornbury, at the instance of the university of Oxford, had procured the draught of a bill to be prepared, which was approved by the speaker of the

* Lord Orrery, in a letter to Mr. Carte, from Dublin, writes to him in the following terms: "Your history is in great esteem here. All sides seem to like it. The dean of St. Patrick's honours you with his approbation. Any name after his could not add to your satisfaction. But I may say, the worthy and the wise are with you to a man, and you have me into the bargain."

house of commons; but we do not find that any farther measures were pursued in the affair. In April 1738, Mr. Carte published on a separate sheet, "A general account of the necessary materials for a history of England, of the society and subscriptions proposed for defraying the expences of it, and the method in which he intended to proceed in carrying on the work." In the following October he had obtained subscriptions, or the promise of subscriptions, to the amount of 600*l.* a year. Not long after, he was at Cambridge, collecting materials for his history, from the university and other libraries. Whilst he was thus employed, his head quarters were at Madingly, the seat of sir John Hinde Cotton, bart. whose large collection of old pamphlets and journals, published during the civil war between 1639 and 1660, he methodized, and procured to be bound in a great number of volumes now in the library there. March 8, 1744, a cause in chancery was determined in his favour against his brother Samuel and his sister Sarah, with regard to a doubt concerning their father's will. Not many weeks after, our author fell under the suspicions of administration, and was taken into custody, together with a Mr. Garth, at a time when the habeas-corpus act was suspended, in consequence of some apprehended designs in favour of the pretender. It is certain that nothing material was discovered against him, for he was soon discharged out of custody, May 9, 1744*. This event did not detract from his popularity, or prevent his receiving such encouragement in his historical design, as never before or since has been afforded, or expected in any literary undertaking. On July 18, the court of common-council of the city of London agreed to subscribe 50*l.* a year for seven years to Mr. Carte, towards defraying the expence of his writing the history of England. In the next month was printed, in an 8vo pamphlet, "A collection of the several papers that had been published by him relative to his great work." Oct. 18, the company of goldsmiths voted 25*l.* a year for seven years, towards de-

* Whilst under examination, the duke of Newcastle asked him if he was not a bishop? "No, my Lord Duke," replied Mr. Carte, "there are no bishops in England but what are made by your Grace; and I am sure I have no reason to expect that honour."—Soon after the accession of George I., walking in a heavy shower, he was plied with "A Coach, your Reverence!"—"No, honest friend," answered Carte, "this is not a *reign* for me to ride in a coach." This story, however, is told by dean Swift, of Daniel Purcell, another nonjuror.

fraying the expences of transcribing letters, negotiations, and other materials of the like nature; and, in the December following, the companies of grocers and vintners subscribed 25*l.* a year each to the same purpose; and the chapter of Durham, 21*l.* The university of Oxford, and the societies of New-college, Magdalen, Brazen-nose, and Trinity, were contributors, but no mention is made of Cambridge in the dedication of the first volume. Proposals for printing the history were circulated in 1746, and the first volume of it was completed in December 1747; when the credit of a work which had been ushered into the world with so much preparation and expectation, and which had been supported by such ample subscriptions, was almost wholly overturned by a remarkable act of literary indiscretion. Mr. Carte, having taken occasion to speak of the unction of our kings, and of the great effects annexed to it, introduced in a note a story of one Christopher Lovel, a native of Wells, in Somersetshire, who is represented as having been healed of the evil, at Avignon, in 1716, by application to the pretender*. The indiscretion he had been guilty of was hurtful to his interest, and produced the three following pamphlets: 1. "Remarks on Mr. Carte's General History of England;" 2. "A letter to the Jacobite Journalist, concerning Mr. Carte's History, by Duncan Mac Carte, a Highlander;" and 3. "Some Specimens of Mr. Carte's History of England, with Remarks thereon, by Donald Mac Carte." But this was not all: the corporation of London unanimously resolved, in April 1748, to withdraw their subscription; and the his-

* The fact appears to have been, that the man, by his journey and change of diet, and physic, was relieved; but his cure lasted only for a short time. His sores broke out again, with violence, in many other parts of his body; and he returned, in hopes of the same success, to France, where he died miserably, before he reached Avignon. It has been alleged in extenuation of our author's conduct, that the note concerning Christopher Lovel was not in reality his own; and that he was over-persuaded to insert it, after the sheet in which it was printed had been committed to the press. But he could not have been prevailed upon to introduce it, if he had not himself believed the fact; and if he had not at the same time been extremely solicitous to lay hold of any circumstance which he thought would promote the cause of the exiled family. In the preface to his second volume, he continues to avow the truth of the story. He had, according to his own account of the matter, been an unbeliever with regard to the cure of the king's evil by the royal touch, till he was convinced of his mistake by Mr. Anstis, who furnished him with those proofs out of the English records which attest the facts, and are printed in Tooker's Treatise on the subject, published in 1597. If, however, Mr. Carte had examined the narrations with a due degree of scepticism, he would not have been so easily misled. See on this subject Barrington's Observations on the Statutes, p. 107, 108, notes, and Nichols's Bowyer, vol. II. note, p. 495, &c.

tory fell into very general neglect *. It is to the honour of Mr. Carte's fortitude, that he was not discouraged from prosecuting his undertaking; and perhaps he might receive private aid and support, though public assistance was withdrawn. Whatever may have been the case in that respect, his second volume, containing an account of all public transactions, from the accession of Henry III. in 1216, to the death of Henry VII. in 1509, appeared in 1750. The third volume, which extended to the marriage of the elector palatine with the princess Elizabeth, daughter of James I. in 1613, was published in 1752. The fourth volume, which Mr. Carte did not live to complete, appeared in 1755. It was intended to have been carried on to the restoration, but concludes with the year 1654. It was his design to have brought the narration down to the revolution, for which purpose he had been at uncommon pains to collect materials wherever they could be found. Notwithstanding our author's peculiar opinions and prejudices, his general history is undoubtedly a work of great merit in point of information. It is written with eminent exactness and diligence, and with a perfect knowledge of original authors; and has of late years risen considerably in reputation, as well as in price, especially since it was discovered how much Hume was indebted to it. Mr. Carte died at Caldecot-house, near Abingdon, Berkshire, April 2, 1754, and was buried at Yattenden church, in a vault on the north side of the chancel. The disorder which carried him off, was a diabetes. At his decease, all his papers came into the hands of his widow, daughter of colonel Brett, who afterwards married Mr. Jernegan, a gentleman intended for orders in the church of Rome. Mrs. Carte left the papers to her second husband for life, and after his death to the university of Oxford. They are now deposited in the Bodleian library, having been delivered by Mr. Jernegan to the university, 1778, for a valuable consideration. Whilst they were in this gentleman's possession, the earl of Hardwicke paid 200*l.* for the perusal of them, and, it is said, might have purchased them for 1500*l.*; but we do not see how this can be reconciled with the terms of the will. It is certain, however, that as late as 1775, Mr. Jernegan advertised the *use* of them. For a

* In 1749 the first volume was retailed to the public, in numbers, at 1*s.* each, in all thirty-six, by the booksellers Cooper and Strahan, and the author.

consideration of 300*l.* Mr. Macpherson had the use of them; who, from these and other materials, compiled his history and state papers. Mr. Carte was a man of a strong constitution, and indefatigable application. When the studies of the day were over, he would eat heartily; and in conversation was cheerful and entertaining; but his external appearance was slovenly and uninviting.

Besides the works mentioned, he was the author of the following publications: 1. "A collection of original letters and papers, concerning the affairs of England, from 1641 to 1660," 1739, 2 vols. 8vo. 2. "The History of the Revolutions of Portugal, from the foundation of that kingdom to the year 1567, with letters of sir Robert Southwell, during his embassy there, to the duke of Ormonde; giving a particular account of the deposing don Alphonso, and placing don Pedro on the throne," 1740, 8vo. 3. "A full Answer to the Letter from a bystander," a pamphlet, 1742, 8vo. 4. "A full and clear vindication of the full answer to a Letter from a bystander," ditto, 1743. The letter from a bystander, was written by the late Corbyn Morris, esq. 5. "Catalogue des rolles Gascons, Normans, et Francois, conservés dans les archives de la Tour de Londres; tiré d'après celui du Gardé desdites archives; & contenant la precis & le sommaire de tous les titres qui s'y trouvent concernant la Guienne, la Normandie, & les autres provinces de la France, sujettes autres fois aux rois d'Angleterre, &c." Paris, 1743, 2 vols. folio, with two most exact and correct indexes of places and persons. This valuable collection, being calculated for the use of the French, is introduced with a preface in that language. 6. "A preface to a translation, by Mrs. Thompson, of the history of the memorable and extraordinary calamities of Margaret of Anjou, queen of England, &c. by the chevalier Michael Baudier," London, 1736, 8vo. 7. "Advice of a Mother to her son and daughter," translated from the French of the marchioness de Lambert. This has gone through several editions. 8. "Farther reasons, addressed to parliament, for rendering more effectual an act of queen Anne, relating to the vesting in authors the right of copies, for the encouragement of learning, by R. H." about 1737. Mr. Carte wrote, also, a paper (the MS. of which is in Mr. Nichols's possession), recommending a public library to be formed at the Mansion-house, and that the twelve great companies of the city of London should each of

them subscribe 2000*l.* for that purpose. No notice appears to have been taken of this proposal at the time, but very lately, 1806, in the mayoralty of sir James Shaw, bart. and at the suggestion of that magistrate, the foundation of a library at the Mansion-house was laid, and a fine collection of English classics deposited there, by a vote of the court of aldermen, under the direction of John Nichols, esq. then a member of the corporation, who was assisted in the selection by the late very learned professor Porson. A translation of Mr. Carte's General History of England into French, was undertaken by several gentlemen in conjunction, but was never completed. Some parts of the translation were in Dr. Ducarel's possession. Mr. Carte left behind him, in MS. a Vindication of Charles I. with regard to the Irish massacre. In 1758 was published a book, partly upon the same subject, entitled "The case of the royal martyr considered with candour," in 2 vols. 8vo, the author of which acknowledges his obligations to Mr. Carte. It was written by the rev. J. Boswell, M. A. a clergyman and a schoolmaster, at Taunton, in Somersetshire, and the author of a "Method of Study, or a useful library," printed in 1738, in 8vo, a work of no distinguished merit; and of two pamphlets, called "Remarks on the Free and Candid Disquisitions," which appeared in 1750 and 1751.

A singular circumstance yet remains to be noticed respecting the conduct of the city of London towards our author. At a court of common council held Oct. 11, 1750, he petitioned that the subscription of 50*l. per annum*, towards compiling a history of England, voted to him by that court in 1744, and taken off in 1748, might be paid him for the latter year, of which ten months were elapsed when the resolution of withdrawing that subscription was taken; and it was agreed that the chamberlain should pay him the 50*l.* for that year!

Mr. Carte had two brothers, Samuel and John. SAMUEL CARTE was admitted a scholar of Trinity-hall, Cambridge, on the 5th of May, 1704, and proceeded LL. B. He was afterwards a member of Symond's-inn, and practised as a solicitor in Chancery in 1708, in which profession he became eminent. He was also a learned antiquary. Most of his manuscripts and papers relative to antiquities are supposed to have been sold by his widow to the late sir Thomas Cave, bart. He assisted Mr. Jackson, schoolmaster of Coventry, in his account of the benefactions and charities belonging to that city; and was the editor, though

without his name, of Brewster's "Collectanea Ecclesiastica," to which he added many learned notes. Mr. Samuel Carte was alive in 1760, but died not long after. Several manuscript letters of his, relative to subjects of antiquity, were in Dr. Ducarel's possession, and are now in that of Mr. Nichols.

Mr. JOHN CARTE was entered at Trinity-hall, Cambridge, Jan. 9, 1707, where he was admitted to the degree of LL. B. Having taken holy orders, he became first vicar of Tachbroke, in the county of Warwick, and was afterwards promoted, by the dean and chapter of Westminster, to the vicarage of Hinckley, in Leicestershire, with the rectory of Stoke annexed. At this place he resided, from the year 1720, till his death, which was on the 17th of December, 1735. Mr. John Carte was very remarkable for his absence of mind. Some years before his decease, he paid his addresses to Miss Dugdale, a descendant of the illustrious antiquary, and the wedding-day was fixed. But he forgot to go to the place appointed for the celebration of the marriage, till the day after the time agreed upon; which the lady, as might justly be expected, resented so much, that she absolutely refused him her hand. Being perpetually absorbed in thought, he was careless in his dress, and destitute of œconomy. His inattention to money matters he carried to such an excess, that, when the inhabitants of Stoke have brought to him the tithes, which he never took the trouble to ask for, it was not unusual with him, if he chanced to be engaged with a book, to request that they would come at a future time, though perhaps he was the next hour obliged to borrow a guinea for his subsistence. The parsonage-house adjoins to the churchyard; and yet he was frequently so engaged in study, that the sermon-bell used to ring till the congregation were weary of waiting, and the clerk was obliged to remind him of his duty. During the fifteen years in which he was vicar of Hinckley, he neglected to make any demand for tithes of the hamlet of The Hide, belonging to that parish, which afterwards involved the parish in a tedious law-suit. Mr. John Carte's unaffected piety, his learning, his integrity, his simplicity of manners, and we may probably add, his avoiding to insist upon his legal dues, are still remembered with veneration by his surviving parishioners. He was a most zealous assertor of the rites and ceremonies of the church of England, which, he justly observed, were

equally remote from the extremes of popery and fanaticism, and his opinions were founded on the firm basis of scripture, with which he was so intimately acquainted, as to be able to repeat the greater part of the Bible.[1]

CARTER (ELIZABETH), an English lady of profound learning and genius, was the eldest daughter of the rev. Dr. Nicholas Carter, a clergyman in Kent, who, with other preferment, held the cure of the chapel of Deal, where this daughter was born, Dec. 16, 1717, and educated by her father. At first she discovered such a slowness of faculties, as to make him despair of her progress in intellectual attainment, even with the aid of the greatest industry, and the most ardent desire, which characterized her efforts. She herself, however, though mortified and sorrowful at her own difficulties, resolved to persevere, and her perseverance was crowned with unexampled success. She early became mistress of Latin, Greek, French, German, and afterwards understood Italian, Spanish, Portuguese, and Hebrew, and last of all acquired something of Arabic. Before she was seventeen years of age, many of her poetical attempts had appeared, particularly in the Gentleman's Magazine for 1734, with the signature of Eliza. This extraordinary display of genius and acquirements procured her immediate celebrity, and the learned flocked about her with admiration. In 1738, when she was about twenty, Cave, the proprietor of the Gentleman's Magazine, published some of her poems in a quarto pamphlet, now little known, as it was published without her name. It is probable she did not think many of these worthy of her; as in 1762, when she published a small collection with her name, she admitted only two from the former publication, the "Lines on her birth-day," and the "Ode of Anacreon."

In 1739, she translated "The Critique of Crousaz on Pope's Essay on Man;" and in the same year gave a translation of "Algarotti's Explanation of Newton's Philosophy for the use of the Ladies." These publications extended her acquaintance among the literati of her own country; and her fame reached the continent, where Baratier bestowed high praises on her talents and genius. In 1741, she formed an intimacy with Miss Catherine Talbot, niece

[1] Nichols's Bowyer.—Biog. Brit. the whole of which was furnished by Mr. Nichols.—Gent. Mag. vol. VIII. IX. XIV. XVIII. XX. XXIV. See Index.—Whiston's Life, p. 358, 366.

to the lord chancellor Talbot, and a young lady of considerable genius and most amiable disposition. This was an important event of Miss Carter's life on many accounts. The intimacy of their friendship, the importance of their correspondence, and the exalted piety of both, made it the main ingredient of their mutual happiness: and in addition to this, it procured a friendship with Dr. Secker, then bishop of Oxford, and afterwards archbishop of Canterbury, with whom Miss Talbot resided, which extended her knowledge of the world, cherished her profound learning, and exercised the piety of her thoughts. To this event is to be traced her undertaking and completing the work by which her fame has been most known abroad, and will longest be remembered by scholars at home, her "Translation of Epictetus." It was not, however, till the beginning of 1749, that this translation was commenced. It was then sent up in sheets, as finished, to Miss Talbot, who earnestly pressed its continuance, which was further urged by bishop Secker, to whom her friend shewed it. Her biographer has given a minute account of its progress till its conclusion in December 1752. She then by the bishop's desire, added notes and an introduction, both admirably executed; and the work was sent to press in June 1757, and finished in April 1758, in an elegant quarto volume. At the entreaty of her friends, she permitted it to published by subscription (at the price of 1*l.* 1*s.*), and by their liberality, it produced her a clear 1000*l.*

Mrs. Carter and Mrs. Montague had been acquainted from their earliest years. The latter, though not born in Kent, had an early connection with it, by her father's succession to the estate and seat at Horton near Hythe, where she passed many of her juvenile years. From 1754 their correspondence was regular and uninterrupted; and Mrs. Carter's visits to Mrs. Montague at her house in London, where she met an union of rank and talent, were constant, and at her seat at Sandleford in the summer or autumn, not unfrequent. The epistolary communication between these two celebrated women would unquestionably be highly acceptable to the public, and we trust it will not be long withheld. In 1756, sir George Lyttelton, afterwards lord Lyttelton, visited Mrs. Carter at Deal; and from thence a gradual intimacy grew up between them, which ended only with his life. About the same time she became acquainted with the celebrated William Pulteney, earl of

Bath, who delighted in her society, and regarded her intellectual powers and acquisitions with unfeigned admiration. By his persuasion she published the volume of her poems, already noticed, 1762, 8vo, and dedicated them to him. They are introduced by some poetical compliments from the pen of lord Lyttelton.

In 1763, Mrs. Carter accompanied lord Bath, and Mr. and Mrs. Montague, with Dr. Douglas (afterwards bishop of Salisbury, but then lord Bath's chaplain) to Spa. They landed at Calais June 4; and after visiting Spa, made a short tour in Germany; and then proceeded down the Rhine into Holland; whence through Brussels, Ghent, Bruges, and Dunkirk, they came again to Calais, and returned to Dover Sept. 19. Lord Bath's health seemed improved by this tour; but appearances were fallacious, for he died in the summer of 1764. His death gave Mrs. Carter deep concern. In August 1768, she had an additional loss in the death of her revered friend and patron archbishop Secker. Two years after she sustained a more severe deprivation in the loss of her bosom friend Miss Talbot, of whom, among other praises dictated by sense and feeling, she says, "Never surely was there a more perfect pattern of evangelical goodness, decorated by all the ornaments of a highly-improved understanding; and recommended by a sweetness of temper, and an elegance and politeness of manners, of a peculiar and more engaging kind than in any other character I ever knew."

She was indeed now arrived at a time of life when every year was stealing from her some intimate friend or dear relation. In 1774, she lost her father, in his eighty-seventh year, to which late period he had preserved all his faculties unimpaired, except that his hearing was a little difficult. She had passed the greater part of her life with him. The house in which they latterly resided was bought by her; and their affection had been uninterrupted. Half the year she was in the habit of passing in London; the other half was spent together in this house.

In 1782 an event occurred, which once more disturbed the uniformity of Mrs. Carter's life: she had been under great obligations to sir William Pulteney, who very liberally settled on her an annuity of 150*l.* a year, which it had been expected by her friends that lord Bath would have done. She therefore complied with his wishes to accompany his daughter to Paris, though she was now in

her sixty-fifth year. She was only absent sixteen days, of which one week was spent at Paris. Mrs. Carter was not insensible to the fatigues and inconveniencies of her journey, but her sense of them yielded to her friendship. At home, however, she was able to enjoy summer tours, which doubtless contributed to her health and amusement. In 1791, she had the honour, by the queen's express desire, of being introduced to her majesty at lord Cremorne's house at Chelsea, an incident which naturally reminds us of a similar honour paid to her friends, Dr. Johnson at Buckingham-house, and Dr. Beattie at Kew. Afterwards, when the princess of Wales occupied lord Keith's house in the Isle of Thanet, she called on Mrs. Carter at her house at Deal; and the duke of Cumberland, when attending his regiment at Deal, also paid her a visit. Such was her reputation many years after she had ceased to attract public notice as an author, and when the common mass of readers scarcely knew whether such a person existed.

About nine years before her death, she experienced an alarming illness, of which she never recovered the effects in bodily strength, but the faculties of her mind remained unimpaired; and her heart was as warm as ever. In the summer of 1805, her weakness evidently increased. As the winter approached, and the time of her annual journey to London, which she never omitted, drew near, her strength and spirits appeared to revive. On the 23d of December, she left Deal for the last time, having six days before completed her eighty-eighth year, and on the 24th arrived at her old lodgings in Clarges-street. For some days she seemed better, and visited some of her old friends, particularly her very intimate friend Lady Cremorne. On Jan. 4, she exhibited symptoms of alarming weakness, after which all her strength gradually ebbed away, till about 3 o'clock in the morning of Feb. 19, 1806, when she expired without a struggle or groan. She lies interred in the burial-ground of Grosvenor chapel, under a stone on which is a plain prose epitaph, reciting the dates of birth, &c. A mural monument was afterwards erected to her memory in the chapel of the town of Deal.

The year following her death were published "Memoirs of her life, with a new edition of her poems, some of which have never appeared before: to which are added, some Miscellaneous Essays in prose, together with Notes on the Bible, and Answers to Objections concerning the

Christian religion. By the Rev. Montague Pennington, M. A. Vicar of Northbourn in Kent, her nephew and executor," 4to, and since published in 2 vols. 8vo.

In this interesting volume a more perfect portrait is exhibited of Mrs. Carter than can be admitted in any sketch like the present. With respect to genius, she had unquestionably a considerable portion, but she had it not easily at command; it did not precipitate her into any of those dazzling productions which are admired even for their faults. What she accomplished was the fruit of labour, but it was labour which amply made up for the time it consumed. Her poems, the only productions which can be considered under this head, are distinguished for elegance of style and sentiment, often for sublimity and a peculiar vigour of thought. Her versification is harmonious, and her language pure and forcible. But the more remarkable qualities of her character must be sought in a mind cultivated with the highest degree of care, and enriched with a greater fund of various learning than fell to the lot of many of her contemporaries of the other sex. Mrs. Carter was a learned lady in the most honourable sense, and appears uniformly to have applied it to the most valuable purposes. In the sexual rivalship she was not ambitious to attain either equality or superiority by affecting new discoveries in religion, morals, or politics, yet attained a higher and more enviable rank in the literary world than any of those unsexed females, in whose case the world has lately been obliged to add pity to its admiration, and to withhold esteem. Her principles, on all the great leading topics that are interesting to human beings, were sound, the result of examination and conviction; and while, by adhering to them, she secured her own happiness, she added to that of others by example and precept.

The year following the publication of the Life of Mrs. Carter, the same editor published "A Series of Letters between her and Miss Catherine Talbot, &c." 2 vols. 4to, in which the talents, various knowledge, vivacity, and spirit of these ladies, as well as of Mrs. Vesey, another female of taste and learning, are displayed to great advantage. These, as well as the life, have been since reprinted, and are among the books without which no lady's library can be complete.[1]

1 Life, ubi supra.—Sketch by sir E. Brydges, in Cens. Lit. vol. V.—Gent. Mag.; see Index.—Forbes's Life of Beattie.—Lardner's Works, vol. VII.—Boswell's Life of Johnson.

CARTER (Francis), F. S. A. Of this gentleman we have little information. He was author of a "Journey from Malaga to Gibraltar," 1776, 2 vols. 8vo, with plates sold separately; reprinted in 2 vols. 8vo, 1778, with the plates inserted. The many coins engraved in this work were from the collection of the celebrated Spanish medallist Flores, whose cabinet Mr. Carter had purchased on his death, and disposed of the duplicates to Dr. Hunter. Mr. Carter died August 1, 1783, when he had just completed (and had actually printed the first sheet of) "An historical and critical account of early printed Spanish books;" in which, to use his own words, his intent was "to write an historical and critical account of the most early printed volumes in the Spanish language, which had fallen into my possession during thirty years diligently collecting them, both in Spain, France, and England." Of the lives of the authors he proposed to give a summary account, with occasional specimens of the style and manner of their writings, and strictures on the state and progress of learning and poetry, from the days of John II. king of Castile down to the present age: to appearance an humble and easy task, but which will be found in the execution to require no small labour, judgment, and experience, and be evidently of great advantage to those who wish to enrich their libraries with the best Spanish works, and be informed of the reputation, merit, and rank, each author holds in the literary world. We have to lament that this was never finished. A specimen of it may be seen in our authority.[1]

CARTERET (Sir George), a loyalist in the time of Charles I. of uncommon firmness and bravery, the descendant of an ancient family, originally from Normandy, but afterwards settled at Guernsey and Jersey, was born at Jersey in 1599, his father Helier Carteret, esq. being at that time deputy governor of the island. He entered early into the sea service, and had acquired the character of an experienced officer, when king Charles I. ascended the throne. This circumstance recommending him to the notice and esteem of the duke of Buckingham, he was appointed, in 1626, joint governor of Jersey, with Henry, afterwards lord Jermyn; and, in 1639, he obtained a grant of the office and place of comptroller of all his Majesty's

[1] Gent. Mag. vol. LIII.—Nichols's Bowyer, vol. III.

ships. At the commencement of the civil war, when the parliament resolved to send out the earl of Warwick as admiral of the fleet, they also resolved, that captain Carteret should be vice-admiral. But he, thinking that he ought not to accept the command without knowing the royal pleasure, addressed himself to the king for direction, who ordered him to decline the employment; and captain Batten, surveyor-general, was substituted in his place. His Majesty was probably mistaken in this advice; for, if captain Carteret had accepted of the charge, he might probably have prevented the greater part of the fleet from engaging in the cause of the parliament. Captain Carteret, however, likewise quitted the post of comptroller, and retired, with his family, to the island of Jersey, the inhabitants of which were confirmed by him in their adherence to the king; and desirous of more active service, he transported himself into Cornwall, with the purpose of raising a troop of horse. When he arrived in that country, finding there was a great want of powder, he went into France to procure that and other necessary supplies; and was so successful, that, through the remainder of the war, the Cornish army was never destitute of ammunition. This was so important and seasonable a service, that the king acknowledged it by particular approbation; and by conferring upon him, at Oxford, the honour of knighthood, which was speedily followed by his being advanced, on the 9th of May 1645, to the dignity of a baronet. Returning the same year into Jersey, he found that several of the inhabitants had been induced to embrace the cause of the parliament, on which account he threw some of them into confinement. This was so alarming and offensive to the members at Westminster, that an order was made, that if, for the future, he should put to death any of the island whom he should take prisoners, for every one so slain, three of the king's men should be hung up. From the words here used, it seems implied that sir George Carteret had actually executed some one or more of the people of Jersey who had appeared for the Parliament; a step highly injudicious, whence, in all the subsequent propositions for peace with the king, sir George was excepted from pardon. When the prince of Wales, and many persons of distinction with him, came into Jersey in 1646, and brought with them very little for their subsistence, they were all chear-

fully entertained, and at a large expence, by sir George Carteret; who, being sensible how much it behoved him to take care for supplies, equipped about half a score small frigates and privateers, which soon struck a terror through the whole channel, and made a number of captures. Upon the prince's leaving the island, at the positive command of the queen, several of the council chose to stay with sir George; and the chancellor of the exchequer (afterwards earl of Clarendon) resided with him above two years. After the death of the king, sir George Carteret, though the republican party was completely triumphant, and though Charles II. was at the Hague in a very destitute condition, immediately proclaimed him at Jersey, with all his titles. Some months afterwards his Majesty determined to pay a second visit to the island of Jersey, and arrived in the latter end of September 1649, accompanied by his brother the duke of York, with several of the nobility. Here they were supplied by sir George with all necessaries. The king, when prince of Wales, had procured his father's leave for making sir George Carteret his vice-chamberlain, and he now appointed him treasurer of his navy; which however, at this time, chiefly consisted of the privateers that sir George had provided, and of the men of war with prince Rupert. Charles II. staid in the island till the latter end of March 1650, when he embarked for Holland, in order to be more commodiously situated for treating with the Scots, who had invited him into that kingdom. This defiance of sir George Carteret in harbouring the king, and taking many of their trading vessels, enraged the republicans so much, that they determined to exert every nerve for the reduction of Jersey. A formidable armament being prepared, it put to sea in October 1651, under the command of admiral Blake, and major-general Holmes, to the last of whom the charge of the forces for the descent was committed. In this crisis, sir George Carteret prevented the landing of the republican army as long as possible; and when that was effected, and the remaining forts of the island were taken, he retired into Elizabeth castle, resolving to hold it out to the last extremity. The king being safely arrived in France, after the fatal battle of Worcester, sir George informed him of the state of the garrison, but the king not being able to assist him, he advised sir George Carteret, rather to accept of a reasonable composition, than, by too obstinate a defence,

to bring himself and the loyal gentlemen who were with him into danger of being made prisoners of war. Sir George was ambitious that Elizabeth castle should be the last of the king's garrisons (as was in fact the case) which should yield to the prevailing powers. He determined, therefore, to conceal his majesty's permission to treat, that the knowledge of it might not renew the cry for a surrender. But, at length, provisions growing scarce, the number of defenders lessening daily by death and desertion, and there being no possibility of supplies or recruits, Elizabeth castle was surrendered in the latter end of December, and sir George went first to St. Maloes, and afterwards travelled through several parts of Europe. To facilitate his reception at the different courts and places he might be disposed to visit, he obtained from his royal master a very honourable and remarkable certificate of recommendation. In 1657, sir George had given such offence to Oliver Cromwell, by some hostile design or attempt against the English vessels trading to the French ports, that, by the Protector's interest with cardinal Mazarine, he was committed prisoner to the Bastile; from which he was, after some time, released by the intercession of his friends, upon condition of his quitting France. In 1659, however, we find him at Rheims, from whence he repaired to the king at Brussels, and followed him to Breda. Upon his majesty's being restored to his kingdoms, sir George Carteret rode with him in his triumphant entry into the city of London, on the 29th of May 1660, and next day he was declared vice-chamberlain of the houshold, and sworn of the privy council. He was also constituted treasurer of the navy; and at the coronation of the king, he had the honour of being almoner for the day. In the first parliament called by Charles II. in May, 1661, sir George Carteret was elected representative for the corporation of Portsmouth; and it appears, that he was an active member of the house. When the duke of York, 1673, resigned the office of high admiral of England, sir George was constituted one of the commissioners of the admiralty; and in 1676, he was appointed one of the lords of the committee of trade. He was also vice-treasurer of Ireland, and treasurer of the military forces there. At length, in consequence of his merit and services, the king determined to raise him to the dignity of a peerage; but before the design could be accomplished, he departed this life, on the

14th of January, 1679, being nearly eighty years of age. On the 11th of February following, a royal warrant was issued, in which it is recited,—"That whereas sir George Carteret died before his patent for his barony was sued out, his Majesty authorizes Elizabeth, his widow, and her youngest children, James Carteret, Caroline, wife of sir Thomas Scot, knt. and Louisa, wife of sir Robert Atkins, knt. to enjoy their precedency and pre-eminency, as if the said sir George Carteret had actually been created a baron." Sir George's eldest son, by his lady Elizabeth, who was his cousin-german, being the daughter of sir Philip Carteret, was named Philip after his grandfather. This gentleman eminently distinguished himself in the civil wars, and was knighted by Charles II. on his arrival in Jersey. After the king's restoration, sir Philip Carteret married Jemima, daughter of Edward Montague, the first earl of Sandwich, and perished with that illustrious nobleman, in the great sea-fight with the Dutch, in Solbay, on the 28th of May, 1672. Sir Philip determined, whilst many others left the ship, to share the fate of his father-in-law. His eldest son George was the first lord Carteret, and father to the subject of the following article.[1]

CARTERET (JOHN), earl Granville, one of the most distinguished orators and statesmen of the last century, was born on the 22d of April, 1690. His father was George lord Carteret, baron Carteret, of Hawnes in the county of Bedford, having been so created on the 19th of October 1681, when he was only fifteen years of age; and his mother was lady Grace, youngest daughter of John earl of Bath. He succeeded his father when only in his fifth year. He was educated at Westminster school, from which he was removed to Christ-church Oxford; in both which places he made such extrabrdinary improvements, that he became one of the most learned young noblemen of his time; and he retained to the last his knowledge and love of literature. Dr. Swift humorously asserts, that he carried away from Oxford, with a singularity scarcely to be justified, more Greek, Latin, and philosophy, than properly became a person of his rank; indeed, much more of each, than most of those who are forced to live by their learning will be at the unnecessary pains to load their heads with. Being thus accomplished, lord Carteret was qualified to

[1] Biog. Brit.

make an early figure in life. As soon as he was introduced into the house of peers, which was on the 25th of May, 1711, he distinguished himself by his ardent zeal for the protestant succession, which procured him the early notice of king George I. by whom he was appointed, in 1714, one of the lords of the bed-chamber; in 1715, bailiff of the island of Jersey; and in 1716, lord lieutenant and custos rotulorum of the county of Devon; which last office he held till August 1721, when he resigned it in favour of Hugh lord Clinton. His mother also, lady Grace, was created viscountess Carteret and countess Granville, by letters patent, bearing date on the first of January, 1714-15, with limitation of these honours to her son John lord Carteret. His lordship, though still young, became, from the early part of king George the First's reign, an eminent speaker in the house of peers. The first instance of the display of his eloquence, was in the famous debate on the bill for lengthening the duration of Parliaments, in which he supported the duke of Devonshire's motion for the repeal of the triennial act. On the 18th of February, 1717-18, he spoke in behalf of the bill for punishing mutiny and desertion; and in the session of parliament which met on the 11th of November following, he moved for the address of thanks to the king, to congratulate his majesty on the seasonable success of his naval forces; and to assure him, that the house would support him in the pursuit of those prudent and necessary measures he had taken to secure the trade and quiet of his dominions, and the tranquillity of Europe. In Jan. 1718-19 he was appointed ambassador extraordinary and minister plenipotentiary to the queen of Sweden, with whom his first business was to remove the difficulties which the British subjects had met with in their commerce in the Baltic, and to procure satisfaction for the losses they had sustained; and in both he completely succeeded. On the 6th of November, 1719, lord Carteret first took upon him the character of ambassador extraordinary and plenipotentiary; at which time, in a private audience, he offered his royal master's mediation to make peace between Sweden and Denmark, and between Sweden and the Czar; both of which were readily accepted by the queen. A peace between Sweden, Prussia, and Hanover, having been concluded by lord Carteret, it was proclaimed at Stockholm on the 9th of March, 1719-20. This was the prelude to a reconciliation between Sweden

and Denmark, which he also effected, and the treaty was signed July 3, 1720. In August his lordship was appointed, together with earl Stanhope and sir Robert Sutton, ambassador extraordinary and plenipotentiary at the congress of Cambray; but whether he acted in this capacity does not appear. From Denmark, however, he arrived in England Dec. 5, and a few weeks after took a share in the debates on the state of the national credit, occasioned by the unfortunate and iniquitous effects of the South-Sea scheme, maintaining that the estates of the criminals, whether directors or not directors, ought to be confiscated. Whilst this affair was in agitation, he was appointed ambassador extraordinary to the court of France, and was on the point of setting out, when the death of secretary Craggs induced his majesty to appoint lord Carteret his successor, May 4, 1721, and next day he was admitted into office, and sworn of his majesty's most honourable privy council. Whilst lord Carteret was secretary of state, he not only discharged the general duties of his employment to the satisfaction of his royal master, but ably defended in parliament the measures of administration. This he did in the debate concerning Mr. Law, the famous projector of the Mississippi scheme, whose arrival in England, in 1721, by the connivance, as it was thought, and even under the sanction of the ministry, excited no small degree of disgust; and he also took a part on the side of government, in the debate on the navy debt, and with regard to the various other motions and bills of the session. In the new parliament, which met on the 11th of October, 1722, his lordship, on occasion of Layer's plot, spoke in favour of suspending the habeas corpus act for one year; acquainted the house with the bishop of Rochester's, lord North and Grey's, and the earl of Orrery's commitment to the Tower; and defended the motion for the imprisonment of the duke of Norfolk. In all the debates concerning this conspiracy, and particularly with regard to Atterbury, lord Carteret vindicated the proceedings of the court; as he did, likewise, in the case of the act for laying an extraordinary tax upon papists. On the 26th of May, 1723, when the king's affairs called him abroad, his lordship was appointed one of the lords justices of the kingdom; but notwithstanding this, he went to Hanover, in conjunction with lord Townshend, the other secretary; and both these noblemen, in their return to England, had

several conferences at the Hague, with the principal persons of the Dutch administration, on subjects of importance. In the session of parliament, January, 1723-4, lord Carteret, in the debate on the mutiny bill, supported the necessity of eighteen thousand men being kept up, as the number of land-forces, in opposition to lord Trevor, who had moved that the four thousand additional men, who had been raised the year before, should be discontinued. Not many days after this debate, several alterations took place at court. Lord Carteret quitted the office of secretary of state, in which he was succeeded by the duke of Newcastle; and on the same day, being the third of April, 1724, he was constituted lord-lieutenant of Ireland, and in October arrived at Dublin, where he was received with the usual solemnity. The Irish were at that time in a great ferment about the patent for Wood's halfpence, which makes so signal a figure in the life and writings of Dr. Swift. One of the first things done by the lord-lieutenant was to publish a proclamation, offering a reward of three hundred pounds for a discovery of the author of the Drapier's Letters. When he was asked, by Dr. Swift, how he could concur in the prosecution of a poor honest fellow, who had been guilty of no other crime than that of writing three or four letters for the good of his country, his excellency replied, in the words of Virgil,

——————Regni novitas me talia cogit
Moliri——————

Lord Carteret lived at that very time in great friendship with the dean; and, therefore, if he suspected the real author, could have no sincere wish that he might be discovered. Notwithstanding the measures his lordship was obliged officially to pursue, he was sensible that Wood's patent ought not to be supported; and, accordingly, procured its being revoked; by which means, one of the most universal and remarkable ferments ever raised in Ireland speedily subsided. The lord-lieutenant used sometimes to converse with Dr. Swift on public affairs. The dean, on some occasion, happening to dispute with him concerning the grievances suffered by the Irish, and the folly and nonsense of the English government in the management of Ireland, his excellency replied with such mastery and strength of reason, that Swift was incapable of supporting his argument. Being displeased at this, he cried out in a

violent passion, "What the vengeance brought you among us; get you gone, get you gone; pray God Almighty send us our boobies back again." At another time, Dr. Swift having written two lines on a window of the castle, in which his pride affected an absolute independence, lord Carteret gently rebuked his haughtiness, by inscribing under them the following couplet:

"My very good Dean, none ever comes here,
But who hath something to hope, or something to fear."

His lordship, however, kept on good terms with Swift, and obliged him by conferring preferment on Dr. Sheridan, and others of his friends. Even in the Drapier's Letters, the dean expressed a very high opinion of the lord-lieutenant. Besides revoking Wood's patent, lord Carteret's administration was, in other respects, very acceptable and beneficial to the Irish. He discharged the duties of his high station, in general, with wisdom and fidelity, and the people were happy under his government. After the close of the session in March, 1725-6, his lordship having constituted lords justices during his absence, embarked for England, where he arrived in May, 1726, and received his majesty's approbation of his prudent conduct. On the 24th of January, 1726-7, lord Carteret ably defended the king's speech, which had been warmly animadverted upon by the opposition. On the 31st of May, 1727, he was appointed one of the chief justices during his majesty's absence, and upon the decease of George I. who died suddenly at Osnabrug, in his way to Hanover, on the 11th of June, 1727, lord Carteret was one of the old privy council who assembled at Leicester house, where the new king was proclaimed. This was on the 14th of June, and the same day he was sworn of his majesty's privy council. On the 29th of July following, he was again appointed lord lieutenant and chief governor of the kingdom of Ireland, and having arrived there, the parliament was opened, by his excellency, Nov. 28, and the session continued till the 6th of May, 1728, when he gave the royal assent to twenty public acts, and concluded with a speech, expressive of his high regard for the welfare of the kingdom. After this, he embarked for England, but in 1729, returned again to Ireland, and held another session of parliament, which began on the 23d of September, and ended on the 15th of April, 1730. His lordship's second

vicegerency over the Irish nation was as popular, if not more so, as the first. His polite and sociable manners were highly acceptable to all ranks of people. What particularly recommended him was, his being above the little distinctions of party. He maintained a good correspondence with several of those who were called or reputed tories, and occasionally distributed a few preferments, of no great significance, in that line. This having excited the complaint of some of the bigotted whigs, gave occasion to a facetious and sensible tract of Dr. Swift's, entitled, "A Vindication of his excellency John lord Carteret, from the charge of favouring none but Tories, High-church-men, and Jacobites." With Dr. Swift the lord-lieutenant appears to have maintained a strict friendship; and he was solicitous to act agreeably to the dean's views of the interest of the kingdom. In one of his letters, written to the dean some years afterwards, he thus expresses himself; "When people ask me how I governed Ireland? I say, that I pleased Dr. Swift." The preferments which his excellency bestowed, at the instance of the dean of St. Patrick's, were conferred on learned and worthy men, who did not disgrace their recommender; and whatever may be thought of the pride, petulance, and peculiarities of Swift, it cannot rationally be denied, that he was sincerely devoted to the welfare of the Irish nation. His lordship, having continued the usual time allotted to his high office, quitted it in 1730, and was succeeded by the duke of Dorset.

We now come to a part of lord Carteret's life, including nearly twelve years, from 1730 to 1742, during which he engaged in the grand opposition, that was carried on so long, and with so much pertinacity, against sir Robert Walpole. In this opposition he took a very distinguished part, and was one of its ablest and most spirited leaders. There was scarcely any motion or question on which his eloquence was not displayed. His powers of oratory are allowed to have been eminently great; and it is highly probable, that they were invigorated and increased by that superior ardour which naturally accompanies an attack upon the measures of government. In the session of parliament, 1730-1, he supported the bill against pensioners being permitted to sit in that house; and the motion for discharging the twelve thousand Hessian forces in the pay of Great Britain. In the subsequent session, which opened

on the 13th of January, 1731-2, besides speaking in favour of the pension bill, lord Carteret exerted his whole ability against the passing of the act for reviving the salt duty. This tax he asserted to be grievous, pernicious, and insupportable; oppressive to the lower part of the people; and dangerous to public liberty, by the numerous dependents it would create upon the crown. In the next year, the grand objects that engaged the attention of the minority were, the motion for the reduction of the land forces; the produce of the forfeited estates of the South-Sea directors in 1720; and the bill for granting eighty-thousand pounds for the princess-royal's marriage settlement, and a sum out of the sinking fund; on which occasions lord Carteret displayed his usual energy and eloquence. In the session which began on the 17th of January, 1733-4, his lordship made the motion for an address to the king, to know who had advised the removal of the duke of Bolton and lord Cobham from their regiments; and took the lead in the memorable debate which arose upon that question, and an active part in the other matters that were agitated in this and the following sessions. It is observable that, about this time, Dr. Swift had some doubts concerning lord Carteret's steadiness in the cause of opposition, yet, in the session of parliament which opened on the 1st of February, 1736-7, his lordship distinguished himself greatly in the several questions concerning the riots at Edinburgh, and the affair of captain Porteus; and he was the mover, in the house of peers, for the settlement of an hundred thousand pounds a year, out of the civil list, upon the prince of Wales; a matter which excited a very long and violent debate. He exercised the same vigour with regard to all the motions and questions of that busy session; and it is evident, from the records of the times, that he was the prime leader of opposition in the upper house. This character was preserved by lord Carteret in the parliament which met on the 15th of November, 1739; and in the following session, when the minority exerted their whole strength to overturn the administration, he made the motion in the house of peers, Feb. 13, 1740-1, to address his majesty, that he would graciously be pleased to remove sir Robert Walpole from his presence and councils for ever, and prefaced his proposal with the longest, as well as the ablest speech that he ever appears to have delivered. A year after, when the

views of opposition were attained, so far as related to the displacing of sir Robert Walpole, lord Carteret, Feb. 12, 1741-42, was appointed one of his majesty's principal secretaries of state, and then began to change his parliamentary language, opposing the motion for the commitment of the pension-bill, and the bill to indemnify evidences against Robert earl of Orford, not consistently, although with some reason. In September 1742, he was sent to the States General, to concert measures with them, for the maintenance of the liberties of the United Provinces, and the benefit of the common cause; and soon after his return, he opposed the motion for discharging the Hanoverian troops in British pay; and distinguished himself in favour of the bill for retailing spirituous liquors. In 1743 he waited upon his majesty at Hanover, and attended him through the whole interesting campaign of that year; and the king placed the greatest confidence in his counsels, to which he was the more entitled, as he was eminently skilled in foreign affairs. On the death of his mother, upon the 18th of October, 1744, he succeeded to the titles of viscount Carteret and earl Granville, and a few weeks after, resigned the seals as secretary of state, unable to oppose the patriotic party, whom he had suddenly forsaken, and the duke of Newcastle and his brother, Mr. Pelham, who formed an alliance with them against him. George II. however, with reluctance parted with a minister who had gained his personal affection by his great knowledge of the affairs of Europe, by his enterprizing genius, and, above all, by his ready compliance with the king's favourite views. In the beginning of 1746, his lordship made an effort to retrieve his influence in the cabinet, but the duke of Newcastle and Mr. Pelham, who knew his aspiring disposition, refused to admit him into administration, yet mismanaged their intrigues so much, that at first they were themselves obliged to resign, and earl Granville was appointed secretary of state, and resumed the reins of administration, in February 1745-6: finding, however, that he could not counteract the accumulated opposition that preponderated against him, he resigned the seals four days after they had been put into his hands. Still lord Granville's political antagonists were not able to prevent his receiving personal marks of royal favour. On the 22d of June, 1749, he was elected at Kensington, one of the knights companions of the most noble

order of the garter, and next year was again brought into the ministry, in connection with the very men by whom he had been so long and so warmly opposed. He was then constituted president of the council, and notwithstanding the various revolutions of administration, was continued in this high post till his decease. When his majesty went to Hanover, in 1752, earl Granville was appointed one of the lords justices of the kingdom; and he was in the commissions for opening and concluding the session of parliament, which began on the 31st of May, 1754, and ended on the 5th of June following. The last time in which he spoke in the house of peers, was in opposition to the third reading of the militia-bill, on the 24th of May, 1756, but not with his usual effect. When, in October 1761, Mr. Pitt proposed in council, an immediate declaration of war with Spain, and urged the measure with his usual energy, threatening a resignation, if his advice should not be adopted; lord Granville is said to have replied to him in terms both pointed and personal. Mr. Wood, in the preface to his "Essay on the original Genius and Writings of Homer," informs us, that "being directed to wait upon his lordship, a few days before he died, with the preliminary articles of the treaty of Paris, he found him so languid, that he proposed postponing his business for another time; but earl Granville insisted that he should stay, saying, it could not prolong his life to neglect his duty; and repeating a passage out of Sarpedon's speech in Homer, he dwelled with particular emphasis on one of the lines which recalled to his mind the distinguishing part he had taken in public affairs." After a pause he desired to hear the treaty read; and gave it the approbation of a "dying statesman (his own words) on the most glorious war, and most honourable peace, this nation ever saw." In other respects, lord Granville so much retained his vivacity to the close of his life, as to be able to break out into sallies of wit and humour. He died Jan. 2, 1763, in the seventy-third year of his age. He was twice married; first at Long-Leat, on the 17th of October, 1710, to Frances, only daughter of sir Robert Worsley, bart.; and secondly, on the 14th of April, 1744, to lady Sophia, daughter of Thomas earl of Pomfret. By his former wife he had three sons and five daughters; by the latter, only one daughter.

Lord Granville's character has been drawn as follows, by the late earl of Chesterfield: "Lord Granville had great parts, and a most uncommon share of learning for a man of quality. He was one of the best speakers in the house of lords, both in the declamatory and the argumentative way. He had a wonderful quickness and precision in seizing the stress of a question, which no art, no sophistry, could disguise in him. In business he was bold, enterprizing, and overbearing. He had been bred up in high monarchical, that is, tyrannical principles of government, which his ardent and impetuous temper made him think were the only rational and practicable ones. He would have been a great first minister in France, little inferior, perhaps, to Richelieu; in this government, which is yet free, he would have been a dangerous one, little less so, perhaps, than lord Strafford. He was neither ill-natured nor vindictive, and had a great contempt for money. His ideas were all above it. In social life he was an agreeable, good-humoured, and instructive companion; a great but entertaining talker. He degraded himself by the vice of drinking, which, together with a great stock of Greek and Latin, he brought away with him from Oxford, and retained and practised ever afterwards. By his own industry, he had made himself master of all the modern languages, and had acquired a great knowledge of the law. His political knowledge of the interest of princes and of commerce was extensive, and his notions were just and great. His character may be summed up, in nice precision, quick decision, and unbounded presumption."

The late duke of Newcastle used to say of lord Granville, that he was a man who never doubted. From his lordship's acknowledged literature, it may naturally be supposed that he patronized learned men and learned undertakings. His regard for Dr. Swift, and his attention to the dean's recommendations, we have already mentioned. He assisted and encouraged Mr. Lye, in his edition of Junius's Etymologicon, and the learned Mrs. Grierson of Dublin, when he was lord lieutenant of Ireland. Of Dr. Taylor, the celebrated Grecian, he was the particular patron. The doctor owed his principal preferments to lord Granville; and has testified his gratitude, in the dedication of his Demosthenes, by warmly celebrating his lordship's excellencies, and especially his eloquence, and his eminent skill in the ancient and modern languages. Our learned peer en-

gaged Dr. Bentley to undertake an edition of Homer, and was very active in procuring the doctor the use of manuscripts, and other necessary aids, for that purpose. Dr. Bentley, when he came to town, was accustomed, in his visits to lord Carteret, sometimes to spend the evenings with his lordship. One day old lady Granville reproached her son with keeping the country clergyman, who was with him the night before, till he was intoxicated. Lord Carteret denied the charge; upon which the lady replied, that the clergyman could not have sung in so ridiculous a manner, unless he had been in liquor. The truth was, that the singing thus mistaken by her ladyship, was Dr. Bentley's endeavour to instruct and entertain his noble friend, by reciting Terence according to the true cantilena of the ancients.

Earl Granville, amidst all his struggles for place and power, had an affectation of saying, "I love my fire-side;" which humour was well exposed by Mr. Hawkins Browne, in a copy of verses, entitled "The Fire-side, a pastoral soliloquy." Lord Carteret's letter on the battle at Dettingen was much ridiculed at the time, and the only excuse for it was his lordship's intoxication—not merely with joy*. In giving his judgment concerning men of high office in the state, earl Granville sometimes spoke too incautiously for a politician. Having been asked who wrote the king's speech in a certain year, he said, "Do you not see the *blunt* pen of the *old attorney?*" meaning lord Hardwicke. It was not always in his power to conceal the pangs of disappointed ambition. He made a present of a copy of the Polyglot Bible, which the owner got bound in an elegant manner. When lord Granville saw the book in its new dress, he said, "You have done with it as the king has done with me: he made me fine, and he laid me by."

In lord Egmont's manuscripts are some curious traits of earl Granville's character. He was one of those politicians who make religion subservient to the state. The considering the kingdom of Christ as a separate kingdom from those of this world he counted absurd. On the contrary, he maintained that Christianity is incorporated with civil

* Dr. Johnson, however, attributed the defects of this letter to want of practice in writing; and informs us that when lord Granville had written it, he was so conscious of its being unworthy of the subject, as to say, "Here is a letter expressed in terms not good enough for a tallow-chandler to have used." Boswell's Life of Johnson.

government as sand with lime, each of which by itself makes no mortar. Where he imagined that the public interest might receive prejudice by Christianity, he was against its being taught. He hoped, therefore, never to see our negroes in America become Christians, because he believed that this would render them less laborious slaves. On the same principle, he was against any attempts to convert the American savages. In learning Christianity, they would fall into the use of letters, and a skill in the arts being the consequence, they would become more formidable to the plantations. Pursuing a similar train of reasoning, lord Granville wished to God that the pope might never turn protestant, or the Italians cease to be papists, for then we should sell them no fish. He was glad that the clergy sent abroad to our plantations were immoral and ignorant wretches, because they could have no influence over the inhabitants, as better and wiser men would have, and who would use that influence for the purpose of inspiring the planters with a spirit of independence on their mother country. He was hostile to the scheme of sending bishops to America. These, he thought, would labour to bring the several sects to one religion; whereas the security of that people's dependence on England he conceived to arise from their mutual divisions. He was an enemy likewise to the improvement of our colonies in learning. This he said would take off their youth from wholly attending to trade, fill them with speculative notions of government and liberty, and prevent the education of the sons of rich planters in England, where they contract a love to this kingdom, and when grown old, come back and settle, to the great increase of our wealth. Even at home he was against charity-schools, and was not for having the vulgar taught to read, that they might think of nothing but the plow, and their other low avocations. However unsound some of these opinions may appear, most readers may recollect that they did not die with his lordship.[1]

CARTEROMACHUS (Scipio), whose proper name was Fortecuerra, an eminent Italian scholar, was born of a good family at Pistoia in Tuscany, Feb. 4, 1467. He was at first educated at a college in Pistoia called "la Sa-

[1] Biog. Brit.—Swift's Works; see Index.—Coxe's Life of Walpole.—Chesterfield's Miscellanies and Memoirs.

pienza de' Forteguerri," from a cardinal of that name who founded it for the benefit of twelve students, three of whom should be of the family of Forteguerra. He studied afterwards at Rome and Florence, where Politian was his Greek preceptor. In 1500, the senate of Venice appointed him to teach Greek in that city, and his reputation for knowledge of that language was most extensive. He was afterwards invited to Rome by pope Julius II. who appointed him preceptor to his nephew, the cardinal Galeotto; and Leo X. is said to have chosen him in the same capacity for his cousin Julius de Medici; but whatever benefits might have accrued from this or other instances of Leo's favour, were prevented by Carteromachus's death, Oct. 16, 1513. He is indebted for his literary reputation rather to the numerous commendations of his contemporaries and friends than to his own writings, many of which are said to have been dispersed at his death, and usurped by others into whose hands they had fallen. Among those which remain is his "Oratio de laudibus literarum Græcarum," Venice, 1504, 4to, Basil, 1517, and prefixed to Stephens's "Thesaurus Linguæ Græcæ." Several epigrams of his also are extant in Greek and Latin in the publications of the times. During his residence at Venice, he frequently acted as corrector of the Aldine press, and had a considerable hand in the edition of Ptolomy's Geography printed at Rome in 1507, folio. [1]

CARTES. See DESCARTES.

CARTWRIGHT (THOMAS), a puritan divine of great learning and eminence, was born in Hertfordshire, about the year 1535. Having been kept at a grammar-school till he was fit for the university, he was sent to Cambridge, where he was admitted into St. John's college in 1550. He applied himself to his studies with uncommon assiduity; and being possessed of excellent natural parts, he made great proficiency in learning, in acquiring which, it is said, that he allowed himself no more than five hours sleep in the night, and that he adhered to this custom to the end of his life. Upon the death of Edward VI. when he had been about three years at the university, he quitted it, and became clerk to a counsellor at law: but this did not prevent him from continuing to prosecute his former studies, in which he took more delight than in the profession of the

[1] Moreri.—Gen. Dict.—Gresswell's Politian.—Roscoe's Leo.—Saxii Onomast.

law. He remained in this situation till the beginning of the reign of queen Elizabeth; when the gentleman under whom he was placed as a clerk, having met with Dr. Pilkington, master of St. John college, Cambridge, he made him acquainted with his strong attachment to literature. In consequence of this the doctor desired to have some conversation with Mr. Cartwright; when, being convinced of his great abilities and attainments, he offered to take him back again to St. John's, to which his master consented. He accordingly returned to the university; and in 1560 was chosen fellow of that college. About three years after he was removed to a fellowship in Trinity college; where, on account of his great merit, he was shortly after made one of the eight senior fellows. In 1564 queen Elizabeth visited the university of Cambridge, and remained there five days, viewing the several colleges, and hearing public speeches and disputations. Mr. Strype says, that the ripest and most learned men were selected for the disputants, and Mr. Cartwright being one of these, appears on this occasion to have greatly distinguished himself. In 1567 he commenced bachelor of divinity; and, three years after, was chosen to be lady Margaret's divinity-reader. It is particularly mentioned, that he read upon the first and second chapters of the Acts of the Apostles, and performed it with such acuteness of wit, and such solidity of judgment, as excited the admiration of his hearers. He also became so famous as a preacher, that when it came to his turn to preach at St. Mary's church, the sexton was obliged to take down the windows, on account of the multitudes that came to hear him.

Mr. Cartwright took occasion, in his lectures, to deliver his sentiments on church-discipline; which being unfavourable to the established hierarchy, public accusations were soon exhibited against him: though Mr. Strype says, "that he had indeed a great party in the university, and some of them men of learning, who stuck close to him, exceedingly admiring him; though some of them, better informed, fell off afterwards." Archbishop Grindal wrote a letter to sir William Cecil, chancellor of the university, on the 23d of June 1570, requesting him to take some speedy course against Mr. Cartwright; alleging, that in his readings he daily made invectives against the external policy, and distinction of states, in the ecclesiastical government; in consequence of which the youth of the uni-

versity, who frequented his lectures in great numbers, "were in danger to be poisoned with a love of contention and a liking of novelty." He therefore recommended, that the chancellor should write to the vice-chancellor, to enjoin silence upon Cartwright and all his adherents, both in schools and pulpits; and afterwards, upon examination, and hearing of the matters before him, and some of the heads of houses, to reduce the offenders to conformity, or to expel them out of the colleges, or the university, as the cause should require; and also that the vice-chancellor should not suffer Mr. Cartwright to take his degree of D. D. at the approaching commencement, for which he had applied. Dr. Whitgift also zealously opposed Cartwright, and wrote another letter to the chancellor upon the occasion, communicating to him not only what Cartwright had "openly taught," but also "what he had uttered to him in private conference."

Mr. Cartwright vindicated his conduct in a letter to sir William Cecil, dated the 9th of July; in which he declared his extreme aversion to every thing that was seditious and contentious, and affirmed that he had taught nothing but what naturally flowed from the text concerning which he had treated. He observed, that when an occasion offered itself of speaking concerning the habits, he had waved it: though he acknowledged that he had taught, that the ministry of the church of England had declined from the ministry of the ancient and apostolical church, and that he wished it to be restored to greater purity. But these sentiments, he said, he had delivered calmly and sedately, and in such a manner as could give offence to none but the ignorant or the malignant, and those who were eager to catch at something to calumniate him. He asserted, that he had the utmost reason to believe that he should have obtained the testimony of the university in favour of his innocence, had not the vice-chancellor denied him a congregation. He solicited the protection of the chancellor, so far as his cause was just; and transmitted to him a testimonial of his innocence, signed by several learned members of the university, and in which his abilities, learning, and integrity, were spoken of in very high terms. After this he was cited to appear before Dr. Mey, the vice-chancellor of the university, and some of the heads of houses, and examined upon sundry articles of doctrine said to be delivered by him in his public

lectures, and which were affirmed to be contrary to the religion received and allowed by public authority in the realm of England; and it was demanded of him, whether he would stand to those opinions and doctrines, or whether he would renounce them. Mr. Cartwright desired that he might be permitted to commit to writing what his judgment was upon the points in controversy; which being assented to, he drew up six propositions to the following purport, and which he subscribed with his own hand:—"I. The names and functions of archbishops and archdeacons ought to be abolished. II. The offices of the lawful ministers of the church, viz. bishops and deacons, ought to be reduced to the apostolical institution: bishops to preach the word of God and pray, and deacons to be employed in taking care of the poor. III. The government of the church ought not to be entrusted to bishops chancellors, or the officials of archdeacons; but every church should be governed by its own minister and presbyters. IV. Ministers ought not to be at large, but every one should have the charge of a certain flock. V. No man should solicit, or stand as a candidate for the Ministry. VI. Bishops should not be created by civil authority, but ought to be openly and fairly chosen by the church."—Propositions also which were said to be dangerous and seditious were collected out of Mr. Cartwright's lectures, and sent to court by Dr. Whitgift, to incense the queen and chancellor against him; and he was forbidden by the vice-chancellor and heads of the university to read any more lectures till they should receive some satisfaction that he would not continue to propagate the same opinions. He was also prevented from taking his doctor's degree by the authority of the vice-chancellor: which appears to have given great umbrage to many in the university, and to have occasioned a considerable disturbance. In 1571 Dr. Whitgift became vice-chancellor of the university; and by his influence more rigorous statutes were procured for its government; and Mr. Cartwright was deprived of his place of Margaret-professor. But he still continued senior fellow of Trinity-college; though the following year he was also deprived of his fellowship; it being alleged that he had forfeited it by not entering into priest's orders in due time, in conformity to the statutes. Being thus driven from the university, and out of all employment, he travelled beyond sea, where he became acquainted with the most celebrated divines in the several protestant uni-

versities of Europe, with many of whom he established a correspondence. They appear to have entertained a very high esteem for him; and the celebrated Beza, in a letter to one of his English correspondents, expressed himself thus concerning him:—"Here is now with us your countryman, Thomas Cartwright, than whom I think the sun doth not see a more learned man." While he was abroad, he was chosen minister to the English merchants at Antwerp, and afterwards at Middleburgh, where he continued two years, with little or no profit to himself; though his labours as a preacher are said to have been extremely acceptable and successful. But the importunity of his friends in England at length prevailed on him to return again to his native country.

Very severe measures had now been adopted for several years against the puritans; on whose behalf a piece was published, intituled, "An admonition to the parliament;" to which were annexed, A letter from Beza to the earl of Leicester, and another from Gualter to bishop Parkhurst, recommending a reformation of church discipline. This work contained what was called the "platform of a church;" the manner of electing ministers; their several duties; and arguments to prove their equality in government. It also attacked the hierarchy, and the proceedings of the bishops, with much severity of language. The admonition was concluded with a petition to the two houses, that a discipline more consonant to the word of God, and agreeing with the foreign reformed churches, might be established by law. Mr. Field and Mr. Wilcox, authors of the admonition, and who attempted to present it to parliament, were committed to Newgate on the second of October 1572. Notwithstanding which, Mr. Cartwright, after his return to England," wrote "a second admonition to the parliament," with an humble petition to the two houses, for relief against the subscription required by the ecclesiastical commissioners. The same year Dr. Whitgift published an answer to the admonition: to which Mr. Cartwright published a reply in 1573; and about this time a proclamation was issued for apprehending him. In 1574 Dr. Whitgift published, in folio, "A defence of the answer to the admonition, against the reply of T. C." In 1575 Mr. Cartwright published a second reply to Dr. Whitgift; and in 1577 appeared, "the rest of the second reply of Thomas Cartwright, against master Doctor Whitgift's an-

swer, touching the church discipline." This seems to have been printed in Scotland; and it is certain, that before its publication Mr. Cartwright had found it necessary to leave the kingdom, whilst his opponent was raised to the bishopric of Worcester. Mr. Cartwright continued abroad about five years, during which time he officiated as a minister to some of the English factories. About the year 1580 James VI. king of Scotland, having a high opinion of his learning and abilities, sent to him, and offered him a professorship in the university of St. Andrew's; but this he thought proper to decline. Upon his return to England, officers were sent to apprehend him, as a promoter of sedition, and he was thrown into prison. He probably obtained his liberty through the interest of the lord treasurer Burleigh, and the earl of Leicester, by both of whom he was favoured: and the latter conferred upon him the mastership of the hospital which he had founded in Warwick. In 1583 he was earnestly persuaded, by several learned protestant divines, to write against the Rhemish translation of the New Testament. He was likewise encouraged in this design by the earl of Leicester and sir Francis Walsingham: and the latter sent him a hundred pounds towards the expences of the work. He accordingly engaged in it; but after some time received a mandate from archbishop Whitgift, prohibiting him from prosecuting the work any farther. Though he was much discouraged by this, he nearly completed the performance; but it was not published till many years after his death in 1618, fol. under the title "A Confutation of the Rhemish Translation, Glosses, and Annotations on the New Testament." It is said, that queen Elizabeth sent to Beza, requesting him to undertake a work of this kind; but he declined it, declaring that Cartwright was much more capable of the task than himself. Notwithstanding the high estimation in which he was held, and his many admirers, in the year 1585 he was again committed to prison by Dr. Aylmer, bishop of London; and that prelate gave some offence to the queen by making use of her majesty's name on the occasion. When he obtained his liberty is not mentioned: but we find that in 1590, when he was at Warwick, he received a citation to appear in the star-chamber, together with Edmund Snape, and some other puritan ministers, being charged with setting up a new discipline, and a new form of worship, and subscribing their names to stand to it. This was interpreted an oppo-

sition and disobedience to the established laws. Mr. Cartwright was also called upon to take the oath ex officio; but this he refused, and was committed to the Fleet. In May 1591 he was sent for by bishop Aylmer to appear before him, and some others of the ecclesiastical commissioners, at that prelate's house. He had no previous notice given him, to prevent any concourse of his adherents upon the occasion. The bishop threw out some reproaches against him, and again required him to take the oath ex officio. The attorney general did the same, and represented to him "how dangerous a thing it was that men should, upon the conceits of their own heads, and yet under colour of conscience, refuse the things that had been received for laws for a long time." Mr. Cartwright assigned sundry reasons for refusing to take the oath; and afterwards desired to be permitted to vindicate himself from some reflections that had been thrown out against him by the bishop and the attorney general. But to this bishop Aylmer would not consent, alleging, "that he had no leisure to hear his answer," but that he might defend himself from the public charges that he had brought against him, by a private letter to his lordship. With this Mr. Cartwright was obliged to be contented, and was immediately after again committed to the Fleet. In August 1591 he wrote a letter to lady Russel, stating some of the grievances under which he laboured, and soliciting her interest with lord Burleigh to procure him better treatment. The same year king James wrote a letter to queen Elizabeth, requesting her majesty to shew favour to Mr. Cartwright and his brethren, on account of their great learning and faithful labours in the gospel. But he did not obtain his liberty till about the middle of the year 1592, when he was restored to his hospital at Warwick, and was again permitted to preach: but his health appears to have been much impaired by his long confinement and close application to study. He died on the 27th of December 1603, in the 68th year of his age, having preached a sermon on mortality but two days before. He was buried in the hospital at Warwick. He was pious, learned, and laborious; an acute disputant, and an admired preacher; of a disinterested disposition, generous and charitable, and particularly liberal to poor scholars. It is much to be regretted that such a man should have incurred the censure of the superiors either in church or state; but innovations like those he proposed, and adhered to with

obstinacy, could not be tolerated in the case of a church establishment so recently formed, and which required every effort of its supporters to maintain it. How far, therefore, the reflections which have been cast on the prelates, who prosecuted him are just, may be safely left to the consideration of the reader. There is reason also to think, that before his death Cartwright himself thought differently of his past conduct. Sir Henry Yelverton, in his epistle to the reader, prefixed to bishop Moreton's "Episcopacy justified," says that the last words of Thomas Cartwright, on his death-bed, were, that he sorely lamented the unnecessary troubles he had caused in the church, by the schism, of which he had been the great fomenter; and that he wished he was to begin his life again, that he might testify to the world the dislike he had of his former ways. In this opinion, says sir Henry, he died; and it appears certain, that he abated something of the warmth of his spirit towards the close of his days. When he had obtained his pardon of the queen, which, as sir George Paule asserts, was at the instance of archbishop Whitgift, Cartwright, in his letters of acknowledgment to that prelate, vouchsafed to stile him a "Right Reverend Father in God, and his Lord the Archbishop's Grace of Canterbury." This title of Grace he often yielded to Whitgift in the course of their correspondence. Nay, the archbishop was heard to say, that if Mr. Cartwright had not so far engaged himself as he did in the beginning, he verily thought that he would, in his latter time, have been drawn to conformity: for when he was freed from his troubles, he often repaired to the archbishop, who used him kindly, and was contented to tolerate his preaching at Warwick for several years, upon his promise that he would not impugn the laws, orders, and government of the church of England, but persuade and procure, as much as he could, both publicly and privately, the estimation and peace of the same. With these terms he complied; notwithstanding which, when queen Elizabeth understood that he preached again, though in the temperate manner which had been prescribed, she would not permit him to do it any longer without subscription; and was not a little displeased with the archbishop, for his having connived at his so doing. Sir George Paule farther adds, that, by the benevolence and bounty of his followers, Mr. Cartwright was said to have died rich. Besides the pieces already mentioned, Mr. Cartwright was

author of the following works: 1. "Commentaria practica in totam historiam evangelicam, ex quatuor evangelistis harmonicè concinnatam," 1630, 4to. An elegant edition of this was printed at Amsterdam, by Lewis Elzevir, in 1647, under the following title: "Harmonia evangelica commentario analytico, metaphrastico, practico, illustrata," &c. 2. "Commentarii succincti & dilucidi in proverbia Salomonis," Amst. 1638, 4to. 3. "Metaphrasis & homiliæ in librum Salomonis qui inscribitur Ecclesiastes," Amst. 1647, 4to. 4. "A Directory of Church Government," 1644, 4to. 5. "A Body of Divinity," Lond. 1616, 4to.[1]

CARTWRIGHT (THOMAS), bishop of Chester, and supposed to be grandson to the preceding, was born at Northampton, Sept. 1, 1634. His father was for some time master of the endowed school of Brentwood, in Essex, and he appears to have been educated in the religious principles which prevailed among the anti-episcopal party. He was entered of Magdalen hall, Oxford, but was soon removed to Queen's college by the power of the parliamentary visitors in 1649; and after taking orders, became chaplain of that college, and vicar of Walthamstow in Essex. In 1659, he was preacher at St. Mary Magdalen's, Fish-street. After the restoration, he recommended himself so powerfully by professions of loyalty, as to be made domestic chaplain to Henry duke of Gloucester, prebendary of Twyford, in the church of St. Paul; of Chalford, in the church of Wells; a chaplain in ordinary to the king, and rector of St. Thomas Apostle, London, and was created D. D. although not of standing for it. To these, in 1672, was added a prebend of Durham; and in 1677, he was made dean of Rippon. He had likewise a hard struggle with Dr. Womack for the bishopric of St. David's; but in the reign of James II. in 1686, he succeeded to that of Chester, for boldly asserting in one of his sermons, that the king's promises to parliament were not binding. The most remarkable event of his life, was his acting as one of the commissioners in the memorable attempt which his infatuated master made to controul the president and

[1] Biog. Brit. and Index.—Clarke's Lives of thirty-two English Divines.—Zouch's edition of Walton's Lives.—Strype's Parker, pp. 311, 312, 347, 362, 419, 463, 476.—Strype's Grindal, p. 161.—Strype's Whitgift, p. 19, 47, 50, 63, 224, 225, 253, 335, 336, 360, 366, 434, 554.—Strype's Annals; see Index.—Peck's Desiderata.—Fuller's Ch. History and Worthies.

fellows of Magdalen college, Oxford, when they rejected a popish president intruded upon them by the king. Upon the revolution he fled to France, where he officiated as minister to the protestant part of the king's household; and upon the death of Dr. Seth Ward, became titular bishop of Salisbury. He afterwards accompanied the abdicated monarch to Ireland, where he died of a dysentery, April 15, 1689, and was sumptuously interred in the choir of Christ-church, Dublin. The report by Richardson, in his edition of Godwin, of his having died in the communion of the church of Rome, seems doubtful; but on his death-bed his expressions were certainly equivocal. His "Speech spoken to the society of Magdalen college," his examination of Dr. Hough, and several occasional sermons, enumerated by Wood, are in print. He appears to have been a man too subservient to the will of James, to act with more prudence or principle than his master, who, it is said, looked upon him as neither protestant nor papist, and had little or no esteem for him. [1]

CARTWRIGHT (WILLIAM), an English poet of the seventeenth century, was born at Northway near Tewkesbury, in Gloucestershire, Sept. 1611. His father, after spending a good estate, was reduced to keep an inn at Cirencester; at the free-school of which town his son was educated under Mr. William Topp. Being chosen a king's scholar, he was removed to Westminster school, under Dr. Osbaldiston, and thence elected a student of Christ church, Oxford, in 1628. After pursuing his studies, with the reputation of an extraordinary scholar and genius, he took his master's degree in 1635, and in 1638 went into holy orders, becoming "a most florid and seraphical preacher in the university." One sermon only of his is in print, from which we are not able to form a very high notion of his eloquence; but when Mr. Abraham Wright, of St. John's, Oxford, compiled that scarce little book, entitled "Five Sermons in five several styles, or ways of Preaching," it appears that Dr. Maine and Mr. Cartwright were of consequence enough to be admitted as specimens of university preaching. The others are bishop Andrews', bishop Hall's, the presbyterian and independent "ways of preaching."

1 Ath. Ox. vol. II.—Burnet's Own Times.—Wilmot's Life of Hough.—Granger.

In 1642, bishop Duppa, with whom he lived in the strictest intimacy, bestowed on him the place of succentor of the church of Salisbury. In the same year he was one of the council of war or delegacy, appointed by the university of Oxford, for providing for the troops sent by the king to protect the colleges. His zeal in this office occasioned his being imprisoned by the parliamentary forces when they arrived at Oxford, but he was bailed soon after. In 1643, he was chosen junior proctor of the university, and was also reader in metaphysics. "The exposition of them," says Wood, "was never better performed than by him and his predecessor Thomas Barlow, of Queen's college." Lloyd asserts that he studied at the rate of sixteen hours a day. From such diligence and talents much might have been expected, but he survived the last-mentioned appointments a very short time, dying on December 23, 1643, in the thirty-second year of his age, of a malignant fever, called the camp disease, which then prevailed at Oxford. He was honourably interred towards the upper end of the south aile of the cathedral of Christ church.

Few men have ever been so praised and regretted by their contemporaries, who have left so little to perpetuate their fame. During his sickness, the king and queen, who were then at Oxford, made anxious inquiries about the progress of his disorder. His majesty wore black on the day of his funeral, and being asked the reason, answered that since the muses had so much mourned for the loss of such a son, it had been a shame that he should not appear in mourning for the loss of such a subject. His poems and plays, which were published in 1651, are preceded by fifty copies of verses by the wits of the time, and all in a most laboured style of panegyric. His other encomiasts inform us that his person was as handsome as his mind, and that he not only understood Greek and Latin, but French and Italian, as perfectly as his mother tongue. Dr. Fell, bishop of Oxford, said of him, "Cartwright is the utmost man can come to;" and Ben Jonson used to say, "My son Cartwright writes all like a man."

Although it must be confessed that his works, particularly his dramas, afford little justification of this high character, his poems may perhaps deserve a place among those of his contemporaries. Many of them exhibit tenderness and harmony, a copious, but sometimes fanciful imagery, and a familiar easy humour which, connected

with his amiable disposition as a man, probably led to those encomiums which, without this consideration, we should find it difficult to allow. "That," says Wood, "which is most remarkable is, that these his high parts and abilities were accompanied with so much sweetness and candour, that they made him equally beloved and admired by all persons, especially those of the gown and court; who esteemed also his life a fair copy of practic piety, a rare example of heroic worth, and in whom arts, learning, and language, made up the true complement of perfection." The same biographer informs us that he wrote "Poemata Græca & Latina." [1]

CARVALHO D'ACOSTA (ANTHONY), a native of Lisbon, where he was born in 1650, addicted himself to the study of mathematics, astronomy, and hydrography, and undertook the topographical description of his native country. He made the tour of Portugal with great care, following the courses of the rivers, climbing the mountains, and examining every thing with his own eyes. This work, by far the best upon the subject, is in 3 vols. folio, published from 1706 to 1712, under the title of "Geographia Portugueza." It contains the history of the principal places, of the illustrious persons who were born in them, the genealogies of the most considerable families, with the natural curiosities, &c. of every place he visited. There is also by this author a compendium of geography, and a method of studying astronomy. He died in 1715, at the age of 65, and so poor that the parish was obliged to bury him. [2]

CARVER (JONATHAN), another unfortunate author in our own country, was a native of America. His grandfather, William Joseph Carver, of Wigan in Lancashire, a captain in king William's army, was rewarded for his services in Ireland with the government of Connecticut in New England, in which province our author was born in 1732, and where his father, a justice of the peace, died in 1747. Soon after, being designed for the study of physic, he was placed with a practitioner at Elizabeth-town; but this not suiting his enterprising spirit, he purchased, in 1750, an ensigncy in the Connecticut regiment, and behaved so well as to obtain the command of a company.

[1] Johnson and Chalmers's English Poets, vol. VI.—Biog. Brit.—Ath. Ox. vol. II.—Wood's Annals, vol. II. p. 447.—Oldys's MS Notes on Langbaine.
[2] Dict. Hist.

Nothing more is known of him till 1757, when being in general Webb's army, he fortunately escaped the dreadful massacre at Fort William Henry, an instance of Indian ferocity and French perfidy which he has pathetically described in his "Travels." In the five succeeding campaigns he served also, first as lieutenant and afterwards as captain of provincials, with a high reputation, not only for bravery, but also for piety and morals. On the conclusion of the peace in 1763, captain Carver, with a view to make that vast acquisition of territory gained by Great Britain advantageous to her, determined to explore the most unknown parts of North America, particularly the vast continent which extends from the Atlantic to the Pacific ocean. His failure in this is now less to be regretted, as captain Cook has since shewn the impracticability of a north-west passage in those parts. Captain Carver, however, penetrated farther north-westward than any other European, except father Hennepin in 1680, viz. to the river St. Francis. The utmost extent of his travels to the west was towards the head of the river St. Pierre, in the country of the Naudowessies of the plains, whose language he learned, and among whom he wintered in 1766, and resided seven months. In 1769 he came over to England, in hopes of a reimbursement from government for the sums he had expended in their service; but in this he was disappointed, and reduced to great difficulties. In 1778, he published "Travels through the interior parts of North America in the years 1766, 1767, and 1768," 8vo, a work considered as peculiarly interesting. In the following year, he published also "A Treatise on the Culture of the Tobacco Plant." Both these ought unquestionably to have procured him employment as a man of talents, but unfortunately no notice was taken of him. About this time he was induced to lend his name to a compilation entitled "The New Universal Traveller," published in weekly numbers, but this afforded a scanty supply. Through the winter of 1779, he preserved his existence by acting as a clerk in a lottery office until Jan. 31, 1780, a putrid fever supervening a long-continued dysentery, brought on by meré want, put an end to the life of a man whose public services and character deserved a better fate. We know not, however, that he perished in vain. His case attracted the notice of Dr. Lettsom, who, in some excellent letters in the Gentleman's Magazine, recommended it to the public attention with such

effect, that while a temporary provision was made for captain Carver's widow and children, by the publication of a new edition of his "Travels," a salutary impression was made on the public mind, to which, strengthened by other instances, we now owe that excellent institution, "The Literary Fund."[1]

CARUSIUS, or CARUSIO (JOHN BAPTIST), a learned historiographer of Palermo, where he was born in 1673, devoted his life to the history and antiquities of Sicily; and first published "Memorie Istoriche della Sicilia," Palermo, 1716, fol. and afterwards a collection of the Sicilian historians, under the title of "Bibliotheca Historica Regni Siciliæ," 1723, 2 vols. fol. Saxius says he died in 1724; but the editors of the Dict. Hist. in 1750, and they add, that his "Bibliotheca" was translated into Italian, and published in 1745, 3 vols. fol.[2]

CARY (HENRY), afterwards created viscount Falkland, and descended from the family of the Cary's, of Cockington, in Devonshire, was the son of sir Edward Cary, of Berkhamsted and Aldenham, in the county of Hertford, knight, master of the Jewel-office to queen Elizabeth and king James I. by Catherine his wife, daughter of sir Henry Knevet, knight, and widow of Henry lord Paget. He was born at Aldenham; and, when about sixteen years of age, was sent to Exeter-college in Oxford, where it does not appear he took any degree: but when he quitted the university, he left behind a celebrated name. Soon after, he was introduced to court; and in 1608, made one of the knights of the bath at the creation of Henry prince of Wales. In 1617, he was sworn in comptroller of his majesty's houshold, and one of his privy-council: and on the 10th of November, 1620, was created viscount of Falkland, in the county of Fife, in Scotland. King James I. knowing his great abilities and experience, constituted him lord deputy of Ireland; into which high office he was sworn, September 18, 1622; and continued in it till 1629. During his administration, he kept a strict hand over the Roman catholics in that kingdom; who sent frequent complaints to the court of England against him, and though he proceeded very honourably and justly, yet by the clamour of the Irish, and the prevailing power of his Popish

[1] Dr. Lettsom's Account prefixed to the new edition of the Travels, in 1781.—Gent. Mag. vol. L. and LI. See Indexes.

[2] Dict. Hist.—Saxii Onomasticon.

enemies, he was removed in disgrace; but his innocence being afterwards vindicated, this affront was in some measure atoned for by the subsequent favour of the king. At his return to England, he lived in honour and esteem, till 1633; when having the misfortune to break one of his legs, on a stand in Theobald's-park, he died in September; and was buried at Aldenham. He married Elizabeth, sole daughter and heir of sir Laurence Tanfield, chief baron of the exchequer, with whom he had the manor of Great Tew, Burford, and other estates in Oxfordshire. He is said to have written many things, which never were published, except, 1. "The History of the most unfortunate prince, king Edward II." found among his papers, and printed in 1680, fol. and 8vo, with a preface of sir James Harrington; at a time, says Wood, "when the press was open for all books that could make any thing against the then government." 2. "A Letter to James I." and an "Epitaph on Elizabeth countess of Huntingdon," which is in Wilford's Memorials. The letter to the king was in behalf of his son, the subject of the following article; who, for challenging sir Francis Willoughby, had been thrown into the Fleet. It was printed in the "Cabala." In the Harl. MS. 1581, there are four original letters from lord Falkland to the duke of Buckingham.

Leland, in his History of Ireland, says, that "Lord Falkland seems to have been more distinguished by his rectitude than abilities. In a government which required vigour and austerity, he was indolent and gentle; courting, rather than terrifying the factious. He was harrassed by the intrigues and clamours of the king's ministers, whom he could not always gratify to the full extent of their desires; his actions were severely maligned at the court of England; his administration of consequence was cautious and embarrassed. Such a governor was little qualified to awe the numerous and powerful body of recusants, relying on their merits, and stimulated by their ecclesiastics to the most imprudent excesses." [1]

CARY (Lucius), eldest son of the preceding, was born, as is supposed, at Burford in Oxfordshire, about 1610. He received his academical learning at Trinity college in Dublin, and St. John's college in Cambridge. Before he came to be twenty years of age, he was master of an ample

[1] Biog. Brit.—Park's edition of Lord Orford's Royal and Noble Authors.

ROYAL BRANCH OF THE SUSSEX

fortune, which descended to him by the gift of a grandfather, without passing through his father and mother, who were then alive. Shortly after that, and before he was of age, he went into the Low Countries, with a resolution of procuring a command; but was diverted from it by the complete inactivity of that summer. On his return to England, he entered upon a very strict course of study. We are informed by lord Clarendon, that his house being within a little more than ten miles of Oxford, he contracted familiarity and friendship with the most polite and accurate men of that university, who found such an immenseness of wit, and such a solidity of judgment in him, so infinite a fancy, bound in by most exact reasoning, such a vast knowledge, that he was not ignorant in any thing, yet such an excessive humility, as if he had known nothing, that they frequently resorted, and dwelt with him, as in a college situated in a purer air; so that his house was a university in a less volume, whither they came, not so much for repose, as study; and to examine and refute those grosser propositions which laziness and consent made current in vulgar conversation. Before he was twenty-three years of age, he had read over all the Greek and Latin fathers, and was indefatigable in looking over all books, which with great expence he caused to be transmitted to him from all parts. About the time of his father's death, in 1633, he was made one of the gentlemen of the privy-chamber to Charles I. In 1639 he was in the expedition against the Scots, and afterwards went a volunteer with the earl of Essex. He was chosen, in 1640, a member of the house of commons for Newport in the isle of Wight, in the parliament which began at Westminster April 13, the same year. The debates being there managed with all imaginable gravity and sobriety, he contracted such a reverence for parliaments, that he thought it really impossible they could ever produce mischief or inconvenience to the kingdom, or that the kingdom could be tolerably happy in the intermission of them. From the unhappy and unseasonable dissolution of that parliament, he probably harboured some jealousy and prejudice to the court, towards which he was not before immoderately inclined. He was chosen again for the same place in that parliament, which began the 3d of November following; and in the beginning of it declared himself very sharply and severely against those exorbitances of the court, which

had been most grievous to the state. He was so rigid an observer of established laws and rules, that he could not endure a breach or deviation from them; and thought no mischief so intolerable, as the presumption of ministers of state to break positive rules for reasons of state, or judges to transgress known laws upon the plea of conveniency or necessity. This made him so severe against the earl of Strafford and the lord Finch, contrary to his natural gentleness and temper. He likewise concurred in the first bill to take away the votes of bishops in the house of lords. This gave occasion to some to believe that he was no friend to the church, and the established government of it; it also caused many in the house of commons to imagine and hope that he might be brought to a further compliance with their designs. Indeed the great opinion he had of the uprightness and integrity of those persons who appeared most active against the court, kept him longer from suspecting any design against the peace of the kingdom; and though he differed from them commonly in conclusions, he believed their purposes were honest. When better informed what was law, and discerning in them a desire to controul that law by a vote of one or both houses, no man more opposed those attempts, and gave the adverse party more trouble, by reason and argumentation. About six months after passing the above-mentioned bill for taking away the bishops' votes, when the same argument came again into debate, he changed his opinion, and gave the house all the opposition he could, insomuch that he was by degrees looked upon as an advocate for the court; to which he contributed so little, that he declined those addresses, and even those invitations which he was obliged almost by civility to entertain. He was so jealous of the least imagination of his inclining to preferment, that he affected even a moroseness to the court and to the courtiers, and left nothing undone which might prevent and divert the king's or queen's favour towards him, but the deserving it. When the king sent for him once or twice to speak to him, and to give him thanks for his excellent comportment in those councils which his majesty termed doing him service, his answers were more negligent, and less satisfactory, than might be expected; as if he cared only that his actions should be just, not that they should be acceptable; and he took more pains, and more forced his nature to actions unagreeable and unpleasant to it,

that he might not be thought to incline to the court, than most men have done to procure an office there: not that he was in truth averse from receiving public employment, for he had a great devotion to the king's person, and had before used some small endeavour to be recommended to him for a foreign negotiation, and had once a desire to be sent ambassador into France; but he abhorred an imagination or doubt should sink into the thoughts of any man, that in the discharge of his trust and duty in parliament he had any bias to the court, or that the king himself should apprehend that he looked for a reward for being honest. For this reason, when he heard it first whispered, that the king had a purpose to make him a privy-counsellor, for which there was in the beginning no other ground but because he was known to be well qualified, he resolved to decline it, and at last suffered himself to be over-ruled by the advice and persuasion of his friends to submit to it. Afterwards, when he found that the king intended to make him secretary of state, he was positive to refuse it, declaring to his friends that he was most unfit for it, and that he must either do that which would be great disquiet to his own nature, or leave that undone which was most necessary to be done by one that was honoured with that place; for the most just and honest men did, every day, that which he could not give himself leave to do. He was so exact and strict an observer of justice and truth, that he believed those necessary condescensions and applications to the weakness of other men, and those arts and insinuations which are necessary for discoveries and prevention of ill, would be in him a declension from his own rules of life, though he acknowledged them fit, and absolutely necessary to be practised in those employments. However, he was at last prevailed upon to submit to the king's command, and became his secretary: but two things he could never bring himself to whilst he continued in that office (which was to his death), for which he was contented to be reproached, as for omissions in a most necessary part of his place. The one, employing of spies, or giving any countenance or entertainment to them; not such emissaries, as with danger would venture to view the enemy's camp, and bring intelligence of their number, or quartering, or any particulars that such an observation can comprehend; but those who, by communication of guilt, or dissimulation of manners,

wind themselves into such trusts and secrets, as enable them to make discoveries. The other, the liberty of opening letters, upon a suspicion that they might contain matter of dangerous consequence. For the first, he would say such instruments must be void of all ingenuity and common honesty, before they could be of use; and afterwards they could never be fit to be credited: and that no single preservation could be worth so general a wound and corruption of human society, as the cherishing such persons would carry with it. The last he thought such a violation of the law of nature, that no qualification by office could justify him in the trespass; and though he was convinced by the necessity and iniquity of the time, that those advantages of information were not to be declined, and were necessarily to be practised, he found means to put it off from himself, whilst he confessed he needed excuse and pardon for the omission. In all other particulars he filled his place with great sufficiency, being well versed in languages, and with the utmost integrity, being above corruption of any kind.

He was one of the lords, who, June 5, 1642, signed a declaration, wherein they professed they were fully persuaded that his majesty had no intention to raise war upon his parliament. About the same time he subscribed to levy twenty horse for his majesty's service. Upon which, and other accounts, he was excepted from the parliament's favour in the instructions given by the two houses to their general the earl of Essex. Whilst he was with the king at Oxford, his majesty went one day to see the public library, where he was shewed among other books a Virgil, nobly printed and exquisitely bound. The lord Falkland, to divert the king, would have his majesty make a trial of his fortune by the Sortes Virgilianæ, an usual kind of divination in ages past, made by opening a Virgil. The king opening the book, the passage which happened to come up, was that part of Dido's imprecation against Æneas, iv. 615, &c. which is thus translated by Dryden:—

> Oppressed with numbers in the unequal field,
> His men discouraged, and himself expell'd;
> Let him for succour sue from place to place,
> Torn from his subjects and his son's embrace, &c.

King Charles seeming concerned at this accident, the lord Falkland, who observed it, would likewise try his own fortune in the same manner; hoping he might fall upon some passage that could have no relation to his case, and

thereby divert the king's thoughts from any impression the other might make upon him: but the place lord Falkland stumbled upon was yet more suited to his destiny, than the other had been to the king's; being the following expressions of Evander, upon the untimely death of his son Pallas, Æn. xi. 152.

> O Pallas! thou hast failed thy plighted word,
> To fight with caution, not to tempt the sword:
> I warn'd thee, but in vain; for well I knew
> What perils youthful ardour would pursue;
> That boiling blood would carry thee too far;
> Young, as thou wert, in dangers, raw to war,
> O curst essay of arms, disastrous doom,
> Prelude of bloody fields, and fights to come!

From the beginning of the civil war his natural cheerfulness and vivacity grew clouded, and a kind of sadness and dejection of spirit stole upon him, which he had never been used to: yet being among those who believed that one battle would end all differences, and that there would be so great a victory on one side, that the other would be compelled to submit to any conditions from the victor (which supposition and conclusion generally sunk into the minds of most men, and prevented the looking after many advantages that might then have been laid hold of), he resisted those indispositions, "et in luctu bellum inter remedia erat." But after the resolution of the two houses, not to admit any treaty for peace, those indispositions, which had before touched him, grew into a perfect habit of uncheerfulness; and he, who had been so exactly easy and affable to all men, became on a sudden less communicable, sad, pale, and exceedingly affected with the spleen. In his clothes and habit, which he had minded before always with more neatness and industry and expence than is usual to so great a soul, he was now not only incurious, but too negligent; and in his reception of suitors, and the necessary or casual addresses to his place, so quick and sharp, and severe, that there wanted not some men (strangers to his nature and disposition) who believed him proud and imperious. When there was any overture or hope of peace, he would be more erect and vigorous, and exceedingly solicitous to press any thing which he thought might promote it: and sitting among his friends, often, after a deep silence and frequent sighs, would, with a shrill and sad accent, repeat the word Peace, Peace;

and would passionately profess, that the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him, and would shortly break his heart. This made some think, or pretend to think, that he was so much enamoured of peace, that he would have been glad the king should have bought it at any price; which was a most unreasonable calumny; yet it made some impression on him, or at least he used it for an excuse of the daringness of his spirit; for at the siege of Gloucester, when his friend passionately reprehended him for exposing his person unnecessarily to danger (for he delighted to visit the trenches and nearest approaches, and to discover what the enemy did) as being so much beside the duty of his place, that it might be understood rather to be against it, he would say merrily, "That his office could not take away the privilege of his age; and that a secretary in war might be present at the greatest secret of danger:" but withal alleged seriously, "That it concerned him to be more active in enterprises of hazard than other men, that all might see that his impatience for peace proceeded not from pusillanimity, or fear to adventure his own person." In the morning before the first battle of Newbury *, as always upon action, he was very cheerful; and putting himself into the first rank of the lord Byron's regiment, advanced upon the enemy, who had lined the hedges on both sides with musqueteers; from whence he was shot with a musquet in the lower part of the belly, and in the instant falling from his horse, his body was not found till the next morning. Thus fell that incomparable young man, Sept. 20, 1643, in the 34th year of his age, having so much dispatched the true business of life, that the eldest rarely attain to that immense knowledge, and the youngest enter not into the world with more innocency.

His contemporaries, particularly lord Clarendon, from whom, and in whose words, most of the preceding account is given, assure us, he was a man of prodigious parts, both natural and acquired, of a wit so sharp, and a nature so sincere, that nothing could be more lovely; of great in-

* Whitelock says, that in the morning before the battle, he called for a clean shirt, and being asked the reason of it, answered, "That if he were slain in battle, they should not find his body in foul linen." Being dissuaded by his friends to go into the fight, as having no call to it, and being no military officer, he said, "He was weary of the times, and foresaw much misery to his own country, and did believe he should be out of it ere night."

genuity and honour, of the most exemplary manners, and singular good nature, and of the most unblemished integrity; of that inimitable sweetness and delight in conversation, of so flowing and obliging a humanity and goodness to mankind, and of that primitive simplicity and integrity of life, as was scarce ever equalled. His familiarity and friendship, for the most part, was with men of the most eminent and sublime parts, and of untouched reputation in point of integrity. He was a great cherisher of wit and fancy, and good parts, in any man; and, if he found them clouded with poverty or want, a most liberal and bountiful patron towards them, even above his fortune. As he was of a most incomparable gentleness, application, and even submission, to good and worthy, and entire men, so he was naturally (which could not but be more evident in his place of secretary of state, which subjected him to another conversation and intermixture than his own election would have done) adversus malos injucundus, unpleasant to bad men; and was so ill a dissembler of his dislike and disinclination to ill men, that it was not possible for such not to discern it. There was once in the house of commons such a declared acceptation of the good service an eminent member had done to them, and, as they said, to the whole kingdom, that it was moved, he being present, "That the speaker might, in the name of the whole house, give him thanks; and then, that every member might, as a testimony of his particular acknowledgement, stir or move his hat towards him:" the which (though not ordered) when very many did, the lord Falkland, who believed the service itself not to be of that moment, and that an honourable and generous person could not have stooped to it for any recompense, instead of moving his hat, stretched both his arms out, and clasped his hands together upon the crown of his hat, and held it close down to his head, that all men might see how odious that flattery was to him, and the very approbation of the person, though at that time most popular. He was constant and pertinacious in whatsoever he resolved to do, and not to be wearied by any pains that were necessary to that end. And therefore having once resolved not to see London, which he loved above all places, till he had perfectly learned the Greek tongue, he went to his own house in the country, and pursued it with that indefatigable industry, that it will not be believed in how short a time he was master of it, and accurately read

all the Greek historians. He had a courage of the most clear and keen temper, and so far from fear, that he seemed not without some appetite of danger; and therefore, upon any occasion of action, he always engaged his person in those troops which he thought, by the forwardness of the commanders, to be most like to be farthest engaged; and in all such encounters he had about him an extraordinary cheerfulness, without at all affecting the execution that usually attended them; in which he took no delight, but took pains to preveht it, where it was not by resistance made necessary. At Edge-hill, when the enemy was routed, he was like to have incurred great peril, by interposing to save those who had thrown away their arms, and against whom, it may be, others were more fierce for their having thrown them away: so that a man might think he came into the field, chiefly out of curiosity to see the face of danger, and charity to prevent the shedding of blood. Yet in his natural inclination, he acknowledged he was addicted to the profession of a soldier. Many attempts were made upon him, by the instigation of his mother (who was a lady of another persuasion in religion, and of a most masculine understanding, allayed with the passion and infirmities of her own sex) to pervert him in his piety to the church of England, and to reconcile him to that of Rome; which they prosecuted with the more confidence, because he declined no opportunity or occasion of conference with those of that religion, whether priests or laics; diligently studied the controversies, and, as was observed before, exactly read all, or the choicest of the Greek and Latin fathers; and having a memory so stupendous, that he remembered, on all occasions, whatsoever he read. He was so great an enemy to that passion and uncharitableness which he saw produced by difference of opinion in matters of religion, that in all those disputations with priests and others of the Roman church, he affected to manifest all possible civility to their persons, and estimation of their parts: but this charity towards them was much lessened, and any correspondence with them quite declined, when by sinister arts they had corrupted his two younger brothers, being both children, and stolen them from his house, and transported them beyond seas, and perverted his sisters: upon which occasion he wrote two large discourses against the principal positions of that religion, with that sharpness of wit and full weight of reason,

that the church, says lord Clarendon, is deprived of great jewels in the concealment of them, and that they are not published to the world. As to his person he was little, and of no great strength: his hair was blackish, and somewhat flaggy; and his eye black and lively. His body was buried in the church of Great Tew. His usual saying was, "I pity unlearned gentlemen in a rainy day."

Lord Orford, in his "Royal and Noble Authors," is the only writer of any credit that has ventured to attack the character of lord Falkland, and that with as much confidence as if he had not only witnessed his actions, but had known his motives. The opinion of lord Orford, however, cannot be expected to weigh much against that of Clarendon, and almost every writer who lived in those times. Lord Falkland's failing appears to have been timidity and irresolution; he loved both his country and his king: he probably saw the errors of both, and hovered between fluctuating principles in an age when no principle was settled, and when his honesty made him unserviceable to his friends, and the dupe of his enemies.

Lord Falkland wrote, 1. "A Speech on ill Counsellors about the king." 2. "Speech against the Lord Keeper Finch and the Judges." 3. "A Speech against the Bishops, Feb. 9, 1640." 4. "A draught of a speech concerning Episcopacy," found among his papers, printed at Oxford, 1644. 5. "A Discourse on the Infallibility of the Church of Rome," 1645, written in an easy and familiar style, without the least affectation of learning. Swift, in his "Letter to a young gentleman lately entered into holy orders," informs us, that lord Falkland, in some of his writings, when he doubted whether a word were perfectly intelligible, used to consult one of his lady's chambermaids, and by her judgment was guided whether to receive or reject it. 6. "A View of some exceptions made against the preceding discourse," 1646. This objector was one George Holland, a popish priest. 7. "A Letter to F. M. anno 1636," printed at the end of Charles Gataker's (his chaplain's) "Answer to five captious questions, propounded by a factor for the Papacy," &c. 1673, 4to. 8. "A Letter to Dr. Beale, master of St. John's College, Cambridge." From bishop Barlow's Remains, p. 329, we learn that he assisted Chillingworth in his "Religion of Protestants;" and he wrote some verses on the death of Ben Jonson, published in the collection called "Jonsonus Virbius."

Some other verses are mentioned by Mr. Park, but they cannot be allowed much praise.

Something yet remains to be said of lady Falkland, who was the daughter of sir Richard Morison, of Tooley Park, in Leicestershire, knt. When her husband was killed, she sought relief in the consolations of religion. After the tumults of her grief had subsided, and her mind was restored to its former tranquillity, she began to experience that happiness to which all are strangers but the truly religious. She was constant in the public and private exercises of devotion, spent much of her time in family prayer, in singing psalms, and catechising her children and domestics. She frequently visited her poor neighbours, especially in their sickness, and would sometimes condescend to read religious books to them, while they were employed in spinning. She distributed a great many pious tracts. Lord Falkland left her all that he was possessed of by will; and committed his three sons, the only children he had, to her care. She died Feb. 1646, in her thirty-fifth year. In 1648 was published, "The holy Life and Death of the lady Lettice, viscountess Falkland, &c." By John Duncon, 12mo. Of this a third edition appeared in 1653; and it has since been reprinted in Gibbons's "Memoirs of Pious Women."

Henry Lucius, eldest son of lord Falkland, and third of the title, is said to have inherited the virtues of his father; having rendered himself eminent at court, in the senate, and in the county of Oxford, of which he was lord lieutenant. Being brought early into the house of commons, and a grave senator objecting to his youth, "and to his not looking as if he had sowed his wild oats;" he replied with great quickness, "If I have not, I may sow them in the house, where are geese enow to pick them up." He was cut off in the prime of his years. One play was written by him, entitled, "The Marriage Night." Mr. Walpole styles it a comedy; but Langbaine, the "Poetical Register," and the "Companion to the Playhouse," represent it as a tragedy; and yet, at the same time, the authors of the two last publications say, that it contains a great deal of true wit and satire.

Anthony Cary, the fourth lord Falkland, was the author of a prologue, "intended for the "Old Batchelor;" but which seems to have had too little delicacy even for that

play, and that age. He wrote likewise, a prologue to Otway's "Soldier's Fortune."[1]

CARY (ROBERT), a learned Chronologer in the seventeenth century, and great nephew of sir George Cary, knt. lord deputy of Ireland in queen Elizabeth's reign, was born at Cockinton, in the county of Devon, about the year 1615; being the second son of George Cary, esq. and Elizabeth, daughter of sir Edward Seymour, of Berry-castle, bart. When he was well-grounded in school-learning, he went to Oxford, and was admitted sojourner of Exeter college, on the 4th of October 1631, aged sixteen. Having continued there about three years, he was, in October 1634, chosen scholar of Corpus Christi college in the same university. The next year, on December the 3d, he was admitted bachelor of arts; and the 23d of February 1638-9, proceeded master of arts: and it is probable, that he was also chosen fellow of his college, though Mr. Wood professes he did not know. On Nov. 4, 1644, he was created doctor of laws, by virtue of mandatory letters from the chancellor, William marquis of Hertford, who was his kinsman. Some time after, he travelled into France, the Low Countries, and other foreign parts. At his return, he was presented by the marquis of Hertford, to the rectory of Portlemouth, near Kingsbridge in Devonshire, a living of very good value. There he settled, and lived in good repute: and being distinguished by his birth, degrees, and learning, the presbyterian ministers of those times made him moderator of that part of the second division of the county of Devon, which was appointed to meet at Kingsbridge; yet he was never zealous in their interest: for, upon the restoration of Charles II. he was one of the first that congratulated that king upon his return. For this, he was soon after preferred to the archdeaconry of Exeter, which he was installed into August 18, 1662. But he was in a little while, namely, in 1664, affrighted and ejected out of it by some great men then in power: who taking advantage of some infirmities, or perhaps imprudences of his, resolved to throw him out, in order to raise a favourite upon his ruin. Being thus deprived of his archdeaconry, he retired to his rectory at Portlemouth, where he spent the remainder of his days in a private, cheerful, and contented condition; in good repute with his neighbours;

[1] Biog. Brit.—Park's Orford, vol. V.—Granger.—Ath. Ox. vol. I.

and as much above content as he was below envy. He died at the parsonage-house of Portlemouth, and was buried in his own church there, on the 19th of September, 1688, without any funeral monument. He was a man very perfect in curious and critical learning, particularly in chronology; of which he gave a full testimony, in the excellent book he published, entitled "Palælogia Chronica, a chronological account of ancient time, in three parts, 1. Didactical. 2. Apodeictical. 3. Canonical," Lond. 1677, folio. He was also in his younger years well skilled in poetry, as well Latin as English; though he published nothing in this kind but those hymns of our church, that are appointed to be read after the lessons, together with the creed, &c. These being translated by him into Latin verse, were printed on the flat sides of two sheets in folio. In person he was of a middle stature, sanguine complexion, and in his elder years somewhat corpulent. In his carriage he was a gentleman of good address, free and generous, and courteous and obliging.[1]

CARYL (JOHN), probably a native of Sussex, was of the Roman catholic persuasion, being secretary to queen Mary, the wife of James II. and one who followed the fortunes of his abdicating master; who rewarded him first with knighthood, and then with the honorary titles of earl Caryl and baron Dartford. How long he continued in that service is not known: but he was in England in the reign of queen Anne, and was the intimate friend of Pope, to whom he recommended the subject of the "Rape of the Lock," and who at its publication addressed it to him. From some of his letters in the last edition of Pope's Works, he appears to have been living in 1717; but he was not the intimate friend of Pope's unfortunate lady, as asserted in the last edition of this Dictionary. It is plain from one of his letters, dated July 1717, that he had no knowledge of her, and asks Pope "who was the unfortunate lady you address a copy of verses to?" to which Pope does not appear to have returned any answer.

Mr. Caryl was the author of two plays: 1. "The English Princess; or, the death of Richard III." 1667, 4to. 2. "Sir Salomon, or the cautious coxcomb," 1671, 4to. And in 1700 he published "The Psalms of David, translated from the Vulgate," 12mo. In Tonson's edition of Ovid's

[1] Biog. Brit.—Ath. Ox. vol. II.

epistles, that of Briseis to Achilles is said to be by sir John Caryl; and in Nichols's select collection of miscellany poems, vol. II. p. 1, the first eclogue of Virgil is translated by the same ingenious poet.[1]

CARYL (JOSEPH), author of the well-known "Commentary on Job," and an eminent nonconformist divine, was born in London in 1602. He was a moderate independent, and Wood mentions him as a noted disputant. He was some time a commoner at Exeter college in Oxford, and preached several years with applause before the hon. society of Lincoln's-inn. In 1653 he was appointed one of the triers for the approbation of ministers, and was sent by the parliament to attend Charles I. at Holmby-house: he was also one of the commissioners in the treaty of the Isle of Wight. He and Dr. Owen were by order of parliament sent in 1650, to attend on Cromwell in Scotland, and to officiate as ministers. Soon after his ejectment in 1662, he gathered a congregation in the neighbourhood of St. Magnus, by London-bridge, to which he preached as the times would permit, until his death, Feb. 7, 1673. He was a man of parts, learning, and of indefatigable industry. He has left behind him a considerable number of sermons and pious tracts, but his principal work is his "Commentary on Job," first printed in 12 vols. 4to, and afterwards in two large folios. Of late years it has risen very considerably in price, which we can remember to have been once that of waste-paper. The late Dr. Lyndford Caryl, master of Jesus college, Cambridge, was great grand-nephew to this Mr. Caryl.[2]

CASA (JOHN DE LA), an eminent Italian writer, was born at Florence in 1503, and educated at Bologna, and at Florence under Ubaldino Bandinelli. In 1538 he became clerk of the apostolic chamber, and was in his youth distinguished for the elegance of his writings, and the licentiousness of his morals. In 1544 he was promoted to the archbishopric of Benevento, and sent as pope's nuncio to Venice, and it is thought would have been made a cardinal, but for some indecent writings which he had published in his youth: but there must have been some other reason than this for his not obtaining that honour, as these writings had been no obstruction to his advancement to the

[1] Nichols's Poems, vol. II. p. 1, and III. p. 205.—Bowles's Pope, see Index.—Ruffhead's Life of Pope, p. 80, 4to edit.

[2] Calamy.—Neal's Puritans.—Ath. Ox. vol. II.—Granger.

archbishopric. He was engaged, however, in several political negociations, until he became involved in the disgrace of the cardinal Alexander Farnese, and retired to Venice. Upon the accession of pope Paul IV. who had an esteem for him, he returned to Rome, where he amused himself with literary pursuits, and where he died in 1556 or 1557. He was considered as one of the most elegant writers of his time, both in Latin and Italian; of the former we have sufficient proof in his "Latina Monimenta," Florence, 1564, 4to, which include his elegant lives of Bembo and Contarini, and his translations from Thucydides. His most celebrated work in Italian prose is the "Galateo," or art of living in the world, which is a system of politeness, and has been translated into most European languages. In 1774, it was published in an English translation, 12mo. There are complete editions of Casa's works, Venice, 1752, 3 vols. and 5 vols. and Naples, 6 vols. 4to. Some of his Italian poems are sufficiently licentious, but the authenticity of other works of that description attributed to him has been questioned, particularly by Marchand, and by other authorities specified by Saxius.[1]

CASANATA (JEROME), a learned cardinal, was born at Naples, June 13, 1620, and at first, in compliance with his father's wishes, studied the law; but afterwards his father was induced, at the request of cardinal Pamphili, to allow him to go into the church. This cardinal, as soon as he became pope, by the name of Innocent X. made Casanata one of his chamberlains of honour, and bestowed on him several governments. In 1658 he was sent to Malta as inquisitor by pope Alexander VII. and after residing there four years and a half, was recalled to Rome, and employed in several congregations. He was promoted to be cardinal by Clement X. in 1673, and was again employed in public affairs of importance, during all which he retained a love of letters, accumulated an immense library, and corresponded with many of the literati of Europe, whom he encouraged in the publication of their works. In 1693, pope Innocent XII. chose him librarian to the Vatican. As it was his ambition to promote literature, he employed the deputy librarian, the abbé Zacagni, to publish some curious works that were in manuscript. Of these one volume in

[1] Moreri.—Freheri Theatrum.—Blount's Censura.—Marchand.—Saxii Onomasticon.

quarto was printed, and more would have followed if Casanata had not been prevented by death in March 1700. He left his library to the church and Dominican convent of St. Maria sopra Minerva, with a legacy of 80,000 ducats, destined partly for purchasing books, and partly for salaries to ten learned monks, of whom two were to act as librarians, two to expound the doctrine of St. Thomas, and the six others to defend the doctrines of the church. This establishment appears to have continued until within these few years, as in 1776, the two librarians published "Bibliothecæ Casanatensis Catalogus librorum typis impressorum," Rome, 3 vols. folio. This catalogue, which was probably continued (although we have heard of only these three volumes), reaches to letter G. Most of the books in this extensive library were published in the sixteenth and seventeenth centuries, but there are neither English nor German works among them. The Italian books, however, are very numerous; and the catalogue, on account of the great number of anecdotes and notices interspersed, may be considered as an important acquisition to bibliography.[1]

CASANOVA (Mark Anthony), a Latin poet of the sixteenth century, was a native of Rome, and gained a reputation in the epigrammatic species of poetry, for which he had a natural bent. He imitated Martial, particularly in his lively style, and was master of the art of pointing his terminations, which he exercised with the greatest ease. In the verses he composed for the illustrious characters of antient Rome he proposed Catullus for his model; but he is far from attaining to that purity and delicacy which charm us in the Latin poet; and though he sometimes comes up to him in elegance, yet his diction is more strong than mellow. His poems are to be found in the "Deliciæ Poëtarum Italorum." Having exercised his wit at the expence of pope Clement VII. to please the Colonna family, he was imprisoned and condemned to death, but received a pardon. When Rome was taken by the Imperialists in 1527, he was stripped of all, reduced to beggary, and died in that year, either of famine or the plague.[2]

CASAS (Bartholomy de las), a Spaniard, and the illustrious bishop of Chiapa, was born at Seville in 1474; and, at the age of nineteen, attended his father, who went with Christopher Columbus to the Indies in 1493. Upon

[1] Moreri. [2] Ibid.—Freheri Theatrum.

his return he became an ecclesiastic, and a curate in the isle of Cuba; but quitted his cure and his country, in order to devote himself to the service of the Indians, who were then enslaved to the most ridiculous superstitions, as well as the most barbarous tyranny. The Spanish governors had long since made Christianity detested by their unheard-of cruelties, and the Indians trembled at the very name of Christian. This humane and pious missionary resolved to cross the seas, and to lay their cries and their miseries at the feet of Charles V. The affair was discussed in council; and the representations of Casas so sensibly affected the emperor, that he made ordinances, as severe to the persecutors as favourable to the persecuted. But these ordinances were never executed: the Spanish governors, or rather tyrants, continued to plunder and murder; and they had a doctor, one Sepulveda, who undertook even to justify these outrages by human and divine laws, and by the examples of the Israelites who conquered the people of Canaan. This horrible book was printed at Rome, but proscribed in Spain; and Casas, now become bishop of Chiapa, refuted this apology for tyranny and murder. His treatise, entitled, "The Destruction of the Indians," and translated into most European languages, is full of details which shock humanity. Soto, the emperor's confessor, was appointed arbiter of the difference between Casas, a bishop worthy of the first ages of the church, and Sepulveda, a doctor and advocate for principles which would not have been adopted by an heathen: and the result of all this was laid before Charles V. who, however, had too many affairs upon his hands to pay a due attention to it; and the governors continued to tyrannize as usual. Casas employed above fifty years in America, labouring with incessant zeal, that the Indians might be treated with mildness, equity, and humanity: but, instead of succeeding, he drew upon himself endless persecutions from the Spaniards; and, though he escaped with his life, might properly enough be called a martyr to the liberty of the Indians. After refusing several bishoprics in America, he was constrained to accept that of Chiapa in 1544. He resided there till 1551, when the infirm state of his health obliged him to return to his native country; and he died at Madrid in 1566, aged ninety-two. Besides his "Destruction of the Indians," and other pieces on the same subject, there is a very curious Latin work of his upon

this question: "Whether kings or princes can in conscience, by any right, or by virtue of any title, alienate citizens and subjects from their natural allegiance, and subject them to a new and foreign jurisdiction?" All his writings shew a solid judgment, and profound learning and piety.[1]

CASATI (PAUL), a learned Jesuit, of a distinguished family in Placentia, was born there in 1617, and became professor of mathematics and theology at Rome. He was one of the two ecclesiastics who contributed to convert Christina, queen of Sweden, to the popish faith. She had desired that two Jesuits might be sent to confer with her on the subject. In 1652 he returned to Italy, and, as he had considerable political talents, was appointed superior to several houses belonging to the society of Jesuits: and he presided over the university of Parma for thirty years, and acted as confessor to two successive duchesses of Parma. Amidst all these occupations he had leisure for his mathematical studies and publications. He died at Parma, Dec. 22, 1707. His principal works are, 1. "Vacuum proscriptum," Genoa, 1649. 2. "Terra machinis mota," Rome, 1668, 4to. 3. "Mechanicorum libri octo," 1684, 4to. 4. "De igne dissertationes," 1686 and 1695. 5. "De angelis disputatio theologica," Placentia, 1703. 6. "Hydrostaticæ dissertationes," Parma, 1695. 7. "Opticæ disputationes," Parma, 1705. What is somewhat extraordinary is, that he composed this treatise on optics at the age of eighty-eight, when he was already blind. His works on physics abound with good experiments and just notions.[2]

CASAUBON (ISAAC), a very learned critic, was born at Geneva, February 18, 1559, being the son of Arnold Casaubon, a minister of the reformed church, who had taken refuge in Geneva, by his wife Jane Rosseau. He was educated at first by his father, and made so quick a progress in his studies, that at the age of nine he could speak and write Latin with great ease and correctness. But his father being obliged, for three years together, to be absent from home, on account of business, his education was neglected, and at twelve years of age he was forced to begin his studies again by himself, but as he could not by this method make any considerable progress, he was sent

[1] Moreri.—Dupin.—Robertson's Hist. of America. [2] Moreri.—Niceron, vol. I.

in 1578 to Geneva, to complete his studies under the professors there, and by indefatigable application, quickly recovered the time he had lost. He learned the Greek tongue of Francis Portus, the Cretan, and soon became so great a master of that language, that this famous man thought him worthy to be his successor in the professor's chair in 1582, when he was but three and twenty years of age. In 1586, Feb. 1, he had the misfortune to lose his father, who died at Dil, aged sixty-three. The 28th of April following he married Florence, daughter of Henry Stephens the celebrated printer, by whom he had twenty children. For fourteen years he continued professor of the Greek tongue at Geneva; and in that time studied philosophy and the civil law under Julius Pacius. He also learned Hebrew, and some other of the Oriental languages, but not enough to be able to make use of them afterwards. In the mean time he began to be weary of Geneva; either because he could not agree with his father-in-law, Henry Stephens, who is said to have been morose and peevish; or that his salary was not sufficient for his maintenance; or because he was of a rambling and unsettled disposition. He resolved therefore, after a great deal of uncertainty, to accept the place of professor of the Greek tongue and polite literature, which was offered him at Montpelier, with a more considerable salary than he had at Geneva. To Montpelier he removed about the end of 1596, and began his lectures in the February following. About the same time, the city of Nismes invited him to come and restore their university, but he excused himself, and some say he had an invitation from the university of Franeker. At his first coming to Montpelier, he was much esteemed and followed, and seemed to be pleased with his station. But this pleasure did not last long; for what had been promised him was not performed; abatements were made in his salary, which also was not regularly paid, and upon the whole, he met there with so much uneasiness that he was upon the point of returning to Geneva, when a journey he took to Lyons in 1598, gave him an opportunity of taking another, that proved extremely advantageous to him. Having been recommended by some gentlemen of Montpelier to M. de Vicq, a considerable man at Lyons, this gentleman took him into his house, and carried him along with him to Paris, where he caused him to be introduced to the first-president de Harlay, the president de Thou, Mr.

Gillot, and Nicolas le Fevre, by whom he was very civilly received *. He was also presented to king Henry IV. who being informed of his merit, requested him to leave Montpelier for a professor's place at Paris. Casaubon having remained for some time in suspense which course to take, went back to Montpelier, and resumed his lectures. Not long after, he received a letter from the king, dated January 3, 1599, by which he was invited to Paris in order to be professor of polite literature, and he set out the 26th of February following. When he came to Lyons, M. de Vicq advised him to stay there till the king's coming, who was expected in that place. In the mean while, some domestic affairs obliged him to go to Geneva, where he complains that justice was not done him with regard to the estate of his father-in-law. Upon his return to Lyons, having waited a long while in vain for the king's arrival, he took a second journey to Geneva, and then went to Paris; though he foresaw, as M. de Vicq and Scaliger had told him, he should not meet there with all the satisfaction he at first imagined. The king gave him, indeed, a gracious reception; but the jealousy of some of the other professors, and his being a protestant, procured him a great deal of trouble and vexation, and were the cause of his losing the professorship, of which he had the promise. Some time after, he was appointed one of the judges on the protestants' side, at the conference between James Davy du Perron, bishop of Evreux, afterwards cardinal, and Philip du Plessis-Mornay †. As Casaubon was not favourable to the latter, who, some think, did not acquit himself well in that conference, it was reported that he would soon change his religion; but the event showed that this

* When he was first shewn the Sorbonne, one of the doctors told him, that it was above four hundred years since disputings were held in that place; "and pray," asked Casaubon, "what has been cleared up?" Being invited to a thesis in that college, the disputants argued in such barbarous language, that he said he had never in his life heard so much Latin without understanding it.

† This conference was held at Fontainebleau, May 4, 1600. It was at first designed that it should continue several days, but the indisposition of Mr. du Plessis-Mornay was the cause of its lasting but one. The other judge on the protestants' side, was Mr. Canaye, who, convinced, as he pretended, by the arguments that were then used, became a convert to popery. He used his utmost endeavours to persuade Casaubon to follow his example; but, not being able to prevail, he grew very cool towards him, and ceased to have the same regard and friendship for him, as he had, till then, expressed. As for Casaubon, he clears himself, in several of his letters, of the imputations thrown upon him, of his favouring popery.

report was groundless. When Casaubon came back to Paris, he found it very difficult to get his pension paid, and the charges of removing from Lyons to Paris, because M. de Rosny was not his friend; and it was only by an express order from the king that he obtained the payment even of three hundred crowns. The 30th of May 1600, he returned to Lyons, to hasten the impression of his "Athenæus," which was printing there; but he had the misfortune of incurring the displeasure of his great friend M. de Vicq, who had all along entertained him and his whole family in his own house when they were in that city, because he refused to accompany him into Switzerland. The reason of this refusal was, his being afraid of losing in the mean time the place of library-keeper to the king, of which he had a promise, and that was likely soon to become vacant, on account of the librarian's illness. He returned to Paris with his wife and family the September following, and was well received by the king, and by many persons of distinction. There he read private lectures, published several works of the ancients, and learned Arabic; in which he made so great a progress, that he undertook to compile a dictionary, and translated some books of that language into Latin. In 1601 he was obliged, as he tells us himself, to write against his will to James VI. king of Scotland, afterwards king of England, but does not mention the occasion of it. That prince answered him with great civility, which obliged our author to write to him a second time. In the mean time, the many affronts and uneasinesses he received from time to time at Paris, made him think of leaving that city, and retiring to some quieter place, but king Henry IV. in order to fix him, made an augmentation of two hundred crowns to his pension: and granted him the reversion of the place of his library-keeper. He took a journey to Dauphiné in May 1603, and from thence to Geneva about his private affairs; returning to Paris on the 12th of July. Towards the end of the same year he came into possession of the place of king's library-keeper, vacant by the death of Gosselin. His friends of the Roman catholic persuasion made now frequent attempts to induce him to forsake the protestant religion. Cardinal du Perron, in particular, had several disputes with him, after one of which a report was spread that he had then promised the cardinal he would turn Roman catholic: so that, in order to stifle that rumour, the

ministers of Charenton, who were alarmed at it, obliged him to write a letter to the cardinal to contradict what was so confidently reported, and took care to have it printed. About this time the magistrates of Nismes gave him a second invitation to their city, offering him a house, and a salary of six hundred crowns of gold a year, but he durst not accept of it for fear of offending the king. In 1609 he had, by that prince's order, who was desirous of gaining him over to the catholic religion, a conference with cardinal du Perron, but it had no effect upon him.

Casaubon is to be ranked amongst those learned men who, in the beginning of the last century, were very solicitous to have an union formed between the popish and protestant religions. This is expressly asserted by Burigny, in his life of Grotius. According to that biographer, Casaubon, who wished to see all Christians united in one faith, ardently desired a re-union of the protestants with the Roman catholics, and would have set about it, had he lived longer in France. He greatly respected the opinions of the ancient church, and was persuaded that its sentiments were more sound than those of the ministers of Charenton. Grotius and he had imparted their sentiments to each other before the voyage to England, which we are to mention, and Arminius had a project of the same kind, which he communicated to Casaubon, by whom it was approved. In the year 1610 two things happened that afflicted Casaubon extremely; one was the murder of king Henry IV. which deprived him of all hopes of keeping his place; the other, his eldest son's embracing popery. This made him resolve to come over into England, where he had often been invited by king James I.; and having obtained leave of absence from the queen-regent of France, he arrived in England October 1610, along with sir Henry Wotton, ambassador-extraordinary from king James I. and was received with the utmost civility, by most persons of learning and distinction, although he complains of being ill used by the rabble in the streets. He waited upon the king, who took great pleasure in discoursing with him, and even did him the honour of admitting him several times to eat at his own table. His majesty likewise made him a present of a hundred and fifty pounds, to enable him to visit the universities of Oxford and Cambridge. On the Christmas day after he arrived in England, he received the communion in the king's chapel, though he did not

understand the language. In his diary he says, that he had carefully considered the office for the sacrament the day before, and preferred it and the manner of receiving to that of other churches. The 3d of January, 1611, he was naturalized, and the 19th of the same month, the king granted him a pension of three hundred pounds; as also two prebends, one at Canterbury, and the other at Westminster. He likewise wrote to the queen regent of France, to desire Casaubon might stay longer in England than she had at first allowed him. But Casaubon did not long enjoy these great advantages, as a painful distemper in the bladder proved fatal July 1, 1614, in the 55th year of his age. He was buried in Westminster-abbey, where a monument was erected to his memory, with a Latin epitaph in a high style of panegyric. Of his twenty children, John, the eldest, turned Roman catholic, as has been mentioned above. Another, named Augustin, became a capuchin at Calais, where he was poisoned, with eleven others of the same order. Mr. Dupin relates, upon the authority of Mr. Cotelier, that before he took the vow of capuchin, he went to ask his father's blessing, which the father readily granted him; adding, "My son, I do not condemn thee; nor do thou condemn me; we shall both appear before the tribunal of Jesus Christ." What became of the rest of his children (except Meric, mentioned in the next article), is not known. In 1612, he had a son born in England, to which the king and the archbishop of Canterbury were godfathers, and sir George Cary's lady, godmother.—This great man received the highest encomiums from persons of learning in his time, which he amply deserved by his extensive knowledge, modesty, sincerity, and probity.

His writings are: 1. "In Diogenem Laërtium Notæ Isaaci Hortiboni," Morgiis, 1583, 8vo. He was but twenty-five years old when he made these notes, and intended to have enlarged them afterwards, but was hindered. He dedicated them to his father, who commended him, but told him at the same time, "He should like better one note of his upon the holy Scriptures, than all the pains he could bestow upon profane authors." These notes of Casaubon were inserted in the editions of Diogenes Laërtius, printed by H. Stephens in 1594 and 1598, in 8vo, and in all the editions published since. The name of Hortibonus, which Casaubon took, is of the same import as Casaubon, i. e. a good garden; *Casau*, in the language

of Dauphiné, signifying a garden, and *bon*, good. 2. "Lectiones Theocriticæ," in Crispinus's edition of Theocritus, Genev. 1584, 12mo, reprinted several times since. 3. "Strabonis Geographiæ Libri XVII. Græce & Latine, ex Guil. Xylandri Interpretatione," Genevæ, 1587, fol. Casaubon's notes were reprinted, with additions, in the Paris edition of Strabo in 1620, and have been inserted in all other editions since. 4. "Novum Testamentum Græcum," Genevæ, 1587, 16to, with notes which were reprinted afterwards, at the end of Whitaker's edition of the New Testament, Lond. and inserted in the "Critici Sacri." V. "Animadversiones in Dionysium Halicarnassensem," in the edition of Dionysius Halicarnassensis, published by our author with Æmilius Portus's Latin version, Genev. 1588, fol. These were written in haste, and are of no great value. 6. "Polyæni Stratagematum," Libri VIII." Lugduni, 1589, 16to. Casaubon was the first who published the Greek text of this author. The Latin version, joined to it, was done by Justus Vulteius, and first published in 1550. 7. "Dicæarchi Geographica quædam, sive de Statu Græciæ; ejusdem descriptio Græciæ versibus Græcis jambicis, ad Theophrastum; cum Isaaci Casauboni & Henrici Stephani notis," Genevæ, 1589, 8vo. 8. "Aristotelis Opera Græce, cum variorum Interpretatione Latina, & variis Lectionibus & Castigationibus Isaaci Casauboni," Lugduni, 1590, fol.; Genevæ, 1605, fol. These notes are only marginal, and were composed at leisure hours. 9. "C. Plinii Cæc. Sec. Epist. Lib. IX. Ejusdem & Trajani imp: Epist. amœbææ. Ejusdem Pl. & Pacati, Mamertini, Nazarii Panegyrici. Item Claudiani Panegyrici. Adjunctæ sunt Isaaci Casauboni Notæ in Epist." Genevæ, 1591, 12mo; ibid. 1599, 1605, 1610, and 1611, 12mo. These notes are but very short. 10. "Theophrasti Characteres Ethici Græce & Latine," Lugduni, 1592, 12mo, and 1612, 12mo. This latter edition is the most exact of the two, being revised by the author. Casaubon's edition of Theophrastus is still highly esteemed, and was one of those works which procured him most reputation. Joseph Scaliger highly extols it. 11. "L. Apuleii Apologia," Typis Commelini 1593, 4to. In this edition he shewed himself as able a critic in the Latin, as he had done before in the Greek tongue. It is dedicated to Joseph Scaliger. 12. "C. Suetonii Tranquilli Opera," Genevæ, 1595, 4to, and Paris, 1610, an

enlarged edition. 13. "Publii Syri Mimi, sive sententiæ selectæ, Latine, Græcè versæ, & Notis illustratæ per Jos. Scaligerum; cum prefatione Isaaci Casauboni," Lugd. Batav. 1598, 8vo. 14. "Athenæi Deipnosophistarum, Libri XV. Græce & Latine, Interprete Jacobo Dalechampio, cum Isaaci Casauboni Animadversionum Libris XV." Geneva, 1597, 2 vols. fol.; ibid. 1612, 2 vols. fol. Casaubon's notes take up the second volume, and are copious and learned, and constitute the most valuable part of this edition. 15. "Historiæ Augustæ Scriptores," Paris, 1603, 4to, reprinted at Paris in 1620, with Salmasius's Commentaries on the same authors, fol. and at Leyden, in 1670, 2 vols. 8vo. 16. "Diatriba ad Dionis Chrysostomi Orationes," published in the edition of that author by Frederick Morel, at Paris, 1604, fol. 17. "Persii Satyræ ex recensione & cum Commentar." Paris, 1605, 8vo; Lond. 1647, 8vo. These notes upon Persius are Lectures he had formerly read at Geneva. They were enlarged in the edition of 1647. Scaliger used to say of them, "That the sauce was better than the fish." 18. "De Satyrica Græcorum Poësi, & Romanorum Satyra Libri duo," Paris, 1605, 8vo. In this work Casaubon affirms, that the satire of the Latins was very different from that of the Greeks, which Daniel Heinsius contradicts in his two books, "De Satyra Horatiana," Lugd. Batava. 1629, 12mo. But the learned Ezekiel Spanheim, after having examined the arguments of these two learned men, declares for Casaubon. Crenius has inserted this tract of Casaubon, in his "Musæum Philologicum & Historicum," Ludg. Batav. 1699, 8vo; and also the following piece, which was published by our author at the end of his two books, "De Satyrica Poësi," &c. 19. "Cyclops Euripidis Latinitate donata à Q. Septimio Florente." 20. "Gregorii Nysseni Epistola ad Eustathiam, Ambrosiam, & Basilissam, Gr. & Lat." Paris, 1601, 8vo; Hanoviæ, 1607, 8vo. This letter was first published by Casaubon. 21. "De Libertate Ecclesiastica Liber," 1607, 8vo; composed by the author during the disputes between pope Paul V. and the republic of Venice; and contained a vindication of the rights of sovereigns against the incroachments of the court of Rome. As those differences were adjusted while the book was printing, king Henry IV. caused it to be suppressed; but Casaubon having sent the sheets, as they came out of the press, to some of his friends, some copies were preserved.

Melchior Goldast inserted that fragment in his "Collectanea de Monarchia S. Imperii," tom. I. p. 674, and Almeloveen reprinted it in his edition of our author's letters. It was also published by Dr. Hickes in 1711. 22. "Inscriptio vetus dedicationem fundi continens, ab Herode rege facta, cum notis." This small piece, published in 1607, has been inserted by T. Crenius in his "Musæum Philologicum." Casaubon's notes are short, but learned; however, he appears to have been mistaken in ascribing the inscription on which they were made to Herod king of Judæa, instead of Herodes the Athenian. 23. "Polybii Opera Gr. & Lat. Accedit Æneas Tracticus de toleranda obsidione, Gr. & Lat." Paris, 1609, fol. & Hanoviæ, 1609, fol. The Latin version of these two authors was done by Casaubon, who intended to write a commentary upon them, but went no farther than the first book of Polybius, being hindered by death. Thuanus, and Fronto Ducæus the Jesuit, were so pleased with that Latin version, that they believed it was not easy to determine whether Casaubon had translated Polybius, or Polybius Casaubon. At the head of this edition there is a dedication to king Henry IV. a species of writing in which, as well as in prefaces, he is allowed to excel. In the former, he praises without low servility, and in a manner remote from flattery; in the latter, he lays open the design and excellences of the books he publishes, without ostentation, and with an air of modesty. 24. "Josephi Scaligeri Opuscula varia," Paris, 1610, 4to; and Francofurti, 1612, 8vo, with a preface of his own. 25. "Ad Frontonem Ducæum Epistola, de Apologiâ, Jesuitarum nomine, Parisiis edita," Londini, 1611, 4to. Casaubon, after his coming to England, being obliged to write against the papists, in order to please his patron king James I. began with this letter, dated July 2, 1611, which is the 730th in Almeloveen's collection, and for which king James made him a considerable present. It is a confutation of "la Reponse Apologetique à l'Anti-coton, par Francois Bonald." Au Pont, 1611, 8vo. 26. "Epistola ad Georgium Michaelem Lingelshemium de quòdam libello Sciopii," 1612, 4to. This letter is dated Aug. 9, 1612, and is the 828th of Almeloveen's collection. 27. "Epistola ad Cardinalem Perronium," Londini, 1612, 4to. This letter, which is the 838th in Almeloveen's collection, and is written with moderation, is not so much Casaubon's own composition, as

an exact account of the sentiments of king James I. whose and the church of England's secretary he was, as he tells us, with regard to some points of religion. Accordingly, it was inserted in the edition of that king's works, published in 1619, by Dr. Montague, bishop of Winchester. Cardinal du Perron undertook to give an answer to it, which was left unfinished at his death. It has been likewise animadverted upon by Valentine Smalcius, the Socinian, in his "Ad Isaacum Casaubonum Paranesis," Racoviæ, 1614, 4to, published under the name of Anton. Reuchlin. 28. "De Rebus sacris & Ecclesiasticis Exercitationes xvi. Ad Cardinalis Baronii Prolegomena in Annales, & primam eorum partem, de Domini nostri Jesu Christi Nativitate, Vita, Passione, Assumtione," Londini, 1614, fol.; Francofurti, 1615, 4to; Genevæ, 1655, & 1663, 4to. Soon after Casaubon's arrival in England, Peter du Moulin wrote to Dr. James Montagu, then bishop of Bath and Wells, to inform him that Casaubon had a great inclination to popery; that there were only a few articles, which kept him among the protestants; and that if he returned to France, he would change his religion, as he had promised. Therefore, he desired him to endeavour to keep him in England, and to engage him in writing against the Annals of Baronius, since he knew "that he had materials ready for that purpose." Accordingly, king James employed him in that work, which was finished in eighteen months' time. Niceron thinks that Casaubon was not equal to this work, because he had not sufficiently studied divinity, chronology, and history, and was not conversant enough in the fathers, and is charged with having committed more errors than Baronius in a less compass. Besides, as he comes no lower than the year 34 after Christ, he is said to have pulled down only the pinnacles of Baronius's great building. It appears from letter 1059th of our author, that Dr. Richard Montague, afterwards bishop of Norwich, had undertaken to write against Baronius at the same time with himself; and he threatens to complain of him to the king, who had engaged him in that work. 29. "Ad Polybii Historiarum Librum primum Commentarius," Paris, 1617, 8vo. See above, No. 23. 30. "Isaaci Casauboni Epistolæ," Hagæ Comin. 1638, 4to, published by John Frederick Gronovius. A second edition, enlarged and arranged in chronological order, was published afterwards by John George Grævius at Magdeburgh,

and Helmstadt, 1656, 4to; but the best, which includes his life, is entitled "Is. Casauboni Epistolæ," &c. Curante Theodoro Janson ab Almeloveen," Roterodami, 1709, fol. The letters in this volume are 1059 in number, placed according to the order of the time in which they were written; and 51 without dates. Niceron finds in them neither elegant style, nor fine thoughts; and censures, as very disagreeable, the mixture of Greek words and expressions that are dispersed throughout; affirming besides, that they contain no particulars tending to the advancement of learning, or that are of any great importance. In the "Sorberiana" it is said that there is in them the history of a man of probity and learning; but nothing otherwise very remarkable, excepting the purity of the language, and the marks of a frank and sincere mind. Argonne, however, in his "Melanges d'Histoire," assures us that they are all perfectly beautiful; and makes no scruple to compare them to those of Grotius and Scaliger with regard to learning; and to assert that they exceed them for the easiness and purity of the style, which is entirely epistolary, and not at all affected. 31. "Casauboniana," Hamburgi, 1710, 8vo. There is nothing very material in this collection.[1]

CASAUBON (Meric), son of the preceding, was born at Geneva, August 14, 1599, and had the name of Meric from Meric de Vicq, a great friend and benefactor to his father. His first education he received at Sedan, but coming to England with his father, in the year 1610, he was instructed by a private master till 1614, when he was sent to Christ Church, Oxford; and being put there under a most careful tutor, Dr. Edward Meetkirk (afterwards Regius Hebrew professor), was soon after elected a student of that house. He took the degree of bachelor of arts, May 8, 1618, and that of master, June 14, 1621, being even then eminent for his extensive learning; and the same year, though he was but two and twenty, he published a book in defence of his father, against the calumnies of certain Roman catholics, entitled "Pietas contra maledicos, &c." Lond. 1621, 8vo. This book made him known to king James I. who ever after entertained a good opinion of him; and also brought him into reputation abroad, especially in France, whither he was invited

[1] Biog. Brit.—Gen. Dict.—Saxii Onomast.—Blount's Censura.

with offers of promotion, when his godfather, Meric de Vicq, was keeper of the great seal of that kingdom. Three years after, he published another vindication of his father, written by the command of king James I. and entitled, "Vindicatio Patris, &c." 1624, 4to. About that time he was collated by Dr. Lancelot Andrews, bishop of Winchester, to the rectory of Bledon in Somersetshire; and June 1628, took the degree of bachelor of divinity. He had now formed the design of continuing his father's "Exercitations against Baronius's Annals," but was diverted by some accident. At length, when he came to maturity of years for such a work, and had acquainted archbishop Laud, his great friend and patron, with his design, who was very ready to place him conveniently in Oxford or London, according to his desire, that he might be furnished with books necessary for such a purpose, the rebellion broke out in England. Having now no fixed habitation, he was forced to sell a good part of his books; and, after about twenty years' sufferings, became so infirm, that he could not expect to live many years, and was obliged to relinquish his design. Before this, however, in June 1628, he was made prebendary of Canterbury, through the interest of bishop Laud; and when that prelate was promoted to the archbishopric of Canterbury, he collated him, in Oct. 1634, to the vicarage of Minster, in the Isle of Thanet; and in the same month, he was inducted into the vicarage of Monckton, in that island. In August 1636, he was created doctor in divinity, by order of king Charles I. who was entertained at the same time, with his queen, by the university of Oxford. About the year 1644, during the heat of the civil wars, he was deprived of his preferments, abused, fined, and imprisoned. In 1649, one Mr. Greaves, of Gray's inn, an intimate acquaintance of his, brought him a message from Oliver Cromwell, then lieutenant-general of the parliament forces, desiring him to come to Whitehall, on purpose to confer with him about matters of moment; but his wife being lately dead, and not, as he said, buried, he desired to be excused. Greaves came again afterwards, and Dr. Casaubon being somewhat alarmed, desired him to tell him the meaning of the matter; but Greaves refusing, went away the second time. At length he returned again, and told him, that the lieutenant-general intended his good and advancement; and his particular errand was, that he would make use of his

pen to write the history of the late war; desiring withal, that nothing but matters of fact should be impartially set down. The doctor answered, that he desired his humble service and hearty thanks should be returned for the great honour done unto him; but that he was uncapable in several respects for such an employment, and could not so impartially engage in it, as to avoid such reflections as would be ungrateful, if not injurious, to his lordship. Notwithstanding this answer, Cromwell seemed so sensible of his worth, that he acknowledged a great respect for him; and, as a testimony of it, ordered, that upon the first demand there should be delivered to him three or four hundred pounds, by a bookseller in London, whose name was Cromwell, whenever his occasions should require, without acknowledging, at the receipt of it, who was his benefactor. But this offer he rejected, although almost in want. At the same time, it was proposed by Mr. Greaves, who belonged to the library at St. James's, that if our author would gratify him in the foregoing request, Cromwell would restore to him all his father's books, which were then in the royal library, having been purchased by king James; and withal give him a patent for three hundred pounds a year, to be paid to the family as long as the youngest son of Dr. Casaubon should live, but this also was refused. Not long after, it was intimated to him, by the ambassador of Christiana, queen of Sweden, that the queen wished him to come over, and take upon him the government of one, or inspection of all her universities; and, as an encouragement, she proposed not only an honourable salary for himself, but offered to settle three hundred pounds a year upon his eldest son during life: but this also he waved, being fully determined to spend the remainder of his days in England. At the restoration of king Charles II. he recovered his preferments; namely, his prebend of Canterbury in July 1660, and his vicarages of Monckton and Minster the same year: but, two years after, he exchanged this last for the rectory of Ickham, near Canterbury, to which he was admitted Oct. 4, 1662. He had a design, in the latter part of his days, of writing his own life; and would often confess, that he thought himself obliged to do it, out of gratitude to the Divine Providence, which had preserved and delivered him from more hazardous occurrences than ever any man (as he thought) besides himself had encountered with; particularly in his escape

from a fire in the night-time, which happened in the house where he lived, at Geneva, while he was a boy: in his recovery from a sickness at Christ Church, in Oxford, when he was given over for dead, by a chemical preparation administered to him by a young physician: in his wonderful preservation from drowning, when overset in a boat on the Thames near London, the two watermen being drowned, and himself buoyed up by his priest's coat: and in his bearing several abuses, fines, imprisonments, &c. laid upon him by the republicans in the time of his sequestration: but this he did not execute. He died July 14, 1671, in the seventy-second year of his age, and was buried in the south part of the first south cross aile of Canterbury cathedral. Over his grave was soon after erected a handsome monument with an inscription. He left by will a great number of manuscripts to the university of Oxford. His character is thus represented. He was a general scholar, but not of particular excellence, unless in criticism, in which probably he was assisted by his father's notes and papers. According to the custom of the times he lived in, he displays his extensive reading by an extraordinary mixture of Greek and Latin quotations and phrases. He was wont to ascribe to Descartes's philosophy, the little inclination people had in his time for polite learning. Sir William Temple very highly praises his work, hereafter mentioned, on "Enthusiasm;" and unquestionably it contains many curious and learned remarks; but his being a maintainer of the reality of witches and apparitions, shews that he was not more free from one species of enthusiasm than most of his contemporaries. In his private character he was eminent for his piety, charity to the poor, and his courteous and affable disposition towards scholars. He had several children, but none made any figure in the learned world; one, named John, was a surgeon at Canterbury *.

His works, besides his two vindications already mentioned, are, 1. "Optati Libri vii. de Schismate Donatistarum, cum Notis & Emendationibus," Lond. 1632, 8vo. 2. A translation from Greek into English of "M. Aurelius Antoninus's Meditations concerning himself, with notes," Lond. 1634, and 1635, 4to; again with additions and corrections, Lond. 1664, 8vo. 3. "A Treatise of Use and Custom," Lond. 1638, 8vo. 4. "The Use of

* A writer in a late volume of the Gent. Mag. (vol. LXXVIII. p. 402.) claims descent from this family.

daily public Prayers in three positions," Lond. 1641, 4to. 5. "Marci Antonini Imperatoris de Seipso & ad Seipsum libri xii. Guil. Xylander Augustanus Græcè & Latinè primus edidit: nunc verò, Xylandri versionem locis plurimis emendavit, & novam fecit: in Antonini libros Notas & Emendationes adjecit Mericus Casaubonus, Is. F. In eosdem Xylandri Annotationes," Lond. 1643, 8vo, a neat and accurate edition. 6. "The original of Temporal Evils; the opinions of the most ancient Heathens concerning it examined by the Sacred Scriptures, and referred unto them, as unto the source and fountain, from whence they spring," Lond. 1645, 4to. 7. "A discourse concerning Christ his Incarnation and Exinanition. With an introduction concerning the principles of Christianity and Divinity," Lond. 1646, 4to. 8. "De verborum usu, & accuratæ eorum cognitionis utilitate Diatriba," Lond. 1647, 8vo. 9. A more complete edition of his father's notes upon Persius, than that of 1605. "Persii Satyræ cum notis Isaaci Casaubon," Lond. 1647, 8vo. 10. "De quatuor Linguis Commentationis, Pars I. Quæ de Lingua Hebraica & de Lingua Saxonica. Accesserunt Gulielmi Somneri ad verba vetera Germanica Lipsiana Notæ," Lond. 1650, 8vo. He had not an opportunity of finishing the two other languages, Greek and Latin. 11. "Terentius, cum notis Thomæ Farnabii in quatuor priores Comœdias, & Merici Casauboni in Phormionem & Hecyram," Lond. 1651, 12mo. Farnaby dying before he had finished his notes upon Terence, the bookseller engaged Casaubon to write notes upon the two last comedies, the Phormio and the Hecyra. 12. "Some Annotations on the Psalms and Proverbs." He tells us, that these observations were extorted from him, by the importunity of printers, when he was not very well furnished either with books or leisure; but, worst of all, of will, when nothing could be expected to be acceptable and welcome, but what relished of schism and rebellion. These Annotations were inserted in one of the latter editions of the "Assembly's Annotations on the Bible." 13. "In Hieroclis commentarium de Providentia & Fato, notæ & emendationes," Lond. 1655, 8vo, and 1673, 8vo. To this he only added a few grammatical and critical notes at the end. 14. "A Treatise concerning Enthusiasm, as it is an effect of Nature; but is mistaken by many for either divine inspiration, or diabolical possession," Lond. 1655, 8vo. 15. "De nupera Ho-

meri editione Lugduno-Batavica Hackiana, cum Latina versione, & Didymi Scholiis; sed & Eustathio, & locis aliquot insignioribus ad Odysseam pertinentibus. Item super loco Homerico dubiæ apud antiquos interpretationis, quo Dei in hominum tam mentes quam fortunas imperium asseritur, binæ dissertationes," Lond. 1659, 8vo, reprinted in Almeloveen's edition of Casaubon's Letters. 16. "Epicteti Enchiridion, Græcè & Latinè, cum notis Merici Casauboni; & Cebetis Tabula, cum notis ejusdem," Lond. 1659, 8vo. The Latin translation in this edition is that of Jerom Wolfius. 17. An English translation of, and notes on, "Lucius Florus's History of the Romans," Lond. 1659, 8vo. 18. "A true and faithful relation of what passed for many years between Dr. John Dee and some Spirits," &c. And put in the beginning a long preface, to confirm the truth of what is said in that relation concerning Spirits, Lond. 1659, fol. 19. He was author of, "A Vindication of the Lord's Prayer as a formal prayer, and by Christ's institution to be used by Christians as a prayer. Against the antichristian practice and opinion of some men. Wherein also their private and ungrounded zeal is discovered, who are so strict for the observation of the Lord's-day, and make so light of the Lord's-prayer," Lond. 1660. The first occasion of this treatise, as the author tells us in the preface, was a strange report that in St. Mary's church in Oxford, Dr. John Owen, dean of Christ-church, who had the chief government of that university from 1652 to 1657, put on his hat when the Lord's prayer was repeating by the preacher. This Dr. Owen denied afterwards. 20. "A King and his Subjects unhappily fallen out, and happily reconciled, in a sermon preached at Canterbury," on Hosea iii. ver. 4, 5," Lond. 1660, 4to. 21. "The Question to whom it belonged anciently to preach? And whether all priests might or did? Discussed out of antiquity. Occasioned by the late directions concerning preachers," Lond. 1663, 4to. These directions were set forth by the king, October 14, 1662, to restrain the abuses and extravagances of preachers. 22. "Notæ & emendationes in Diogenem Laërtium de Vitis, &c. Philosophorum;" added to those of his father, in the editions of Laërtius printed at London 1664, fol. and Amsterdam in 1692, 4to. 23. "Of the necessity of Reformation in and before Luther's time, and what visibly hath most hindered the progress of it. Occasioned by some

late virulent books written by papists, but especially by that, entitled, Labyrinthus Cantuariensis," Lond. 1664, 4to. This is chiefly an answer to "Labyrinthus Cantuariensis," printed at Paris in 1658; which pretends to confute "Archbishop Laud's relation of a conference with Fisher the Jesuit." 24. "An answer concerning the new way of Infallibility lately devised to uphold the Roman cause; the ancient fathers and councils laid aside, against J. S. (the author of Sure-footing) his Letter lately published," Lond. 1665, 8vo. This letter of J. S. (i. e. John Sarjeant, the author of Sure-footing, &c. so learnedly confuted by archbishop Tillotson) was a sort of an answer to some passages in Dr. Casaubon's book "Of the necessity of Reformation," &c. and was printed at the end of Sarjeant's Sure-footing in Christianity. 25. "A Letter of Meric Casaubon, D. D. &c. to Peter du Moulin, D. D. &c. concerning natural experimental philosophy, and some books lately set out about it," Cambridge, 1669, 4to. 26. "Of Credulity and Incredulity in things natural, civil, and divine; wherein, among other things, the sadducism of these times in denying spirits, witches, and supernatural operations, by pregnant instances and evidences is fully confuted; Epicurus his cause discussed, and the juggling and false dealing lately used to bring him and atheism into credit, clearly discovered; the use and necessity of ancient learning against the innovating humour all along proved and asserted," Lond. 1668, 8vo; two parts. The third part was printed at London, 1670, 8vo, under the title "Of Credulity and Incredulity in things divine and spiritual: wherein (among other things) a true and faithful account is given of the Platonic philosophy, as it hath reference to Christianity: as also the business of witches and witchcraft, against a late writer, fully argued and disputed." The *late writer*, attacked only in the two last sheets of this book, was Mr. John Wagstaff, who published "The question of Witchcraft debated; or a discourse against their opinion, that affirm witches," Lond. 1669, 8vo. But these two parts of Dr. Casaubon's book remaining unsold, he printed a new title to them, running thus, "A treatise proving Spirits, Witches, and supernatural operations by pregnant instances and evidences, &c." London, 1672. 27. "Notæ in Polybium," printed for the first time in Gronovius's edition, Amsterdam, 1670, 8vo. 28. "Epistolæ, Dedicationes, Præfationes, Prolegomena,

& Tractatus quidam rariores. Curante Theodoro Janson ab Almeloveen;" printed at the end of Isaac Casaubon's Letters, Roterodami, 1709. 29. "De Jure concionandi apud antiquos." This seems to be the same as the treatise mentioned above No. 22, or perhaps it was a Latin translation of it.[1]

CASCHI, the surname of Kemaleddin Abulganem Abdalrazzák ben Yemaleddin, a famous doctor, classed by Yafei among the mussulman saints, is the author of several works, and among them one entitled "Esthelahah al Sosiah," of the practices and mode of speaking of the sophis, or monks of the mussulmans, of whom he was one of the chiefs. That which bears the title of "Menazel al sairin," the lodgings for travellers, is another spiritual book of the same author. "Tavilat al Koran al hakim," commentaries on the Koran, are likewise by him, and were in the French king's library, number 641. The Rabi al Abrar relates, that this doctor, who was the oracle of his time, preaching one day at Medina, a contemplative person retired to a corner of the mosque for the purpose of meditation, without paying any attention to the discourse of Caschi. One of the audience asking him why he did not hearken like the rest, this spiritual man replied: "When the master speaks, it is not reasonable to listen to what the servant says." The two following lines of Persian poetry are quoted from Caschi:

The sufferings that come from God, ought not to be called afflictions:
Blessed is the affliction, and happy is he who suffers it, when it proceeds from on high.

The allusion of the words bela and bala is extremely beautiful in the Persian original. Caschi is also the surname of Yahia ben Ahmed, who lived in the tenth century of the hegira, of whom we have scholia or marginal notes, entitled "Haschiah," on the book of Samarcandi, named Adab al bahath.[2]

CASCHIRI, or CASCHERI, is the surname of Imam Abul Hassan, who wrote the lives of the mussulman saints. Yafei makes mention of this book in the work he composed on the same subject: he is likewise author of the book entitled "Lathaif," which is highly esteemed for its ingenious fictions and its spiritual allegories. On the words that Mohammed puts into the mouth of Pharaoh, in the

[1] Gen. Dict.—Biog. Brit. [2] D'Herbelot.

chapter of the Koran entitled Nazeat: "I am thy master and thy God," he says that the devil, having heard them, complained, that for having only tempted Adam with the desire of a knowledge equal to that of God, he was plunged into his present unhappy condition; and that Pharaoh, who wanted to pass himself for God, had only incurred the same punishment. This Imam is in universal esteem as one of the greatest divines of Mohammedanism; it is he who explains the right way, spoken of in the first chapter of the Koran in these terms: "That man walks in the right way who never stops till he is arrived at the end of his journey, which is the union with God." He likewise makes this reflection on the chapter in the same book, entitled Anáam, where it is said that we must avoid both inward and outward sins: the reason, he says, is presently subjoined in these words: "God has loaded you with benefits both within and without: therefore, adds he, these benefits ought to be not only the motive to the keeping of the commandments and the avoiding of sin, but they should teach us also that the best means of obtaining the pardon of our transgressions is to be continually thanking God for his favours." This Imam has made an abridgement of the book of Takieddin, entitled "Sahih." There is another Caschiri, whose proper name is Mossalem ben Hegiage al Nischaburi, a native of Nischabur, a city of Khorassan, who died in the year of the hegira 261.[1]

CASE (JOHN), M. D. a physician and philosopher of Oxford, was born at Woodstock in that county, and educated in New college, Oxford, where, as well as in Christ Church, he was some time chorister. In 1564 he was elected scholar of St. John's college, proceeded M. A. was made fellow of the house, and was accounted one of the most acute disputants of his time. He forsook his fellowship, as supposed, on account of his inclination to the Roman catholic religion, but appears to have concealed this, as we find him in 1589 made prebendary of North Aulton, in the church of Salisbury. In the mean time he was reckoned so able an instructor, that he was permitted *, to keep a sort of private academy in St. Mary Magdalen's

* This permission must not be understood as alluding to his catholic principles, which probably were not generally known, but as being a deviation from the more regular mode of education, which was allowed in a few instances at this time, and Case and other teachers were intended to be promoted to headships when they became vacant.

[1] D'Herbelot.

parish, where he held declamations, disputations, and exercises, as in the other colleges and halls, and his auditors were numerous, particularly of young men of popish principles; and several men of eminence came from his school. His printed works were also held in considerable estimation. His learning was various, but he inclined most to medicine, and was admitted to his doctor's degree in that faculty in 1589. In 1574 he married Elizabeth, the widow of one Dobson, keeper of the Bocardo prison. By his lectures, and by his medical practice he acquired a considerable fortune, much of which he bestowed on pious uses. He was a man, says Wood, "of an innocent, meek, religious, and studious life, of a facete and affable conversation; a lover of scholars, beloved by them again, and had in high veneration." Pits gives nearly the same character. Dodd only laments that he hurt his conscience by occasional conformity to the reformed religion, and says that he never made a candid confession of his faith till he lay in his last sickness, when he was assisted by a priest of the Roman catholic communion. He died at his house in Oxford, Jan. 23, 1600, and was interred in the chapel of St. John's college, where a monument was afterwards erected to his memory. He was one of the benefactors to this college.

He wrote, 1. "Summa veterum interpretum in universam dialecticam Aristotelis," London, 1584, 4to; Oxon. 1592, 1598, 4to. 2. "Speculum moralium questionum in universam ethicam Aristotelis," Oxon. 1585, 4to; Francf. 1616, 8vo. 3. "Sphæra civitatis, sive de politica," Oxon. 1588, 4to; Francf. 1616, 8vo. The former edition was printed by Barnes, and having been pirated on the continent, Barnes obtained an order that every bachelor of arts, when he *determined*, should provide himself with a genuine copy. 4. "Apologia musices, tam vocalis, quam instrumentalis, et mixtæ," Oxon. 1588, 8vo. Wood mentions a book entitled "The Praise of Music, &c." 1586, 8vo, which an ingenious writer in the Bibliographer (vol. II.) is inclined to attribute to Dr. Case, and Dr. Farmer was of the same opinion. The most conclusive proof must depend on a comparison of the Latin with the English work, neither of which is at present within our reach. 5. "Thesaurus œconomiæ, seu commentarius in œconomia Aristotelis," Oxon. 1597; Hanov. 1598, 8vo. 6. "Appendix Thesium œconomicarum," ibid. 7. "Reflexus speculi moralis, seu comment. in magna moralia Arist." Oxon. 1596.

8. "Lapis Philosophicus, seu comment. in octo libros phisicorum Arist." Oxon. 1599, 4to. 9. "Ancilla philosophiæ, seu Epit. in 8 lib. Arist." Oxon. 1599, 4to.[1]

CASE (JOHN), M. D. among Granger's heroes, was a noted astrologer in the time of queen Anne, and succeeded Lilly, who left him possessed of his apparatus, particularly his darkened chamber, and pictures, with which he pretended to shew his customers their absent friends. Case used to exhibit these to his intimates, in the hours of conviviality, laughing at the folly and credulity of the people. Over his door was written,

"Within this place
Lives Dr. Case."

By which distich the author of the Tatler says, he probably got more than Dryden did by all his works. Haller also mentions a doctor John Case who published in 1694, "Compendium Anatomicum, nova methodo instructum," 12mo, in which the writer strenuously defends the opinion of De Graaf, that quadrupeds, and all other animals, as well as birds, proceed ab ovo. But we doubt whether our astrologer had learning enough for a work of this description, or ever published more than a hand-bill. Those who have the curiosity to peruse some of these effusions may indulge it in our authorities.[2]

CASE (THOMAS), an eminent nonconformist divine, the son of George Case, vicar of Boxley in Kent, was born there in 1598 or 1599, and became student of Christ church, Oxford, upon the recommendation of Toby Mathew, archbishop of York, in 1616. After taking his degrees in arts, he went into the church, and preached for some time in Oxfordshire and Kent, and held the living of Erpingham in Norfolk, from which he was ejected for nonconformity. In 1641, he joined in principle and practice with the parliament, and about that time was minister of St. Mary Magdalen, Milk-street, London, in the room of a sequestered loyalist. One of the party journals of the time informs us that in administering the sacrament, he used to say, instead of "Ye that do truly and earnestly repent, &c." "Ye that have freely and liberally contributed to the parliament, &c.;" but this was probably the squib of the day. Case, with all his republican zeal, was a man of real piety; but

[1] Wood's Ath. and Annals and Hist. of the University,—Dodd's Church Hist. vol. II.—Bibliographer, vol. II.

[2] Tatler, with notes, vol. IV.—Granger.—Swift's Works, vol. V. p. 32.

the former certainly betrayed him into extreme violence in his discourses, which is poorly excused by his biographer telling us of his having been ejected from his living by bishop Wren. When in London he was the institutor of the Morning Exercise, which was kept up in the city many years after, and produced some of the ablest sermons of the nonconformist clergy. From the living of Milk-street he was turned out, for refusing the engagement *, and was afterwards lecturer at Aldermanbury and St. Giles's Cripplegate. He was imprisoned six months in the Tower, for being implicated in Love's plot, but Love only was made a sacrifice, and Mr. Case and his fellow-prisoners Mr. Jenkyn, Mr. Watson, &c. were released and restored to their livings. He was afterwards rector of St Giles's in the Fields. In 1660, he was one of the ministers deputed to wait on the king at the Hague; and in 1661, one of the commissioners at the fruitless Savoy conference. He appears to have retained his living in Milk-street after the restoration, as it was from that he was finally ejected. He died May 30, 1682, and was buried in Christ church, Newgate-street. Dr. Jacomb, who preached his funeral sermon, gives him an excellent and probably a just character: and it is certain that he lived to repent of the intemperance of his harangues at the commencement of the rebellion. This led him to subscribe the two papers declaring against the proceedings of the parliament in 1648, and the bringing king Charles to a trial. His works consist chiefly of sermons preached on public occasions, before the parliament and at funerals, enumerated by Calamy.[1]

CASEL (JOHN), a German divine, was originally of the Netherlands, but born at Gottingen in the duchy of Brunswick, May 18, 1533, of a family that had been ruined in the wars for religion. His father, who had embraced the principles of the reformers, taught and preached in England, Scotland, and Spain. The son studied at various academies, and had, among his other masters, Melancthon and Camerarius. In 1563 he was invited to the chair of philosophy and eloquence at Rostock, and in a tour to Italy, received the degree of doctor of laws in the university of

* This was an oath, substituted for those of allegiance and supremacy, after the death of Charles I. binding those who took it "to be true and faithful to the government established, without king, or house of peers."

[1] Calamy.—Ath. Ox. vol. II.—Walker's Sufferings of the Clergy.

Pisa. He was afterwards professor of philosophy at Helmstadt, where he died April 9, 1613. He carried on a correspondence with most of the learned men of his time. He was particularly conversant in the Greek fathers. Along with Dr. Duncan Liddel and Cornelius Martin, he opposed the opinion of Daniel Hoffman, and some others, who maintained that philosophy was irreconcileable with theology, and that there are many things true in the latter which are false in the former. He wrote a great many works in verse and prose, and in Greek and Latin, principally annotations on Cebes' Table, Epictetus, Xenophon's Cyropædia, Demetrius Phalereus, Xenophon's Memorabilia, &c. and a collection of letters, Francfort, 1687, 8vo. Many of his letters also occur in the writings of his contemporaries. His life is in "Vitæ eruditissimorum in re litteraria virorum," Leipsic, 1713, 8vo.[1]

CASES (PETER JAMES), a painter, was born at Paris in 1676, where he also died in the month of June 1754. He had for masters in his art Houasse, and afterwards Bon Boullogne. He obtained the grand prize of painting in 1699, and was received member of the academy in 1704. Cases may be considered as one of the first painters of the French school. His drawing is correct, and in the grand style, his compositions bear marks of genius; he excels in draperies, and possesses a knowledge of the chiaroscuro to a very high degree. His strokes are mellow, and his pencil brilliant. There is much freshness in his tints. This famous artist worked with great industry; but his performances are not all of equal beauty. Towards the latter end of his life, the coldness of age and the weakness of his organs, occasioned him to produce pictures which betray the decline of his powers. Some of his works may be seen at Paris, in the church of Notre Dame, in the college of Jesuits, at the house of charity, at the petit St. Antoine, at the chapel of la Jussienne, at the abbey of St. Martin, and particularly at St. Germain-des-Prés, where he has represented the lives of St. Germain and of St. Vincent. A holy family at St. Louis de Versailles, is much admired, and is one of his best productions. Cases mostly excelled in pictures with horses. The king of Prussia has two fine pieces by this painter, which have been compared for their

[1] Moreri.—Saxii Onomasticon.

execution with the works of Correggio. The celebrated Le Moine was a scholar of Cases.[1]

CASIMIR. See SARBIEUSKI.

CASLON (WILLIAM), eminent in an art of the greatest consequence to literature, that of letter-founding, was born in 1692, in the part of the town of Hales-Owen which is situated in Shropshire. Though he justly attained the character of being the Coryphæus in letter-founding, he was not brought up to the business; and it is observed by Mr. Mores, that this handiwork is so concealed among the artificers of it, that he could not discover that any one had taught it to another; but every person who had used it had acquired it by his own ingenuity. Mr. Caslon served a regular apprenticeship to an engraver of ornaments on gun-barrels, and, after the expiration of his term, carried on this trade in Vine-street, near the Minories. He did not, however, solely confine his ingenuity to that instrument, but employed himself likewise in making tools for the book-binders, and for the chasing of silver plate. Whilst he was engaged in this business, the elder Mr. Bowyer accidentally saw in a bookseller's shop, the lettering of a book uncommonly neat; and inquiring who the artist was by whom the letters were made, was thence induced to seek an acquaintance with Mr. Caslon. Not long after, Mr. Bowyer took Mr. Caslon to Mr. James's foundery, in Bartholomew-close. Caslon had never before that time seen any part of the business; and being asked by his friend if he thought he could undertake to cut types, he requested a single day to consider the matter, and then replied that he had no doubt but he could. Upon this answer, Mr. Bowyer, Mr. Bettenham, and Mr. Watts, then eminent printers, had such a confidence in his abilities, that they lent him 500*l.* to begin the undertaking, and he applied himself to it with equal assiduity and success. In 1720, the society for promoting Christian knowledge, in consequence of a representation from Mr. Solomon Negri, a native of Damascus, in Syria, who was well skilled in the Oriental tongues, and had been professor of Arabic, in places of note, deemed it expedient to print, for the use of the eastern churches, the New Testament and Psalter in the Arabic language. These were intended for the benefit of the poor Christians in Palestine, Syria, Mesopotamia,

[1] Dict. Hist.

Arabia, and Ægypt, the constitution of which countries did not permit the exercise of the art of printing. Upon this occasion, Mr. Caslon was pitched upon to cut the fount; in his specimens of which he distinguished it by the name of English Arabic. After he had finished this fount, he cut the letters of his own name in pica Roman, and placed them at the bottom of one of the Arabic specimens. The name being seen by Mr. Palmer (the reputed author of a history of printing, which was, in fact, written by Psalmanaazar), he advised our artist to cut the whole fount of pica. This was accordingly done, and the performance exceeded the letter of the other founders of the time. But Mr. Palmer, whose circumstances required credit with those whose business would have been hurt by Mr. Caslon's superior execution, repented of the advice he had given him, and endeavoured to discourage him from any farther progress. Mr. Caslon, being justly disgusted at such treatment, applied to Mr. Bowyer, under whose inspection he cut, in 1722, the beautiful fount of English which was used in printing Selden's works, and the Coptic types that were employed in Dr. Wilkins's edition of the Pentateuch. Under the farther encouragement of Mr. Bowyer, Mr. Bettenham, and Mr. Watts, he proceeded with vigour in his employment, and Mr. Bowyer was always acknowledged by him to be his master, from whom he had learned his art. In letter-founding he arrived at length to such perfection, that he not only relieved his country from the necessity of importing types from Holland, but in the beauty and elegance of those made by him, he so far exceeded the productions of the best artificers, that his workmanship was frequently exported to the continent. Indeed, it may with great justice and confidence be asserted, that a more beautiful specimen than his is not to be found in any part of the world. Mr. Caslon's first foundery was in a small house in Helmet-row, Old-street. He afterwards removed into Ironmonger-row; and about 1735, into Chiswell-street, where his foundery became, in process of time, the most capital one that exists in this or in foreign countries. Having acquired opulence in the course of his employment, he was put into the commission of the peace for the county of Middlesex. Towards the latter end of his life, his eldest son, William, being in partnership with him, he retired in a great measure from the active execution of business. His last country residence was at Bethnal-green, where he died

Jan. 23, 1766, aged seventy-four. He was interred in the church-yard of St. Luke, Middlesex, in which parish all his different founderies were situated, and where they are still carried on by one of his descendants, under the firm of Caslon and Catherwood. Mr. Caslon was universally esteemed as a first-rate artist, a tender master, and an honest, friendly, and benevolent man; and sir John Hawkins has particularly celebrated his hospitality, his social qualities, and his love of music.[1]

CASMAN (OTTO), a German divine, who flourished in the sixteenth century, and died Aug. 1, 1607, aged forty-five, was president of the college of Stade, and one of the first of those writers who were called Scriptural philosophers. They supposed all philosophy to be derived from divine revelation, and despairing of being able to arrive at any true knowledge of nature, by the light of reason, had recourse to the sacred oracles, and particularly to the Mosaic history of the creation, and endeavoured upon this foundation to raise a new structure of philosophy. Casman was also dissatisfied with the unprofitable subtleties of the Aristotelian philosophy, and determined, in the study of nature, rather to rely upon the decision of the sacred writings, than upon the doctrine of the ancient heathen philosophers. Even in his explanation of scripture he refused to call in the assistance of philosophical rules of interpretation. In a work entitled "Cosmopœia," on the formation of the world, he derives his physical doctrine from the scriptures; and in his "Modesta Assertio Philosophiæ et Christianæ et Veræ," he professes to write Christian institutes of grammar, rhetoric, logic, arithmetic, &c. Henry Alsted, Dr. Dickinson, and Dr. Burnett, &c. are also ranked among scriptural philosophers.

Casman published, 1. "Anthropologia," Hanov. 1596, 8vo. 2. "Questiones Marinæ," Francf. 1596, 8vo, and 1607, 8vo. 3. "Angelographia," ibid. 1597, 8vo. 4. "Cosmopœia et Ouranographia Christiana, ibid. 1597, 8vo. 5. "Somatologia," ibid. 1598, 8vo. 6. "Astrologia, Chronographia, et Astromanteia," ibid. 1599, 8vo. 7. "De Vita hominis triplici," ibid. 1602, 8vo. 8. "Vade mecum cara Pietas, et rara Caritas," ibid. 1605, 8vo. 9. "Nucleus mysteriorum Naturæ enucleatus," Hamb. 1605, 8vo.[2]

[1] Nichols's Life of Bowyer.—Hawkins's Hist. of Music.—Biog. Brit.
[2] Moreri.—Witte's Diarium Biographicum.—Brucker.

CASSAGNES (JAMES), a doctor of divinity, born at Nismes in 1633, was son of Michael Cassagnes, master of the requests to the duke of Orleans, afterwards treasurer to the demesne of the Seneschally of Nismes. He was admitted into the French academy at the age of twenty-seven, in consequence of an ode written in its praise, 1660; and the poem he published the year following, in which he introduces Henry IV. giving instructions to Louis XIV. gained him the friendship of M. Colbert. This minister procured him a pension from the court, appointed him keeper of the king's library, and nominated him one of the first four academicians, who originally composed the academy of inscriptions. The abbé Cassagnes was preparing to preach at court, when Boileau placed his name by that of Cotin in his third satire: this satirical stroke made him renounce the pulpit, and preyed on a mind probably vain and weak. Imagining, afterwards, that he had entirely lost the esteem of the public, he thought to recover his reputation by publishing a multiplicity of works; but too great application, joined to a morose temper, and many disappointments, impaired his understanding, and his friends were obliged to place him at St. Lazare, where he died, May 19, 1679, aged 46. He left odes, which are printed separately, and in collections; a translation of Cicero's Rhetoric, 12mo, and of Sallust, 12mo, and other forgotten works.[1]

CASSANA (NICCOLO), called NICOLETTO, a Venetian artist, was born at Venice in 1659, and was the eldest son and disciple of John Francis Cassana, a Genoese, who had been taught the art of painting by Bernardino Strozzi, and under his direction became an eminent portrait-painter; and the grand duke of Tuscany invited him to his court, where he painted the portraits of that prince and the princess Violante his consort. Of the historical subjects painted by this master while he resided at Florence, perhaps the most considerable was the Conspiracy of Catiline: it consisted of nine figures as large as life, down to the knees; and the two principal figures were represented, as with one hand joined in the presence of their companions, and in their other hand holding a cup of blood. Nicoletto was invited to England, with strong assurances of a generous reception; and on his arrival, painted the portrait of queen

[1] Moreri.—L'Advocat.

Anne, in which he succeeded so happily, that the queen distinguished him by many marks of favour and of honour; but he had not the happiness to enjoy his good fortune for any length of time, dying in London, universally regretted, in the year 1713. He had a younger brother, G. Augustine Cassana, who, though a good portrait-painter, preferred the representation of animals and various fruits; his pictures of that class are frequent in the collections of Italy, and sometimes ascribed to Castiglione. He had a sister, Maria Vittoria Cassana, who painted images of devotion for private amateurs, and died at Venice in the beginning of the last century. [1]

CASSANDER (GEORGE), a learned popish divine of conciliatory principles, was born in 1515, in the isle of Cadsand, near Bruges, whence he took his name. He was deeply skilled in the languages, polite literature, civil law, and divinity; and taught the belles lettres at Ghent, Bruges, and other places with great reputation. He afterwards directed almost his sole attention to theological studies, and retiring to Cologne, prosecuted his favourite idea of forming an union and reconciliation between the Roman catholics and protestants. With this view he published without his name in 1562, a small work, entitled "De Officio Viri pii, &c." which favouring the Roman catholic church, on the general ground of authority, engaged him in a controversy with Calvin, who thought that it was written by Baudouin, a celebrated lawyer; and although the true author was discovered, the controversy went on. The sentiments of Cassander, however, appeared in so favourable a light to the German princes, that they fixed upon him as a mediator in the religious disputes. Under this character he composed his famous piece entitled "Consultatio Cassandri," in which he discusses the several articles of the Augsburg confession, stating their difference from the doctrines of the catholic church, and the concessions that might be safely made with respect to them. This work, which was written with great liberality, was much applauded by those who were desirous of a coalition, but who were soon convinced that every attempt of this kind was nugatory. Cassander died in 1566. M. De Thou represents him as modest, void of arrogance and acrimony; and he was as ardent in his wishes for a religious union, and made as many con-

[1] Pilkington.

cessions for the accomplishment of this object, as could be expected from a person who continued in the catholic communion. Others, his contemporaries, speak highly of him, but many of his works were censured or condemned by the council of Trent. His works were first printed separately, and afterwards collected in a folio volume, Paris, 1616. Dupin bestows a prolix, but interesting article on Cassander.[1]

CASSANDRA. See FIDELIS.

CASSERIUS (JULIUS), a distinguished anatomist, of humble parentage, but of great talents, was born at Placentia in 1545. His genius leading him to the study of anatomy, he went to Padua, and became a servant to Fabricius, who made him his pupil and assistant, and at length, coadjutor in the professorship of anatomy. This office, to which he was preferred in 1609, he continued to fill with credit until 1616, when he died. As his diligence and industry equalled his genius, he became in a few years more knowing and skilful in his profession than his preceptor. Fabricius, in the opinion of Douglas, excelled in philosophy, Casserius in anatomy. This excited, however, no jealousy. Fabricius, who was far advanced in years, was well pleased with the prospect of leaving a successor so well qualified to advance the knowledge of the art; but in this he was disappointed, as he survived his pupil by more than three years. Of Casserius's anxious desire to leave behind him a name, we have numerous proofs. Almost the whole of the revenue he obtained by teaching anatomy was expended in procuring subjects for dissection, and in paying draughtsmen and engravers to delineate figures of such parts of the body as he either discovered, or thought he had juster conceptions of than his predecessors. In the prefaces to his anatomical works he is not backward in affirming that he has furnished future anatomists with delineations of the parts of human and animal bodies, exceeding in elegance, perspicuity, and correctness, all that had preceded them. It will be observed he made use of animals, not as succedanea, but only to enable him to discover minute parts which were not easily distinguishable in the human body. The title of his first work, published in 1600, is "De Vocis Audi-

[1] Moreri.—Dupin.—Freheri Theatrum.—Blount's Censura.—Saxii Onomasticon.

tusque Organis Historia Anatomica, &c. Tractatibus duobus explicata," Ferrara, fol.' He here lays claim to the discovery of a muscle, moving the malleus, one of the ossiculæ auditus. He also improved, Haller says, the anatomy of the larynx. "Pentæsthesejon, id est, de quinque Sensibus Liber, Organorum Fabricam, Actionem, et Usum continens," Venet. 1609, fol. This is an extension of the former work to the rest of the senses, executed with equal skill. They have both been several times reprinted. It was not until some years after the death of Spigelius, his successor, which happened in 1622, that the remainder of Casserius's works, consisting of 78 anatomical plates, with the explanations, was published. Bucretius, to whom Spigelius had left the care of his productions, incorporated the works of Casserius with them, and published them together at Venice, 1627, royal folio. Two of the plates by Casserius, viz. one representing the placenta, and another the hymen, are printed with Spigelius's work, "De Formato Fœtu," 1627, folio.[1]

CASSIAN (ST. JOHN) was a celebrated solitary, a native of Scythia, of the fifth century, who spent part of his life in the monastery of Bethlehem with the monk Germain, his friend. They engaged openly in the defence of St. Chrysostom, against Theophilus, patriarch of Alexandria. Cassian went to Rome, and from thence to Marseilles, where he founded two monasteries, one of men, the other of virgins. He ranks among the greatest masters of the monastic life, and died about the year 448. He left "Collations," or conferences of the fathers of the desert, and "Institutions," in 12 books, translated into French by Nic. Fontaine, 1663, 2 vols. 8vo; and seven books upon the Incarnation. These are all written in Latin, with a clearness and simplicity of style excellently calculated to inspire the heart with virtuous dispositions. They were printed at Paris, 1642, and at Leipsic, 1722, folio, and are in the library of the fathers. St. Prosper has written against the "Conferences." Cassian is reckoned among the first of the Semi-Pelagians, of which sect Faustus of Riez, Vincent of Lerins, Gennadius of Marseilles, Hilerias of Arles, and Arnobius the younger, were the principal defenders. The semi-pelagians were opposed by the whole

[1] Moreri.—Dict. Hist.; but principally Rees's Cyclopædia from Douglas, &c.

united forces of St. Augustin and Prosper, without being extirpated, or overcome by them. This sect was condemned by some synods, and was rejected by the church.[1]

CASSINI (JOHN DOMINIC), an eminent astronomer, was born of noble parents, at a town in Piedmont in Italy, June 8, 1635. After he had laid a proper foundation in his studies at home, he was sent to continue them in a college of Jesuits at Genoa. He had an uncommon turn for Latin poetry, which he exercised so very early, that poems of his were published when he was but eleven years old. At length he fell in with books of astronomy, which he read with great cagerness; and feeling a strong propensity to proceed farther in that science, in a short time he made so amazing a progress, that, in 1650, the senate of Bologna invited him to be their public methematical professor. He was not more than fifteen years of age when he went to Bologna, where he taught mathematics, and made observations upon the heavens with great care and assiduity. In 1652 a comet appeared, which he observed with great accuracy; and discovered, that comets were not bodies accidentally generated in the atmosphere, as had usually been supposed, but of the same nature, and probably governed by the same laws, as the planets. The same year he solved an astronomical problem, which Kepler and Bullialdus had given up as insolvable; viz. to determine geometrically the apogee and eccentricity of a planet from its true and mean place. In 1653, when a church of Bologna was repaired and enlarged, he obtained leave of the senate to correct and settle a meridian line, which had been drawn by an astronomer in 1575. These were circumstances very remarkable in one who had not yet attained his twentieth year. In 1657 he attended, as an assistant, a nobleman, who was sent to Rome to compose some differences which had arisen between Bologna and Ferrara, from the inundations of the Po; and shewed so much skill and judgment in the management of that affair, that in 1663, Marius Chigi, brother of pope Alexander VII. appointed him inspector-general of the fortifications of the castle of Urbino; and he had afterwards committed to him the care of all the rivers in the ecclesiastical state.

Meanwhile he did not neglect his astronomical studies,

[1] Dupin.—Moreri.

but cultivated them with great care. He made many discoveries relative to the planets Mars and Venus, especially the revolution of Mars upon his own axis; but his principal object was to settle an accurate theory of Jupiter's satellites, which after much labour and watching he happily effected, and published it at Rome, among other astronomical pieces, in 1666. Picard, the French astronomer, getting Cassini's tables of Jupiter's satellites, found them so very exact, that he conceived the highest opinion of his skill; and from that time his fame increased so fast in France, that Lewis XIV. desired to have him a member of the academy. Cassini, however, could not leave his station, without leave of his superiors; and therefore Lewis requested of pope Clement IX. and of the senate of Bologna, that Cassini might be permitted to come into France. Leave was granted for six years; and he came to Paris in the beginning of 1669, where he was immediately made the king's astronomer. When this term was near expiring, the pope and the senate of Bologna insisted upon his return, on pain of forfeiting his revenues and emoluments, which had hitherto been remitted to him; but the minister Colbert prevailed on him to stay, and he was naturalized in the latter end of 1673, in which same year also he married.

The royal observatory of Paris had been finished some time. The occasion of its being built was this: In 1638, the famous minim Mersenne was the author and institutor of a society, where several ingenious and learned men met together to talk upon physical and astronomical subjects; among whom were Gassendi, Descartes, Monmort, Thevenot, Bulliald, our countryman Hobbes, &c. and this society was kept up by a succession of such men for many years. At length Lewis XIV. considering that a number of learned men acting in a body would succeed abundantly better in the promotion of science, than if they acted separately, each in his particular art or province, established under the direction of Colbert, in 1666, the royal academy of sciences: and for the advancement of astronomy in particular, erected the royal observatory at Paris, and furnished it with all kinds of instruments that were necessary to make observations. The foundation of this noble pile was laid in 1667, and the building completed in 1670. Cassini was appointed to be the first inhabiter of the observatory; and he took possession of it Sept. 1671, when he

applied himself with fresh alacrity to the business of his profession. In 1672 he endeavoured to determine the parallax of Mars and the sun, by comparing some observations which he made at Paris, with some which were made at the same time in America. In 1677 he demonstrated the diurnal revolution of Jupiter round his axis, to be performed in nine hours and fifty-eight minutes, from the motion of a spot in one of his larger belts. In 1684 he discovered four satellites of Saturn, besides that which Huygens had found out. In 1693 he published a new edition of his "Tables of Jupiter's Satellites," corrected by later observations. In 1695 he took a journey to Bologna, to examine the meridian line, which he had fixed there in 1655; and he shewed, in the presence of eminent mathematicians, that it had not varied in the least during those forty years. In 1700 he continued the meridian line through France, which Picard had begun, to the extremest southern part of that country.

After Cassini had inhabited the royal observatory for more than forty years, and done great honour to himself and his royal master by many excellent and useful discoveries which he published from time to time, he died Sept. 14, 1712. He had been deprived of his sight for a few years before his death, but had no other complaint, and preserved the amiable simplicity and tranquillity of his mind and character to the last. His works are extremely numerous. Fabroni, who has written the best life of Cassini, has also given the most complete list of his works, the titles of which would occupy nearly a sheet of this work.[1]

CASSINI (JAMES), a celebrated French astronomer, and member of the several academies of sciences of France, England, Prussia, and Bologna, was born at Paris Feb. 18, 1677, being the younger son of the preceding, whom he succeeded as astronomer at the royal observatory, the elder son having lost his life at the battle of La Hogue. After some education in his father's house he was sent to study philosophy at the Mazarine college, where the celebrated Varignon was then professor of mathematics; from whose assistance young Cassini profited so well, that at fifteen years of age he supported a mathematical thesis with

[1] Fabroni, vol. IV.—Chamberlayne's Lives of the French Academicians.—Martin's Biog. Philos.—Hutton's Dictionary.—Saxii Onomast.

great honour. At the age of seventeen he was admitted a member of the academy of sciences; and the same year he accompanied his father in his journey to Italy, where he assisted him in the verification of the meridian at Bologna, and other measurements. On his return he made other similar operations in a journey into Holland, where he discovered some errors in the measure of the earth by Snell, the result of which was communicated to the academy in 1702. He made also a visit to England in 1696, where he was made a member of the royal society. In 1712 he succeeded his father as astronomer royal at the observatory. In 1717 he gave to the academy his researches on the distance of the fixed stars, in which he shewed that the whole annual orbit, of near 200 million of miles diameter, is but as a point in comparison of that distance. The same year he communicated also his discoveries concerning the inclination of the orbits of the satellites in general, and especially of those of Saturn's satellites and ring. In 1725 he undertook to determine the cause of the moon's libration, by which she shews sometimes a little towards one side, and sometimes a little on the other, of that half which is commonly behind or hid from our view.

In 1732 an important question in astronomy exercised the ingenuity of our author. His father had determined, by his observations, that the planet Venus revolved about her axis in the space of twenty-three hours: and M. Bianchini had published a work in 1729, in which he settled the period of the same revolution at twenty-four days eight hours. From an examination of Bianchini's observations, which were upon the spots in Venus, he discovered that he had intermitted his observations for the space of three hours, from which cause he had probably mistaken new spots for the old ones, and so had been led into the mistake. He soon afterwards determined the nature and quantity of the acceleration of the motion of Jupiter, at half a second per year, and of that of the retardation of Saturn at two minutes per year; that these quantities would go on increasing for 2000 years, and then would decrease again. In 1740 he published his Astronomical Tables, and his Elements of Astronomy; very extensive and accurate works.

Although astronomy was the principal object of our author's consideration, he made occasional excursions into other fields. We owe also to him, for example, Experiments on Electricity, or the light produced by bodies by

friction; Experiments on the recoil of fire-arms; Researches on the rise of the mercury in the barometer at different heights above the level of the sea; Reflections on the perfecting of burning-glasses; and other memoirs. The French academy had properly judged that one of its most important objects was the measurement of the earth. In 1669, Picard measured a little more than a degree of latitude to the north of Paris; but as that extent appeared too small from which to conclude the whole circumference with sufficient accuracy, it was resolved to continue that measurement on the meridian of Paris to the north and south, through the whole extent of the country. Accordingly, in 1683, the late M. de la Hire continued that on the north side of Paris, and the older Cassini that on the south side. The latter was assisted in 1700 in the continuation of this operation by his son, our author. The same work was farther continued by the same academicians; and finally the part left unfinished by de la Hire in the north, was finished in 1718 by our author, with the late Maraldi, and de la Hire the younger.

These operations produced a considerable degree of precision. It appeared also, from this measured extent of six degrees, that the degrees were of different lengths in different parts of the meridian; and in such sort that our author concluded, in the volume published for 1718, that they decreased more and more towards the pole, and that therefore the figure of the earth was that of an oblong spheroid, or having its axe longer than the equatorial diameter. He also measured the perpendicular to the same meridian, and compared the measured distance with the differences of longitude as before determined by the eclipses of Jupiter's satellites; from whence he concluded that the length of the degrees of longitude was smaller than it would be on a sphere, and that therefore again the figure of the earth was an oblong spheroid; contrary to the determination of Newton by the theory of gravity. In consequence of these assertions of our author, the French government sent two different sets of measurers, the one to measure a degree at the equator, the other at the polar circle; and the comparison of the whole determined the figure to be an oblate spheroid, contrary to Cassini's determination.

After a long and laborious life, our author, James Cassini, lost his life by a fall, in April 1756, in the eightieth

year of his age, and was succeeded in the academy and observatory, by his second son, Cæsar-François de Thury. He published "A Treatise on the Magnitude and Figure of the Earth;" as also "The Elements or Theory of the Planets, with Tables;" beside an infinite number of papers in the Memoirs of the Academy, from 1699 to 1755.[1]

CASSINI DE THURY (CÆSAR-FRANÇOIS), a celebrated French astronomer, director of the observatory, pensioner astronomer, and member of most of the learned societies of Europe, was born at Paris, June 17, 1714, being the second son of the preceding, whose occupations and talents our author inherited and supported with great honour. He received his first lessons in astronomy and mathematics from Messieurs Maraldi and Camus. He was hardly ten years of age when he calculated the phases of the total eclipse of the sun of 1727. At the age of eighteen he accompanied his father in his two journeys undertaken for drawing the perpendicular to the observatory meridian from Strasbourg to Brest. From that time a general chart of France was devised; for which purpose it was necessary to traverse the country by several lines parallel and perpendicular to the meridian of Paris, and our author was charged with the conduct of this business. He did not content himself with the measure of a degree by Picard; suspecting even that the measures which had been taken by his father and grandfather were not exempt from some errors, which the imperfections of their instruments at least would be liable to, he again undertook to measure the meridian of Paris, by means of a new series of triangles, of a smaller number, and more advantageously disposed. This great work was published in 1740, with a chart shewing the new meridian of Paris, by two different series of triangles, passing along the sea-coasts to Bayonne, traversing the frontiers of Spain to the Mediterranean and Antibes, and thence along the eastern limits of France to Dunkirk, with parallel and perpendicular lines described at the distance of 6000 toises from one another, from side to side of the country. In 1735 he had been received into the academy as adjoint supernumerary, at twenty-one years of age.

A tour which our author made in Flanders, in company with the king, about 1741, gave rise to the particular chart of France, at the instance of the king. Cassini pub-

[1] Hutton's Dictionary.—Dict. Hist.

lished different works relative to these charts, and a great number of the sheets of the charts themselves. In 1761, Cassini undertook an expedition into Germany; for the purpose of continuing to Vienna the perpendicular of the Paris meridian; to unite the triangles of the chart of France with the points taken in Germany; to prepare the means of extending into this country the same plan as in France; and thus to establish successively for all Europe a most useful uniformity. Our author was at Vienna the 6th of June, 1761, the day of the transit of the planet Venus over the sun, of which he observed as much as the state of the weather would permit him to do, and published the account of it in his "Voyage en Allemagne." M. Cassini, always meditating the perfection of his grand design, profited of the peace of 1762, to propose the joining of certain points taken upon the English coast with those which had been determined on the coast of France, and thus to connect the general chart of the latter with that of the British isles, like as he had before united it with those of Flanders and Germany. The proposal was favourably received by the English government, and presently carried into effect, under the direction of the royal society, the execution being committed to the late general Roy; after whose death the business was for some time suspended; but it was afterwards revived under the auspices of the duke of Richmond, master-general of the ordnance, and the execution committed to the care of col. Edward Williams and capt. William Mudge, both respectable officers of the artillery, and Mr. Isaac Dalby, who had before accompanied and assisted general Roy.

M. Cassini published in the volumes of Memoirs of the French academy a prodigious number of pieces, chiefly astronomical, too numerous to particularize in this place, between the years 1735 and 1770; consisting of astronomical observations and questions; among which are observable, Researches concerning the parallax of the Sun, the Moon, Mars, and Venus; on astronomical refractions, and the effect caused in their quantity and laws by the weather; numerous observations on the obliquity of the ecliptic, and on the law of its variations. In short, he cultivated astronomy for fifty years, of the most important for that science that ever elapsed, for the magnitude and variety of objects, in which he commonly sustained a principal share. M. Cassini was of a very strong and vigorous

constitution, which carried him through the many laborious operations in geography and astronomy which he conducted. An habitual retention of urine, however, rendered the last twelve years of his life very painful and distressing, till it was at length terminated by the small-pox, the 4th of September, 1784, in the seventy-first year of his age; being succeeded in the academy, and as director of the observatory, by his only son, the present count John Dominic Cassini; who is the fourth in order by direct descent in that honourable station. [1]

CASSIODORUS (MARCUS AURELIUS), a man of eminence in many respects, and called by way of distinction "the senator," was born at Squillace, in Calabria, about the year 497. He had as liberal an education as the growing barbarism of his times afforded; and soon recommended himself by his eloquence, his learning, and his wisdom, to Theodoric king of the Goths in Italy. Theodoric first made him governor of Sicily; and when he had sufficiently proved his abilities and prudence in the administration of that province, admitted him afterwards to his cabinet-councils, and appointed him to be his secretary. After this he had all the places and honours at his command, which Theodoric had to bestow; and, having passed through all the employments of the government, was raised to the consulate, which he administered alone, in the year 514. He was continued in the same degree of confidence and favour by Athalaric, who succeeded Theodoric, about the year 524; but afterwards, in the year 537, being discarded from all his offices by king Vitiges, he renounced a secular life, and retired into a monastery of his own founding in the extreme parts of Calabria. Here he led the life of a man of letters, a philosopher, and a Christian. He entertained himself with forming and improving several curious pieces of mechanism, such as sun-dials, water clocks, perpetual lamps, &c. He collected a very noble and curious library, which he enlarged and improved by several books of his own composing. About the year 556, he wrote two books "De Divinis Lectionibus;" and afterwards a book "De Orthographia," in the preface to which he tells us, that he was then in his ninety-third year. There are extant of his twelve books of letters, ten of which he wrote as secretary of state, in the name of kings

[1] Hutton's Dictionary.—Dict. Hist.—Eloges des Academiciens, vol. IV.

Theodoric and Athalaric, and two in his own. He composed also twelve books "De rebus gestis Gothorum," which are only extant in the abridgment of Jornandes; though it has been surmised that a manuscript of Cassiodorus is still remaining in some of the libraries in France. He wrote also a commentary upon the Psalms, and several other pieces, theological and critical. Father Simon has spoken of him thus: "There is no need," says he, "of examining Cassiodorus's Commentaries on the Psalms, which is almost but an abridgment of St. Augustin's Commentaries, as he owns in his preface. But besides these commentaries, we have an excellent treatise of this author's, entitled 'De institutione ad Divinas Lectiones,' which shews, that he understood the criticism of the scriptures, and that he had marked out what were the best things of this nature in the ancient doctors of the church. In the same book Cassiodorus gives many useful rules for the criticism of the scriptures; and he takes particular notice of those fathers who have made commentaries upon the Bible, &c." It seems generally agreed that he was in all views a very extraordinary man; and we think that those have done him no more than justice, who have considered him as a star, which shone out amidst the darkness of a barbarous age. When he died we cannot precisely determine, but most writers seem to be of opinion this happened in the year 575. His works have been collected and printed several times; the best edition is that of Rohan, 1679, 2 vols. fol. with the notes and dissertations of John Garret, a Benedictine monk. In 1721, Signor Scipio Maffei published a work of Cassiodorus, which had long been missing; and in the following year the same was published at London, by Mr. Samuel Chandler, entitled "Complexions, or short Commentaries upon the Epistles, the Acts, and the Revelation," which Dr. Lardner has enumerated among the testimonies to the credibility of the gospel history.[1]

CASTAGNO (ANDREA, DAL), an eminent historical painter, was born at a small village called Castagno, belonging to Tuscany, in 1409, and being deprived of his parents when young, was employed by his uncle to attend the herds of cattle in the fields. His singular talents, which

[1] Dupin.—Moreri.—Cave.—Lardner's Works, vol. V.—Blount's Censura.—Saxii Onomasticon.

were first manifested in surprising efforts to imitate an ordinary painter, whom he accidentally observed at work, became the common topic of discourse in Florence, and excited the curiosity of Bernardetto de Medici, who perceiving that he had promising talents, placed him under the tuition of the best masters at that time in Florence. Andrea, assiduously improving his advantages, became particularly eminent in design, and found full employment. At first he painted only in distemper and fresco, with a manner of colouring that was not very agreeable, being rather hard and dry; but at length he learned the secret of painting in oil from Domenico Venetiano, who had derived his knowledge of it from Antonella da Messina. He was the first of the Florentine artists who painted in oil; but envying the merit of Domenico, from whom he obtained the secret, and whose works were more admired than his own, he determined, with the basest ingratitude, to assassinate his friend and benefactor. At this time Domenico and Andrea lived together, and were partners in business. Insensible, however, of every obligation, and combining treachery with ingratitude, he way-laid Domenico in the corner of a street, and stabbed him with such secrecy, that he escaped unobserved and unsuspected to his own house, where he sat down with apparent composure to work; soon after Domenico was conveyed thither to die in the arms of his assassin. The real author of this atrocious act was never discovered, till Andrea, through remorse of conscience, disclosed it on his death-bed, in 1480. Andrea finished several considerable works at Florence, by which he gained great wealth and reputation; but as soon as his complicated villainy became public, his memory was afterwards held in the utmost detestation. The most noted of his works is in the hall of justice at Florence, and represents the execution of the conspirators against the house of Medici.[1]

CASTALDI (CORNELIUS), a lawyer of Italy, who acquired considerable reputation in the sixteenth century, by his poetical compositions in Latin and Italian, was born at Feltri about 1480, of a noble family. He studied philosophy and the arts at Padua, where he received his doctor's degree in 1503. He afterwards studied law, and amidst the fatigues of his profession, found leisure to cul-

[1] Pilkington.

tivate the muses. The town of Feltri employed him as their agent at Venice, where, as well as at Padua, he formed an intimacy with many eminent scholars and persons of rank. He died in 1537, lamented by his friends and by his country, to which he had rendered important services. Both during his life and after his death, he was celebrated by the contemporary poets, and a medal was struck to his memory. He was married, but having no children, he founded a college or academy at Padua, with three scholarships, one of civil and canon law, another of medicine, and the third of arts; and whoever enjoyed these was obliged to teach poor scholars gratis for a certain period. His poetical works remained unpublished, and indeed unknown until 1757, when they were printed in a small quarto volume, "Poesi volgari e Latine di Cornelio Castaldi," &c. with his life by Thomas Joseph Farsetti, a patrician of Venice. His Italian poems are written with ease, and abound in imagery, and in his Latin efforts he has imitated the ancients with success. M. Conti was the editor of the collection. [1]

CASTALIO, or CASTELLIO (SEBASTIAN), was born in 1515, in Dauphiny, according to some authors, but according to others in Savoy. Spon and Leti mention Chatillon as the place of his birth; of his early life we have little information. We are told that Calvin conceived such an esteem and friendship for him, during the stay he made at Strasbourg in 1540 and 1541, that he lodged him for some days at his house, and procured him a regent's place in the college of Geneva. Castalio, after continuing in this office near three years, was forced to quit it in 1544, on account of some peculiar opinions which he held concerning Solomon's song and Christ's descent into hell. He retired to Basil, where he was made Greek professor, and died in that place, Dec. 29, 1563, in extreme poverty. He incurred the displeasure of Calvin and Theodore Beza, from whom he differed concerning predestination and the punishment of heretics, and they called him a papist, which appears to have been an unreasonable accusation, although it is certain he did not embrace the opinions of the reformers on many points. Beza is accused of having said that he had translated the Bible into Latin at the instigation of the devil. Another story is his stealing wood,

[1] Moreri.—Dict. Hist.

which is thus related: when rivers overflow, they frequently carry down several pieces of wood, which any body may lawfully get and keep for his own use. Castalio, who was very poor, and had a wife and eight children, got with a harping-iron some wood floating upon the Rhine. When Calvin and Beza heard of it, they proclaimed every where that he had stolen some wood belonging to his neighbour.

Castalio's learning has been highly extolled. He was undoubtedly an able Latin, Greek, and Hebrew scholar, but aiming at classical taste, he betrayed the greatest want of judgment in the two works for which he is now principally known, his translation of the Bible into Latin, and his Dialogues. The quaintness of his Latin style in the former, evinces a deplorable inattention to the simple majesty of the original. In the song of Solomon he is particularly injudicious. This book he wished expunged from the canon, which was one of the causes of his differences with Calvin and Beza; when that could not be done, he contrived to debase the magnificence of the language and the subject by diminutives, which, though expressive of familiar endearment, are destitute of dignity, and therefore improper on solemn occasions *. This incongruous mixture of sublime ideas and words comparatively mean, degrades the noblest poetry almost to the level of burlesque. In his "Sacred Dialogues," says an author, who cannot be supposed prejudiced against him on account of his ancient controversies, Castalio is so imprudent in the verbosity of his paraphrases, that if his character as a man of learning and piety were not thoroughly established, we should be tempted to think he had meant to burlesque some passages of the Old Testament. Indeed these dialogues are so frequently farcical, not to say indecent, that the reading of them seems to be very improperly continued in some schools.

He published in 1546, a translation of the Sibylline verses into Latin heroic verse, and of the books of Moses

* No critic, says Dr. Clarke, has ever taken so much liberty with the sacred writings as Castalio, who, having a fancy to give the world an elegant Latin version of the Bible, has mixed expressions borrowed from profane authors with the text of holy writ. His whole style is affected, effeminate, overcharged with false rhetoric, and has nothing of that noble simplicity which characterizes the scriptures. He is too bold in his expressions, and, after all, some critics suppose, he does not always write good Latin. Clarke's Bibliographical Dictionary.

into Latin prose, with notes. This was followed, in 1547, by his Latin version of the psalms of David, and of all the other songs found in scripture. In 1548, he printed a Greek poem on the life of John the baptist, and a paraphrase on the prophecy of Jonah, in Latin verse. He translated some passages of Homer, and some books of Xenophon and St. Cyril. He also turned into Latin several treatises of the famous Ochinus, particularly the thirty dialogues, some of which seem to favour polygamy. He advanced some singular notions in his notes on the books of Moses; as for instance, that the bodies of malefactors ought not to be left on the gibbets; and that they ought not to be punished with death, but with slavery. His reason for these opinions was, that the political laws of Moses bind all nations. His notes on the Epistle to the Romans were condemned by the church of Basil, because they opposed the doctrine of predestination and efficacious grace. He began his Latin translation of the Bible at Geneva in 1542, and finished it at Basil in 1550. It was printed at Basil in 1551, and dedicated by the author to Edward VI. king of England. He published a second edition of it in 1554, and another in 1556. The edition of 1573 is most esteemed. The French version was dedicated to Henry II. of France, and printed at Basil in 1555, and in this he is accused of having made use of low and vulgar terms. Those who have indulged their invectives against Calvin and Beza for their dislike of Castalio's translations, do not seem to advert to the serious consequences of exhibiting bad translations to the people, who had but just been admitted to the privilege of reading the scriptures in any shape.[1]

CASTEELS (PETER), an artist, born at Antwerp in 1684, painted birds and flowers with some success, and in 1726, he published twelve plates of birds and fowls which he had designed and etched himself. He had been settled in England many years, when he retired in 1735 to Tooting, to design for callico-printers. He died at Richmond, May 16, 1749.[2]

CASTEL (LEWIS BERTRAND), a geometrician and philosopher, born at Montpellier in 1688, entered himself of the Jesuits in 1703, and was noticed by Fontenelle and

[1] Moreri.—Meister's Portraits des Hommes Illustres de la Suisse.—Gen. Dict. —Life in German by Fuesslin, 1778, 8vo.—Beattie's Essays, p. 246, and Dissertations, 644, 4to.—Blount's Censura. [2] Orford's Painters.

by Tournemine for the specimens he gave of his early proficiency, and as he was then in the country, they invited him to the capital, where he arrived towards the end of 1720, and supported the character which his first essays promised. The first work he published was his treatise of "Universal Gravity," 1724, 2 vols. 12mo. All depended, according to him, on two principles, the gravity of bodies, and the action of minds; the former giving them a continual tendency to rest, the other renewing their motion. This doctrine, the key to the system of the universe, as he pretended, did not appear to be so to the abbé Saint Pierre. Though the friend of the mathematician, he attacked him, and Castel answered. The papers on both sides shewed much reflection, though in a singular channel. The second work of Castel was his plan of an "Abridged system of Mathematics," Paris, 1727, 4to, which was soon followed by an "Universal system of Mathematics," 1728, 4to, a work applauded both in England and France. The royal society of London admitted him of their body.

His "Clavecin Oculaire," or ocular harpsichord, though silent, made a considerable noise in the world, and excited much curiosity and considerable expectation among opticians as well as musicians. His idea of producing the same pleasure to the eye by the melody and harmony of colours, as the ear received from the succession and combination of musical tones, was published in 1725. Sir Isaac Newton, having discovered (Optics, book i. p. 2, prop. 3.) that the breadths of the seven primary colours in the sun's image, produced by the refraction of his rays through a prism, are proportional to the seven differences of the lengths of the eight musical strings, D, E, F, G, A, B, C, D, when the intervals of their sounds are T, H, t, T, t, T, t, H: which order is remarkably regular. Smith's Harmonies. From this analogy, Pere Castel sets off by telling us that there is a fundamental and primitive sound in nature to which we may give the name of *ret*, or C. There is also a primitive and original tone which serves for base and fundamental to all colours, which is blue.

There are three essential sounds which depend on this primitive tone of C, and which together compose the perfect, primitive, and original chord, which is CEG. There are likewise three original colours dependent on the blue; they are compounded of no other colours, and they produce the rest; these three colours are blue, yellow, and

red. The blue is the key-note, the red the fifth, and the yellow the third. There are five tones, C, D, E, G, A; and two semi-tones, F and C. In the same manner there are five principal colours, blue, green, yellow, red, and violet: and two semi-tone colours, which are orange and indigo. The musical scales, c, d, e, f, g, a, b. The scale of colours is blue, green, yellow, orange, red, and violet. These are the data of father Castel, upon which he has founded his organ or harpsichord of colours.

It would be useless to analyse and critically examine this plan, which is truly visionary, false in its ratios, and incapable of producing the promised effects. After being tried in all parts of Europe, particularly in London, about 1756, when the plan and pretended effects were published in an English pamphlet, its exhibition was soon neglected and forgotten, and has been scarcely heard of since.

The "Vrai systeme de physique générale de Newton," 1743, 4to, did him more honour in the opinion of several of the learned, though it was displeasing to others. He reverenced the English philosopher, though his doctrine appeared to him but little adapted to reveal the true system of the universe. "Newton and Descartes," said he, "are nearly on a par in regard to invention; but the latter had more facility and elevation; the other, with less facility, was more profound. Such is pretty nearly the character of the two nations: the French genius builds upwards, the English genius downwards. Each of them had the ambition to make a world, as Alexander had that of conquering it, and both had grand ideas of nature." Other papers by him are in the Memoires de Trevoux, in which he was for some time concerned. The style of Castel partook of the fire of his genius and the wanderings of his imagination. The conversation turning one day, in presence of Fontenelle, on the marks of originality in the works of this scholar, somebody said, "But he is mad."—"I know it," returned Fontenelle, "and I am sorry for it, for it is a great pity! But I like him better for being original and a little mad, than I should if he were in his senses without being original." Castel died the 11th of January, 1757, at the age of 68. The abbé de la Porte published in 1763, 12mo, at Paris under the imprint of Amsterdam, "L'esprit, les saillies, & singularités du pere Castel." The author treats on a great number of subjects; and though he enters deeply into none, yet he thinks much, and sometimes very

well. The life of Castel was exemplary and edifying; he was ever assiduous in performing the duties of his station, and had the highest reverence for religion.[1]

CASTELL (EDMUND), a divine of the seventeenth century, who deserves to be recorded as a remarkable example of literary generosity, joined to literary industry, was born in 1606, at Hatley in Cambridgeshire. After going through a course of grammatical education, he became a member in 1621, of Emanuel college, in Cambridge, in which he continued many years. Afterwards he removed to St. John's college for the convenience of the library there, which was of great service to him in compiling his grand work, his "Lexicon Heptaglotton." In due course he took the several degrees of bachelor and master of arts, and of bachelor and doctor in divinity; and the fame of his learning occasioned his being chosen a member of the royal society. His "Lexicon Heptaglotton" cost him the assiduous labour of eighteen years, but his unwearied diligence in this undertaking, injured his health, and impaired his constitution. Besides this, the work was the entire ruin of his fortune; for he spent upon it upwards of twelve thousand pounds. The truth of the fact is positively asserted by Mr. Hearne, whose authority for it was a letter which he had under Dr. Castell's own hand; and Hearne pathetically and justly complains, that our author should meet with so *very poor a reward* for his incredible and indeed Herculean labours*. The doctor, in 1666, having wasted his patrimony, and incurred heavy debts, was reduced to extreme distress; when, probably in consideration of his learned labours and disinterested generosity, he was in that year made king's chaplain, and Arabic professor at Cambridge; and in 1668, he obtained a prebend of Canterbury. In the next year he published his "Lexicon Heptaglotton;" but the publication procured him no compensation for his large expences and his indefatigable

* It is confirmed also by his advertisement in the London Gazette, Nos. 362 and 429, in which Mr. Castell informs the subscribers that they may send for their copies of "that long-expected, often, and many ways most dismally obstructed and interrupted work, which is now fully finished:—having laboured therein eighteen years; expended not so little as 12,000*l.* besides that which has been brought in either by benefactors or subscribers." Mr. D'Israeli, who, in his "Curiosities of Literature," introduces Dr. Castell with the honour and sympathy due to his learning and sufferings, adds that "all the publishers of Polyglotts have been ruined."

[1] Moreri.—Dict. Hist.—Hawkins's Hist. of Music.—Burney in Rees's Cyclopædia.

diligence. The copies of the book lay almost entirely unsold upon his hands. He received, indeed, some additional preferments; but they were by no means sufficient to recompense him for his great losses. The small vicarage of Hatfield Peverell in Essex was bestowed upon him; and he was afterwards presented to the rectory of Wodeham Walter in the same county. His last preferment, which was towards the close of his life, was the rectory of Higham Gobion in Bedfordshire.

Dr. Castell's industry and liberality were not confined to his Lexicon. He was eminently assistant to Dr. Walton, in the celebrated edition of the Polyglott Bible. This is acknowledged by Walton, who, after complimenting our author's erudition and modesty, mentions the diligence he employed upon the Samaritan, the Syriac, the Arabic, and the Ethiopic versions; his having given a Latin translation of the Canticles, under the last version; and his adding to all of them learned notes. These acknowledgments, however, were by no means equal to Castell's merit and services; for he translated several books of the New Testament, and the Syriac version of Job where it differs from the Arabic. Greater justice ought, likewise, to have been done to his generosity. Dr. Walton mentions the gratuities which he bestowed on the learned men who assisted him in his undertaking: But he forgot to mention that Castell not only spent his whole gratuity upon the work, but a thousand pounds besides; partly from his own private fortune, and partly from money which he had solicited from others. We know of nothing farther published by Dr. Castell, excepting a thin quarto pamphlet, in 1660, entitled "Sol Angliæ Oriens Auspiciis Caroli II. Regum Gloriosissimi," and adorned with an admirable head of that monarch. From a letter of our author's, which is still extant, and was written in 1674, it appears, that the many discouragements he had met with, had not extinguished his ardour for the promotion of oriental literature. The same letter shews, that in his application to the learned languages, he had forgotten the cultivation of his native tongue; and that even his orthography did not keep pace with the improvements of the time. Dr. Castell died at Higham Gobion, in 1685, being about seventy-nine years of age. All his oriental manuscripts were bequeathed by him to the university of Cambridge, on condition that his

name should be written on every copy in the collection *. It is supposed that about five hundred of his "Lexicons" were unsold at the time of his death. These were placed by Mrs. Crisp, Dr. Castell's niece and executrix, in a room of one of her tenant's houses at Martin in Surrey, where, for many years they lay at the mercy of the rats; and when they came into the possession of this lady's executors, scarcely one complete volume could be formed out of the remainder, and the whole load of learned rags sold only for seven pounds. Dr. Castell was buried in the church of Higham Gobion, where, in his life-time, he erected a monument, being a tablet of black marble in a white stone frame, on which there is an inscription, that neither by its Latinity nor by its execution, reflects much honour on his taste.[1]

CASTELLANUS. See CHATEL.

CASTELLI (BENEDICT), an Italian mathematician, the particular friend of Galileo, was born of an ancient and noble family at Brescia, in the year 1577. In 1595, he entered into a monastery of the order of St. Benedict in his native city, but afterwards studied at Padua and at Florence, where he became a disciple of Galileo, and assisted him in his astronomical observations, and afterwards maintained a regular correspondence with him. Galileo, not only had the highest esteem for his talents, but reposed the utmost confidence in his friendship. Under his name the apology of Galileo against the censures of Ludovico delle Colombe and Vincent di Grazia appeared, though it was principally written by Galileo himself. From 1615 to 1625, he occupied the mathematical chair at Pisa. In 1625, Castelli was invited to Rome by pope Urban VIII. and made mathematical professor in the college della Sapienza. The subject of his particular attention, and in the investigation

* His oriental manuscripts, 38 in number, 19 in Hebrew, 13 in Arabic, and 6 in Æthiopic, to all which the effigies of the doctor were affixed, and his name inscribed in them, were bequeathed by him to the public library of the university of Cambridge. To Emanuel college in the same university, Dr. Castell bequeathed 111 printed books; to St. John's college a silver tankard, weighing 26 ounces, value 7*l.* on condition his name should be inscribed on it; and to Dr. Henry Compton, bishop of London (to whom he acknowledges the highest obligations), 100 copies of the Heptaglott Lexicon, with all his Bibles and other oriental parts of holy scripture, in number 52. The rest of his books were sold by auction at Cambridge in June 1680.

[1] Biog. Brit.—Nichols's Bowyer.

of which he chiefly excelled, was the motion of water, on which subject as connected with the health of the cities of Venice, &c. he was frequently consulted, and suggested many important improvements. In 1628, he published on the mensuration of running waters, "Della misura dell' acque correnti," Rome, 4to, and "Dimostrazioni geometriche della misura dell acque correnti," ibid. 4to. These have been inserted in the collection of the author's works on similar topics, printed at Florence, with other treatises, on the laguna of Venice, on the improvement of the Pontine, Bolognese, Ferrarese, and Romagnese marshes, &c. in 1766. Guglielmini, though in other things he impugns Castelli, allows him the honour of having first applied geometry to the motion of water; and Montucla calls him "The Creator of a new part of Hydraulics." His defence of Galileo, "Riposta alle opposizioni del Sig. Ludovico delle Colombe, &c." was published at Florence, 1615, 4to. He deeply lamented the death of this great man, and it is supposed to have hastened his own in 1644. Duke Leopold ordered his bust to be placed beside that of Galileo.[1]

CASTELLI (BERNARD), an eminent painter of history and portrait, was born at Genoa in 1557, and studied under Andrea Semini and Luca Cambiaso, preferring the principles of the first, though in his practice he imitated both, and afterwards visited Rome for farther improvement. He invented with facility, and when he chose to exert himself, he had sufficient correctness and grace; but he became a mannerist, and frequently adopted the colour and dispatch of Vasari and Zucchari. The most distinguished poets of his time, whose portraits he painted, and who celebrated him in their verses, particularly Marino and Tasso, were his intimate friends; and he made designs for the "Jerusalem" of the latter. The subject of his altar-piece for St. Peter's at Rome was the call of St. Peter to the apostleship; which was afterwards removed to make room for one executed by Lanfranco. As an engraver, Strutt says, his style somewhat resembled that of Cornelius Bus. Among other works in this department is the set of prints for Tasso's Jerusalem. He died in 1629.[2]

CASTELLI (VALERIO), son of the preceding, was born at Genoa, in 1625, and studied in the school of Domenico

1 Fabroni Vitæ Italorum, vol. I.
2 Argenville, vol. II.—Pilkington and Strutt.

Fiasella; but he owed his principal knowledge in the art of painting to studying the works of the most celebrated masters at Milan and Parma, by which he improved his taste of design, composition, and colouring. His reputation for drawing, colouring, and the elegant turn of his figures, placed him in a rank far superior to his father. His most favourite subjects were battles, which he composed with spirit, and executed with a pleasing variety; and his horses are drawn in an admirable style, full of motion, action, and life. In this style of painting he is said to have united the fire of Tintoretto with the fine taste and composition of Paolo Veronese. With respect to historical subjects, he possessed great merit both in easel pictures and in those of larger dimensions; and his works, although not frequent, are held in great estimation. Among those of the great style, the cupola of the church, and the Annunciation at Genoa, which is described as a noble composition, was painted by this master; and at Florence, in the palace of the grand duke, there is another excellent painting, the Rape of the Sabines. His picture, representing Christ taken down from the cross, is in the collection of the earl of Pembroke at Wilton; and it is said that more of the easel pictures of Castelli are to be found in the collections of England than in any other part of Europe. His health was injured by his assiduous labour; and he died at Genoa at the early age of 34, in 1659.[1]

CASTELLO. See ADRIAN.

CASTELLO, or CASTELLI (JOHN BAPTIST), an eminent artist, the companion of Luca Cambiaso, is commonly called il BERGAMASCO, in contradistinction of Gio. Bat. Castelli a Genoese, scholar of Cambiaso, and the most celebrated miniature-painter of his time. This, born at Bergamo in 1500, and conducted to Genoa by Aurelio Buso of Crema, a scholar of Polidoro, was at his sudden departure left by him in that city. In this forlorn state, he found a Mæcenas in the Pallavicini family, who assisted him, sent him to Rome, and received in him at his return an architect, sculptor, and painter not inferior to Cambiaso. At Rome, Palomino numbers him with the scholars of Michael Angelo. Whatever master he may have had, his technic principles were those of Luca; which is evident on comparison in the church of S. Matteo, where

[1] Argenville, vol. II.—Pilkington.

they painted together. We discover the style of Raffaello verging already to practice, but not so mannered as that which prevailed at Rome under Gregory and Sixtus. We recognize in Cambiaso a greater genius and more elegance of design, in Castello more diligence, deeper knowledge, a better colour, a colour nearer allied to the Venetian than the Roman school. It may however be supposed, that in such fraternal harmony each assisted the other, even in those places where they acted as competitors, where each claimed his work, and distinguished it by his name. Thus at the Nunziata di Portoria, Luca on the pannels represented the final doom of the blessed and the rejected in the last judgment; whilst G. Batista on the ceiling, expressed the judge in an angelic circle, receiving the elect. His attitude and semblance speak the celestial welcome with greater energy than the adjoined capitals of the words, "Venite Benedicti." It is a picture studied in all its parts, of a vivacity, a composition, and expression, which give to the pannels of Luca, the air of a work done by a man half asleep. Frequently he painted alone; such are the S. Jerome surrounded by monks frightened at a lion, in S. Francesco di Castello, and the crowning of St. Sebastian after martyrdom, in his own church, a picture as rich in composition as studied in execution, and superior to all praise. That a man of such powers should have been so little known in Italy, rouses equal indignation and pity, unless we suppose that his numerous works in fresco at Genoa prevented him from painting for galleries.

This artist passed the last years of his life at Madrid, as painter to the court. After his death in 1570, or, as some say 1580, Luca Cambiaso was sent for to finish the larger historic subjects; but the ornamental parts and the grotesques interspersed with figures remained to his two sons, Fabrizio and Granello, whom he had carried with him to Spain as his assistants. Palomino, and the writers on the Escurial, enumerate these works, with praise of their variety, singularity, and beauty of colour.[1]

CASTELLO (GABRIEL LANCELOT), an eminent Italian antiquary, was born at Palermo, Feb. 18, 1727, of a noble family, and was placed under a private tutor, with a view to study botany, chemistry, &c.; but an accident gave a new and decided turn to his pursuits. Not far from Motta

[1] Pilkington.

where he lived, stood the ancient Halesa, or Alesa (Tosa), a colony of Nicosia, celebrated by the Greek and Latin poets, which was swallowed up by an earthquake in the year 828, leaving scarcely a vestige of its former state. One day a ploughman dug up a quantity of coins, which he brought to Castello, who conceived an uncommon desire to decypher them, that he might not seem a stranger to the ancient history of his own country: and applying himself for instructions to the literati of Palermo, they recommended the study of antiquities as found in the Greek and Roman authors; and Castello engaged in this pursuit with such avidity and success, as within three years to be able to draw up a very learned paper on the subject of a statue which had been dug up, which he published under the title of "Dissertazione sopra una statua di marmo trovata nelle campagne di Alesa," Palermo, 1749, 8vo, with letters on some antiquities of Solanto near Palermo; and before he had reached his twenty-sixth year he published his History and Antiquities of Alesa, which procured him the reputation of an able antiquary, and was censurable only for certain redundancies of style, which more mature progress enabled him to correct in his subsequent writings. In the mean time he formed a splendid collection of the remains of antiquity to be found in Sicily, and his museum was always open to strangers as well as natives of curiosity, and by will he bequeathed a vast collection of books, &c. to the public library of Palermo. This learned author died March 5, 1794, at that time an honorary member of the Royal Society and of the Paris academy. Besides what we have mentioned, he published, 1. "Osservazioni critiche sopra un libro stampato in Catania nel 1747, esposta in una lettera da un Pastor Arcade ad un Accademico Etrusco," Rome, 1749, 4to. 2. "Storia di Alesa antica citta di Sicilia col rapporto de' suoi piu insigni monumenti, &c." Palermo, 1753, 4to. 3. "Inscrizioni Palermitane," Palermo, 1762, fol. 4. "Siciliæ et objacentium Insularum veterum inscriptionum nova collectio, cum prolegomenis et notis illustrata," ibid. 1769. 5. "Siciliæ Populorum et Urbium, Regum quoque et Tyrannorum veteres nummi Saracenorum epocham antecedentes," Palermo, 1781, fol. To this, his greatest work, he published two supplements in 1789 and 1791. Besides these he contributed some papers on subjects of antiquity, printed in the "Storia Letteraria della Sicilia," and other works. There was an-

other of the same name, IGNATIUS PATERNO CASTELLO, a contemporary, and likewise an able antiquary, who died in 1776, and published among other works, "Descrizione del terribile Terremoto de' 5. Febraro 1783, che afflisse la Sicilia, distrusse Messina, e gran parte della Calabria, diretta alle Reale Accademia di Bordeaux, Poesia del Pensante Peloritano," Naples, 1784, &c. [1]

CASTELLUS, or CASTELLO (BARTHOLOMEW), an Italian physician, who flourished about the end of the sixteenth century and the commencement of the seventeenth, published two works which have been often reprinted, and long held in high estimation; the first was "Totius artis medicæ, methodo divisa, compendium et synopsis," Messana, 1597, 4to, and, after many other editions, reprinted at Geneva, 1746, 4to. The other was his "Lexicon medicum Græco-Latinum," first published at Venice in 1607, 4to. After being often reprinted as the author left it, it was enlarged and improved by J. P. Bruno, and published at Nuremberg, 1682, 4to. The last edition is that of Geneva, 1748, 4to. [2]

CASTELNAU (MICHEL DE), a French nobleman of high character and abilities, was frequently employed in the sixteenth century by Charles IX. and Henry III. of France in negociations of great importance; and among other destinations, he was five times ambassador in England, and the first time resided above ten years. The "Memoirs of his Negociations" published by Le Laboreur in 1669, 2 vols. fol. and reprinted at Brussels in 1731, 3 vols. fol. afford much interesting and authentic information respecting the history of his time. He died in 1592. His Memoirs were translated into English by the rev. Mr. Kelly, Lond. 1724, fol. [3]

CASTELVETRO (LEWIS), an Italian critic, celebrated for his parts, but more for the severity of his criticisms, was born at Modena in 1505. Being despised for his poverty by the ignorant part of mankind, and hated for his knowledge by the learned, says Moreri, he left his own country, and went into Germany, where he resided at the court of the emperor Maximilian II. After six years' absence he returned to Modena, and distinguished himself chiefly by his Commentary upon Aristotle's Poetics; in

[1] Fabroni Vitæ Italorum, vol. XVI. [2] Dict. Hist.
[3] Dict. Hist.—Moreri.—Rawlinson's Historians.

which, Rapin assures us, he always made it a rule to find something to except against in the text of Aristotle. He attacked his contemporary and rival in polite literature, Hannibal Caro, as we have observed under his article; and the quarrel did not end without many satirical pieces written on both sides in verse and prose. Castelvetro, however, was assisted here by his friends; for though he knew how to lay down rules for writing poetry, yet he was not a poet himself. His rival Hannibal Caro at length brought him under the cognisance of the inquisition at Rome, by which he was accused of paying too much deference to the new opinions, and not enough to the old. It is probable that during his travels into Germany, where Lutheranism was established, he had imbibed the principles of the reformation, which appeared in his conversation and writings. He wished to be tried at a distance, as he then was, before a council; but the pope acquainted the cardinal of Mantua, his legate, that since Castelvetro had been accused before the inquisition at Rome, it was necessary for him to appear there, under the character of a person accused. Upon the pope's assuring him of high honours if he was found innocent, and of clemency if guilty, he appeared before the inquisition, and was examined in October 1560: but, finding himself embarrassed by the questions put to him, and especially in regard to a book of Melancthon, which he had translated into Italian, he fled to Basil in Switzerland, where he pursued the study of the belles lettres to the time of his death, which happened Feb. 20, 1571.

We learn from the Menagiana, that Castelvetro's house being on fire at Lyons, he cried out "Save my Poetics!" which shews that he considered this work as the best of his performances, and it ought to be so, if what is said be true, that it cost him half his life in composing. His other pieces are inferior to his Poetics; and his posthumous works fall greatly short of that perfection to which, if he had lived to correct them, they would probably have attained.[1]

CASTIGLIONE (Balthazar), an eminent Italian nobleman, was descended from an illustrious and ancient family, and born in his own villa at Casatico, in the duchy of Mantua, Dec. 6, 1478. On coming to a proper age, he had masters appointed him, under whom he acquired a

[1] Gen. Dict.—Moreri.—Saxii Onomast.

knowledge of the Greek and Latin tongues; in the latter of which he was instructed by Demetrius Chalcondylas, of Constantinople, who then resided at Milan; and in the former, by George Merula. He likewise applied himself to the study of painting, sculpture, and architecture, as appears from the book he wrote in favour of those arts; and he made so great a progress in them, that Raphael Urbino and Michael Angelo, though incomparable artists, never thought their works perfect, unless they had the approbation of Castiglione.

When Castiglione was eighteen years of age, he went into military service, under Lewis Sforza, duke of Milan; but his father dying soon after, and some disastrous circumstances overtaking that state, he was obliged to quit the camp, and return to Mantua. He engaged a second time in the service of the duke, and distinguished himself much by his bravery and conduct; but returning soon after, and being desirous to see other courts, particularly that of Rome, he went thither at the very time that Julius II. obtained the popedom. His fame was not unknown to this pontiff; and the high opinion he had of his abilities and merit, made him write to Guido Ubaldo, duke of Urbino, his cousin, that if he would send him to the court of Rome, in his own name, with the character of a public minister, he should take it as a singular obligation. Castiglione was twenty-six years of age; and Guido Ubaldo sent him ambassador to pope Julius, to transact affairs of the highest importance. He was sent upon a second embassy to Lewis XII. of France, and upon a third to Henry VII. of England; whither he went to be invested with the order of the garter, as proxy for the duke his master. On his arrival in England he was received with every mark of honour and esteem, being met at the port where he landed by the earl of Huntingdon, who was then lord of the bedchamber, accompanied by many other lords, and a king at arms. After he had dispatched his business here, and was returned home, to gratify the importunities of Alfonso Ariosto, his particular friend, he began his celebrated work, "The Courtier," which in a small space of time he completed at Rome, in March 1516. From this work we may perceive how intimate he was with the Greek and Latin authors, having here gleaned together the first flowers of their wit, and treasured up, as it were, in a single cabinet, the richest jewels of antiquity. The book has been

universally well received, both in Italy, and abroad; often reprinted, and translated into several languages. It is full of moral and political instructions; and, if we wish to study the Italian tongue, it is said that it can no where be found in more purity.

Castiglione was highly esteemed and favoured by the duke Francisco Maria, who constituted him his first minister of state, as well in civil as military affairs; and for his services, particularly at the siege of Mirandola, at which pope Julius was present, made him a free gift of the castle of Nuvolara, in the county of Pesaro, with the most ample privileges to himself, and to his heirs and successors for ever. This was in 1513. Not long after, Leo X. confirmed it to him by two briefs; the one written to him by Peter Bembo, and dated March 14, 1514; the other by Jacomus Sadolet, in May following. Having now reached his thirty-sixth year, he married a noble lady, who was the daughter of the famous Bentivoglio, and very remarkable for her wit and beauty. She brought him a son and two daughters, and then died; having lived no more than four years with him.

A little before this misfortune, the marquis of Mantua sent him to Leo X. as his ambassador; and after the death of Leo he continued at Rome in that capacity, under Hadrian VI. and Clement VII. Clement sent him to the emperor Charles the Fifth's court in quality of legate; where affairs were to be transacted of the highest importance, not only to the pontifical see, but to all Italy. He went into Spain, Oct. 1524; and in his negociations and transactions not only answered the pope's expectations, but also acquired the good-will of the emperor, by whom he was soon received as a favourite counsellor and friend, as well as an ambassador. Among other marks of affection which the emperor shewed Castiglione, one was rather singular, that being then at war with Francis I. of France, he always desired him to be present at the military councils of that war; and, when it was supposed that the war would be ended by a single combat between Charles V. and Francis I. with only three knights attending them, the emperor chose Castiglione to be one of the number. He also made him a free denizen of Spain; and soon after nominated him to the bishopric of Avila. And because this happened at the juncture of the sacking of Rome, some took occasion to reflect upon Castiglione, as if he had neglected the affairs of the court of Rome, for the sake of

gratifying the inclinations of the emperor; at least such was indeed the current opinion at Rome; but Castiglione defended himself from the imputation in his letter to Clement VII. It is probable that there were no real grounds for it, since Clement himself does not appear to have given the least credit to it. Paul Jovius says, that if Castiglione had lived, the pope intended to have made him a cardinal; and after his death, in two of his holiness's briefs, both of condolence to his mother, there are the strongest expressions of his unblemished fidelity and devotion to the see of Rome. The imputation, however, affected Castiglione so sensibly, that it was supposed in some measure to have contributed to his death. His constitution was already impaired with the continual fatigues, civil as well as military, in which he had always been engaged; and falling at length sick at Toledo, he died Feb. 2, 1529. The emperor, who was then at Toledo, was extremely grieved, and commanded all the prelates and lords of his court to attend his corpse to the principal church there; and the funeral offices were celebrated by the archbishop with such solemnity and pomp as was never permitted to any one before, the princes of the blood excepted. Sixteen months after, his body was removed by his mother from Toledo to Mantua, and interred in a church of her own building; where a sumptuous monument was raised, and a Latin epitaph inscribed, which was written by cardinal Bembo.

Besides his incomparable book the "Courtier," he composed many Latin and Tuscan poems; which, with some of his letters, are placed at the end of the English version of the "Courtier," published at London in 1727; a book of very frequent occurrence, and which sells for a trifle, although it forms a very handsome 4to, printed by Bowyer. The translation was made by A. P. Castiglione, a gentleman of the same family, who lived here in England, under the patronage of Edmund Gibson, bishop of London. The Italian is printed with it; and before the whole is prefixed the life of the author, to which the reader is indebted for the account here given.

The first edition of this "Libro del Cortegiano" was published at Venice, in 1528, and has been since translated into most of the European languages. The Italians call it "Il libro d'oro," and it has been characterised as always new, always interesting and instructive. It now, however,

is chiefly interesting to persons of curiosity, as the speakers introduced in it are the same eminent characters who actually belonged to the court in his time. Castiglione's Letters were published at Padua, by Sarassi, 1769, 2 vols. 8vo, with a life.[1]

CASTIGLIONE (JOHN BENEDICT), called GRECHETTO, an admired artist, was born at Genoa, in 1616, and in that city was at first a disciple of Battista Pagi, and afterwards studied in the academy of John Andrea de Ferrara; but his principal improvement was derived from the instructions of Vandyck, who at that time came to reside in Genoa. He formed to himself a very grand manner of design in every branch of his art, and succeeded equally well in all; in sacred and profane history, landscape, cattle, and portrait; executing every one of them with an equal degree of truth, freedom, and spirit. But, although his genius was so universal, his predominant turn was to rural scenes and pastoral subjects, markets, and animals, in which he had no superior. He had great readiness of invention, a bold and noble tint of colouring, and abundance of nature in all his compositions. His drawing is elegant, and generally correct, his touch judicious, and his pencil free and firm. And still to add to his accomplishments, he had a thorough knowledge of the chiaroscuro, which he very happily applied through all his works. In a chapel of St. Luke's church at Genoa, is an excellent picture by this master. The composition and design are good, the heads of the figures extremely fine, the draperies well chosen and judiciously cast, the animals lively and correct; and the manner through the whole is grand, and yet delicate; though it must be observed, that the colouring is a little too red. In the Palazzo Brignolé is a grand composition, the figures being eighteen or twenty inches high, which is admirably finished, though perhaps a little too dark. And at the Palazzo Caregha, in the same city, is an historical picture of Rachel concealing the Teraphim from Laban, in which the figures and animals are exceedingly fine.

He painted a considerable time at Rome, Naples, Florence, Parma, and Venice, in which cities, although he left very striking instances of his skill, his fortune was not equal to his reputation. He found liberal patrons, how-

[1] Life ubi supra.—Roscoe's Leo.—Gresswell's Politian.—Saxii Onomast.—Moreri, an article by Grosley.

ever, in the Venetian senator Sacredo, and in the duke of Mantua, in whose service he lived and died in 1670.

The etchings of this celebrated artist, which are numerous, are spirited, free, and full of taste; and their effect is, in general, powerful and pleasing. Among his most estimable plates, Strutt reckons the following, all from his own compositions; viz. "Animals coming to the ark;" "Laban searching for his gods in the tent of Jacob;" "The angel appearing to Joseph in a dream;" "The nativity of our Saviour;" "The flight into Egypt;" "The resurrection of Lazarus;" "Diogenes with his lanthorn;" "A magician with several animals;" "The little melancholy;" "A ruin with a vase, and two men, one of them pointing to a tomb;" two "Rural subjects, with fawns and satyrs;" and two "Sets of heads."

His son, FRANCESCO CASTIGLIONE, was the disciple of his father, and was born at Genoa. He inherited in a very considerable degree the talents of his father, and imitated his style and manner exactly in composition, handling, and design. Many pictures ascribed to Benedetto, and occurring in sales and collections, are thought to be copies after him by his son Francesco, or perhaps originals of the younger Castiglione.[1]

CASTILLE, ALPHONSUS. See ALPHONSUS.

CASTILLO Y SAAVEDRA (ANTONIO DEL), a Spanish painter, was born at Cordova, in 1603, and after the death of his father, Augustine Castillo, whose disciple he was, repaired to Seville for the purpose of improving himself in the school of Francis Zurbaran. Being returned to his native country, he acquired great reputation by his works; which was so well established, that even at this day no one is considered as a man of taste who does not possess some piece by this great artist. He treated history, landscape, and portrait, with equal success. His drawing is excellent; but his colouring is deficient in graces and taste. It is said, that, on his return to Seville, he was seized with such a fit of jealousy at seeing the pictures of the young Murello of a freshness and colouring much superior to his, that he died of vexation shortly after his return to Cordova, in 1667. He once marked one of his pictures with the whimsical inscription: "Non pinxit Alfaro," to ridicule the vanity of that pupil, noted as the most conceited artist

[1] Argenville, vol. II.—Burges's Lives of the Painters.—Pilkington.—Strutt.

of his day, who never suffered a picture to escape his hand without stamping it with the words "Alfaro pinxit." The best works of Castillo are at Cordova.[1]

CASTRACANI (CASTRUCCIO), a celebrated Italian general, was born at Lucca, in Tuscany, in 1284; where, it is said, he was taken up one morning accidentally in a vineyard, where he had been laid and covered with leaves; but others deduce him from an ancient and great family. The former account, however, goes on to inform us that he was found by Dianora, a widow lady, and sister of Antonio, a canon of St. Michael in Lucca, who was descended from the illustrious family of the Castracani. Antonio being priest, and Dianora having no children, they determined to bring him up, christened him Castruccio, by the name of their father, and educated him as carefully as if he had been their own. Antonio designed him for a priest, and accordingly trained him to letters; but Castruccio was scarcely fourteen years old when he began to neglect his books, and to devote himself to military exercises, to wrestling, running, and other athletic sports, which very well suited his great strength of body. At that time the two great factions, the Guelfs and Ghibilins, shared all Italy between them, divided the popes and the emperors, and engaged in their different interests, not only the members of the same town, but even the members of the same family. Francisco, a considerable man on the side of the Ghibilins, observing one day in the market-place, the uncommon spirit and qualities of Castruccio, prevailed with Antonio to let him turn soldier. As nothing could be more agreeable to the inclination of Castruccio, he presently became accomplished in every thing which could adorn his profession. He was eighteen years old when the faction of the Guelfs drove the Ghibilins out of Pavia, and was then made a lieutenant of a company of foot, by Francisco Guinigi, of whom the prince of Milan had solicited succours. The first campaign this new lieutenant made, he gave such proofs of his courage and conduct, as spread his fame all over Lombardy; and Guinigi conceived such an opinion of him, and had so much confidence in him, that, dying soon after, he committed the care of his son and the management of his estate to him. So great a trust and administration made Castruccio more considerable than

[1] Pilkington.—Cumberland's Anecdotes of Painters.

before; but at the same time created him many enemies, and lost him some friends; for, knowing him to be of an high and enterprising spirit, many began to fancy his views were to empire, and to oppress the liberty of his country. He went on still, however, to distinguish himself by military exploits, and at last raised so much jealousy in his chief commander, that he was imprisoned by stratagem, with a view of being put to death; but the people of Lucca soon released him, and in a short time after, solemnly chose him their sovereign prince, and there were not then, either in Lombardy or Tuscany, any of the Ghibilins who did not look upon Castruccio as the true head of their faction. Those who were banished their country upon that account fled to him for protection, and promised unanimously, that if he could restore them to their estates, they would serve him so effectually, that the sovereignty of their country should be his reward. Flattered by these promises, and encouraged by the strength of his forces, he entertained a design of making himself master of Tuscany; and to give more reputation to his affairs, he entered into a league with the prince of Milan. He kept his army constantly on foot, and employed it as suited best with his own designs. For the services he did the pope he was made senator of Rome with more than ordinary ceremony. The day of his promotion, he came forth in a habit suitable to his dignity, but enriched with a delicate embroidery, and with two devices artificially wrought in, one before, the other behind. The former was in these words, "He is as it pleases God;" the latter, "And shall be what God will have him." While Castruccio was at Rome, news was brought him which obliged him to return in all haste to Lucca. The Florentines were making war upon him, and had already done him some damage; and conspiracies were forming against him as an usurper, at Pisa and in several places; but Castruccio surmounted all these difficulties, and the supreme authority of Tuscany was just falling into his hands, when a period was put to his progress and his life. An army of 30,000 foot and 10,000 horse appeared against him in May 1328. Of these he destroyed 22,000, with the loss of not quite 1600 of his own men, and was returning from the field of battle; but, happening to halt a little for the sake of thanking and caressing his soldiers as they passed; fired with an action as fatiguing as glorious, and covered

with sweat, a north wind blew upon him, and affected him so, that he fell immediately into a fit of ague. At first he neglected it, believing himself sufficiently hardened against such attacks; but the fit increasing, and with it the fever, his physicians gave him over, and he died in a few days. He was in his forty-fourth year; and from the time he came to appear first in the world, he always, as well in his good as bad fortune, expressed the same steadiness and equality of spirit. As he left several monuments of his good fortune behind him, so he was not ashamed to leave some memorials of his adversity. Thus, when he was delivered from the imprisonment above-mentioned, he caused the irons with which he was loaded, to be hung in the most public room of his palace, where they were to be seen many years after.

Machiavel, who has written the Life of Castruccio, and from whom we have extracted this account of him, says, that he was not only an extraordinary man in his own age, but would have been so in any other. He was tall and well-made, of a noble aspect, and so winning an address, that all men went away from him satisfied. His hair was inclining to red; and he wore it above his ears. Whereever he went, snow, hail, or rain, his head was always uncovered. He had all the qualities that make a man great; was grateful to his friends, terrible to his enemies, just with his subjects, subtle with strangers; and, where stratagem would do the business, he never had recourse to force. No man was more forward to encounter dangers, no man more careful to escape them. He had an uncommon presence of mind, and often made repartees with great smartness. Machiavel's Life, however, abounds in fiction. The younger Aldus published a better at Lucca, 1590, 4to. Castracani's Life was also written in Latin by Nicolas Tegrimo, and printed at Modena, 1496, 4to, and Paris, 1546; and Muratori has inserted it in vol. XI. of his "Script. Italic."[1]

CASTRO (ALPHONSUS DE), a Spanish divine, was a native of Zamora, and of the order of St. Francis. He flourished in the sixteenth century, under the reigns of the emperor Charles V. and Philip II. and accompanied the latter into England when his majesty married queen Mary. De Castro after this appears to have resided in the Nether-

[1] Modern Univ. Hist.—Moreri in Castruccio.

lands, and was there promoted to the archbishopric of Compostella; but before he could receive the necessary documents from the pope, he died at Brussels, Feb. 13, 1558, in the sixty-third year of his age. His works were printed at Paris in 1578, folio. The principal and most valued was his "Treatise against Heresies," a work partly historical, and partly controversial.[1]

CASTRO (PAUL DE), one of the most eminent lawyers of the fifteenth century, was so called from Castro his native place. He taught law at Florence, Bologna, Sienna, and Padua, with such high reputation, that it was commonly said of him, "Si Bartolus non esset, esset Paulus." He died in a very advanced age, 1437, leaving a son a professor of canon law. There are several editions of his works, in 8 vols. folio.[2]

CAT (CLAUDE NICHOLAS LE), an eminent French physician and surgeon, was born at Blerancourt, between Noyon and Coucy, Sept. 6, 1700. If chirurgical skill be hereditary, his claims were considerable, as he was descended both by the father's and mother's side from eminent practitioners. His parents, however, first intended him for the church; but after completing his philosophy course, he applied himself to the study of medicine, not altogether with his inclination. From his infancy he had amused himself with making geometrical figures, and without the aid of a master, used to make drawings of military architecture with considerable accuracy, and at one time seems to have had an inclination for the bar, but at last he had no alternative but the church, or the profession of his ancestors, and having determined in favour of the latter, he went to Paris for education in the different branches of the healing art. The first publication by which he was known, was a curious dissertation, which he printed in his twenty-fourth year, on the mechanism of the buttresses of the church of St. Nicaise at Rheims: these buttresses have always been an object of curiosity, as a motion is perceptible in them, which has never affected their solidity. In 1729, he was appointed surgeon and physician to M. de Tressan, archbishop of Rouen. He did not take his degree, however, until 1732, when he took it at Rheims, to avoid the heavy expence of 6000 livres, which it would have

[1] Dupin.—Antonio Bibl. Hisp.—Moreri.
[2] Moreri.—Saxii Onomasticon.

cost at Paris. In 1733, he settled at Rouen, and began to give a course of anatomical lectures, and there first he established a high reputation for his dextrous method of operation for the stone. In 1731 he obtained the reversion of the place of surgeon-major to the hospital at Rouen; and when the royal academy of surgery was established, he gained the first prize, and continued to gain all the prizes of that academy to the year 1738 inclusive, when they paid him the high compliment of requesting that he would no longer become a candidate, but leave to others a chance of obtaining these rewards. Flattering as this seemed, M. Le Cat was aware that the academicians had it in their power to prevent his contending for prizes in a more effectual way, by electing him one of their body, and accordingly stood for the prize of 1739 with his usual success: about the end of the year, however, he was elected into the academy, and pursued his career of fame by those numerous publications on which it was so justly founded.

In 1736, he established at Rouen a public school of surgery and anatomy, built an ample theatre at his own expence, and gave lectures for ten or twelve years gratis, at the end of which time he received a pension from the king. From this school, in the course of time, arose a literary association, which is now the academy of Rouen, and of which he was many years secretary; and the parliament, to testify their respect for the zeal and patriotism he had displayed, allowed him a pension of 1000 livres for some years. In 1739, he published a dissertation on solvents for the stone, and particularly on that sold in this country by Mrs. Stephens, which was once thought infallible. In December of that year, he was admitted a corresponding member of the royal academy of sciences at Paris, to whose memoirs he had contributed many curious papers; and in 1740, a similar honour was paid to him by the Royal Society of London. About the same time, he refused the most liberal offers made him to remove to Paris; his attachment to the city of Rouen, and the regard paid him by all classes there, inducing him to prefer residing among them. In 1741 the academy of Madrid elected him one of their body; and the year following he exhibited another proof of his attachment to the promotion of science, by establishing a school for design at Rouen, for which purpose he accommodated M. Descamp, a Flemish artist, with the use of his amphitheatre.

In 1746 he began a course of experimental philosophy at Rouen, which he continued as well as his ordinary lectures on surgery and anatomy; and in 1749 he founded three anatomical prizes. In this last year, he published various papers on the operation for the stone in the female subject; and in 1750, his love for the arts and sciences induced him to publish an energetic refutation of Rousseau's famous discourse which had received the prize of the academy of Dijon. In the course of his progress he was honoured by admission into most of the learned societies in Europe, and contributed papers to their various memoirs.

In 1755 he was at Paris during the months of February and March, attending a general meeting of lithotomists to determine on the superiority of his method of operation, and the decision was in his favour. In the spring of the same year, he was invited to Lisle and the Netherlands to attend some persons of the first rank afflicted with cataracts, and he effected some cures so remarkable that the populace considered them as miracles. The last years of his life were employed on an edition of the first volumes of the Memoirs of the Academy of Rouen, and a treatise on osteology. He died at Rouen Aug. 20, 1768, and was interred in the new church of the Hotel-Dieu. Haller characterises Le Cat as an ingenious man, distinguished for some real discoveries in anatomy, but inaccurate with respect to others, and prone to new hypotheses. His principal writings are: 1. "Traité des sensations et des passions en general," 1749, 2 vols. 8vo, translated into English about the same time, but republished by the author at Paris, 1767, with many improvements. 2. "Dissertation sur l'existence et la nature du fluide des nerfs," 1753. 3. "La Theorie de l'ouie," Paris, 1758, 8vo. 4. "Eloge de Fontenelle," 1759, 12mo, which is said to contain many particulars of that eminent man not to be found elsewhere. 5. "Traité de la couleur de la peau humaine," 1765, 8vo. 6. "Nouveau systeme sur la cause de l'evacuation periodique du sexe," 1765, 8vo. 7. "Cours abregé d'osteologie," 1767, 8vo.[1]

CATESBY (MARK), one of those men whom a passion for natural history very early allured from the interesting pursuits of domestic life to cross the Atlantic, was born about the latter end of 1679, or the beginning of 1680. He

[1] Le Necrologe des Hommes celebres, 1769.—Dict. Hist.

acquaints us himself that he had very early a propensity to the study of nature, and that his wish for higher gratifications in this way first led him to London, and afterwards to distant parts of the globe. The residence of some relations in Virginia favouring this latter design, he went thither in 1712, and staid seven years, admiring and collecting the various productions of the country, without having laid any direct plan for the work which he afterwards accomplished. On his return to England in 1719, he was encouraged by the assistance of several of the nobility, of sir Hans Sloane, Dr. Sherard, and other naturalists, whose names he has recorded, to return to America, with the professed design of describing, delineating, and painting the most curious objects of nature. Carolina was fixed on, as the place of his residence, where he arrived in May 1722. He first examined the lower parts of the country, making excursions from Charles Town; and afterwards sojourned, for some time, among the Indians in the mountainous regions at and about Fort Moore. He then extended his researches through Georgia and Florida; and having spent nearly three years on the continent, he visited the Bahama islands, taking his residence in the Isle of Providence; carrying on his plan, and particularly making collections of fishes and submarine productions.

On his return to England in 1726, his labours having met with the approbation of his patrons, Mr. Catesby made himself master of the art of etching; and, retiring to Hoxton, employed himself in carrying on his great work, which he published in numbers of twenty plants each. The first appeared in the latter end of the year 1730; and the first volume, consisting of an hundred plates, was finished in 1732; the second in 1743; and the Appendix of twenty plates, in 1748: the whole under the title "The Natural History of Carolina, Florida, and the Bahama Islands, &c." folio. In this splendid performance, the curious are gratified with the figures of many of the most beautiful trees, shrubs, and herbaceous plants, that adorn the gardens of the present time. Many also of the most useful in the arts, and conveniencies of life, and several of those used in medicine, are here for the first time exhibited in the true proportion and natural colours. It is only to be regretted, that in this work, a separate exhibition of the flower in all its parts should be wanting; in defect of which, several curious articles have not been ascertained. As,

however, Mr. Catesby etched all the figures himself, from his own paintings, and the coloured copies were at first done under his own inspection, and wherever it was possible, every subject in its natural size; this work was the most splendid of its kind that England ever produced.—Mr. Catesby was also author of a paper in the Phil. Trans. vol. XLIV. "on birds of passage," in which, in opposition to the opinion that birds lie torpid in caverns, and at the bottom of waters, he produces a variety of reasons, and several facts, which his residence in America afforded, in support of their migration in search of proper food.

Mr. Catesby was elected a fellow of the royal society soon after his second return from America, and lived in acquaintance and friendship with many of the most respectable members of that body, being "greatly esteemed for his modesty, ingenuity, and upright behaviour." Before his death he removed from Hoxton to Fulham, and afterwards to London, and died at his house in Old-street, behind St. Luke's church, Dec. 23, 1749, aged seventy, leaving a widow and two children. Dr. Gronovius gave his name to a thorny shrub of the tetrandrous class, *Catesbea*. Mr. Catesby's work was republished in 1754 and 1771, and to the last edition a Linnæan index, but not sufficiently copious, was annexed.[1]

CATHERINE OF ARRAGON, QUEEN OF ENGLAND, and first consort of Henry VIII. was the fourth daughter of Ferdinand and Isabella, king and queen of Castile and Arragon. She was born in 1485. In the sixteenth year of her age, Nov. 14, 1501, she was married to Arthur, prince of Wales, son of Henry VII. who died a few months after. The king, either from political reasons, or, as some think, because he was unwilling to restore Catherine's dowry, which was 200,000 ducats, obliged his second son Henry, whom he created prince of Wales, and who was then in his twelfth year, to be contracted to the infanta. The prince resisted this injunction to the utmost of his power; but the king was invincible, and the espousals were at length, by means of the pope's dispensation, contracted between the parties. Immediately after the accession of Henry VIII. to the crown, in 1509, the king began to deliberate on his former engagements, to which he had many objections, but his privy council, though contrary to the

[1] Pulteney's Sketches of Botany.

opinion of the primate, gave him their advice for celebrating the marriage. Even the prejudices of the people were averse to an union betwixt such near relations as Henry and his brother's widow; and the late king is thought to have had an intention to avail himself of a proper opportunity of annulling the contract. In 1527 several circumstances occurred which combined to excite scruples in the king's mind concerning the lawfulness of his marriage, but probably the chief were what arose from his own passions. The queen was six years older than the king; and the decay of her beauty, together with particular infirmities and diseases, had contributed, notwithstanding her blameless character and deportment, to render her person unacceptable to him. Though she had borne him several children, they all died in early infancy, except one daughter, Mary; and it was apprehended, that if doubts of Mary's legitimacy concurred with the weakness of her sex, the king of Scots, the next heir, would advance his pretensions, and might throw the kingdom into confusion. But most of all, Anne Boleyn had acquired an entire ascendant over his affections, and he was now determined on a divorce, and upon consulting them, all the prelates of England, except Fisher, bishop of Rochester, unanimously declared that they deemed his marriage unlawful. In this they were supported by cardinal Wolsey, who had political purposes to answer in breaking off the match with Catherine, although he was no friend to Anne Boleyn. Accordingly Henry determined to apply to the pope, Clement VII. for a divorce, who, though at first disposed to favour Henry's application, and had actually concerted measures for its successful issue, was overawed by the interference of the emperor, Charles V. Catherine's nephew; and when the negociation was protracted to such a length as to tire Henry's patience, the pope, importuned by the English ministers, put into their hands a commission to Wolsey, as legate, in conjunction with the archbishop of Canterbury, or any other English prelate, to examine the validity of the king's marriage, and of the late pope's dispensation. He also granted them a provisional dispensation for the king's marriage with any other person; and promised to issue a decretal bull, annulling the marriage with Catherine; but he enjoined secrecy, and conjured them not to publish these papers, or to make any farther use of them, till his affairs with regard to the emperor

were in such a train as to secure his liberty and independence. After considerable hesitation and delay, the legates, Campeggio and Wolsey, to whom the pope had granted a new commission for the trial of the king's marriage, opened their court in London, May 31, 1529, and cited the king and queen to appear before it. They both presented themselves, and the king answered to his name, when called; but the queen, instead of answering to her's, threw herself at the king's feet, and appealed to his justice, declaring that she would not submit her cause to be tried by the members of a court who depended on her enemies; and making the king a low reverence, she departed, and never would again appear in that court.

Upon her departure, the king, after acknowledging that she had ever been a dutiful and affectionate wife, and that the whole tenor of her behaviour had been conformable to the strictest rules of probity and honour, insisted on his own scruples with regard to the lawfulness of their marriage; and craved a sentence of the court agreeable to the justice of his cause. The legates, after citing the queen anew, declared her contumacious, notwithstanding her appeal to Rome, and then proceeded to the examination of the cause; but while the king was all impatience for a sentence, Campeggio suddenly prorogued the court to a future day. This threw the king into the utmost perplexity, from which he was relieved by Dr. Cranmer, who suggested, that the readiest way, either to quiet Henry's conscience, or to extort the pope's consent, would be to consult all the universities of Europe. If they agreed to approve of the king's marriage with Catherine, his remorse would naturally cease; if they condemned it, the pope would find it difficult to resist his majesty's solicitations. In consequence of this application several of the foreign universities gave an opinion in the king's favour; as did Oxford and Cambridge, although subsequently, and with more reluctance; and the convocations both of Canterbury and York, pronounced the king's marriage invalid, and contrary to the law of God. But pope Clement, still subject to the influence of the emperor, continued to summon the king to appear, either by himself or proxy, before his tribunal at Rome; and the king, apprized that no fair trial could be expected there, refused to submit to such a condition, and would not admit of any citation, which he regarded as a high insult, and a violation of his royal pre-

rogative. In the progress of this business, the queen's appeal was received at Rome. The king was cited to appear; and several consistories were held to examine the validity of their marriage. The king retained his purpose of not sending any proxy to plead his cause before this court, and alleged, that the prerogatives of his crown must be sacrificed if he allowed appeals from his own kingdom. For the purpose of adding greater security to his intended defection from Rome, he procured an interview with Francis at Boulogne and Calais, and renewed his alliance with that monarch; and it is said that he even persuaded Francis to follow his example, in withdrawing his obedience from the bishop of Rome, and administering ecclesiastical affairs without having further recourse to that see. In the mean time he privately celebrated his marriage with Anne Boleyn, Nov. 14, 1532; and in April of the following year he publicly owned it, and prepared measures for declaring, by a formal sentence, the invalidity of his marriage with Catherine. Catherine, however, did not quit the kingdom; but fixed her abode for some time at Ampthill, in Bedfordshire, where, after several preliminary steps, Cranmer pronounced a sentence which annulled the king's marriage with her. Catherine still continued obstinate in maintaining the validity of her marriage; and she would admit no person to her presence who did not approach her with the customary formalities. Although Henry employed menaces against such of her servants as complied with her commands in this particular, he was never able to make her relinquish her title and pretensions.

After this Catherine retired to Kimbolton castle, in Huntingdonshire, where she led a life of constant devotion and remarkable austerity, for the space of three years, when she fell dangerously ill, about the latter end of December, 1535. Six days after which, being very weak, she dictated the following letter to the king:

"My king and dearest spouse,

"Insomuch as already the hour of my death approacheth, the love and affection I bear you, causeth me to conjure you to have a care of the eternal salvation of your soul, which you ought to prefer before mortal things, or all worldly blessings. It is for this immortal spirit you must neglect the care of your body, for the love of which you have thrown me headlong into many calamities, and your own self into infinite disturbances. But I forgive you

with all my heart, humbly beseeching Almighty God, he will in heaven confirm the pardon I on earth give you. I recommend unto you our most dear Mary, your daughter and mine, praying you to be a better father to her than you have been a husband to me: remember also three poor maids, companions of my retirement, as likewise all the rest of my servants, giving them a whole year's wages besides what is due, that so they may be a little recompensed for the good service they have done me; protesting unto you, in the conclusion of this my letter and life, that my eyes love you, and desire to see you more than any thing mortal."

This letter is said to have drawn tears from the king. In a few days after, she died at Kimbolton. In her will, she appointed her interment to be private, in a convent of Observant friars, who had done and suffered much for her; the king complied with her request in regard to her servants; but would not permit her remains to be buried as she desired. The corpse was interred in the abbey church at Peterborough, with the honours due to the birth of Catherine, between two pillars, on the north side the choir, near the great altar. Her hearse was covered with a pall of black velvet, crossed with cloth of silver, which was afterwards exchanged for one of black say. It is recorded by lord Herbert, in his "History of Henry VIII." that, from respect to the memory of Catherine, Henry not only spared the abbey church at the general dissolution of religious houses, but advanced it to be a cathedral.

All historians seem to agree in their praises of the personal character of Catherine. Notwithstanding her subsequent fate, she by her sweetness of manners, good sense, and superior endowments, engaged the affections of her husband, and contrived to retain the heart of this fickle and capricious monarch for near twenty years. Catherine, devoted to literature, became the patroness of learned men: the celebrated Erasmus and Ludovicus Vives were more particularly distinguished by her favour. She engaged the latter to draw up instructions for the assistance of her daughter in the study of the Latin. This essay, written by her command, is dedicated to the queen, by an epistle, dated from Oxford, 1523, under the title of "De Ratione Studii Puerilis." The same year Ludovicus also addressed to his patroness a work entitled "De Institutione Feminæ Christianæ, lib. 3." The queen was one of

his auditors when he read the cardinal's lecture on humanity, in the hall at Christ-church college, which she had recently founded. Ludovicus Vives was also appointed by her, Latin tutor to her daughter, the lady Mary. Several foreign authors have asserted that Catherine composed "Meditations upon the Psalms;" also a book entitled "The Lamentation of a Sinner;" but these productions belong to Catherine Parr. In "Burnet's History of the Reformation," are two letters from Catherine of Arragon to her husband; and, in "The Life of Henry V." by Livy, one addressed to the king, then in France, on a victory gained over the Scots, 1513; and another, requesting permission to see her daughter, the princess Mary.[1]

CATHERINE HOWARD, queen of England, and fifth wife of Henry VIII. was daughter of lord Edmund Howard (third son of Thomas duke of Norfolk, and grandson of John first duke of Norfolk), by Joyce, daughter of sir Richard Culpepper, of Holingbourne in Kent, knight. Her mother dying while she was young, she was educated under the care of her grandmother, the duchess dowager of Norfolk; and when she grew up, the charms of her person soon captivated the affections of Henry VIII. who, upon his divorce from Anne of Cleves, married her, and shewed her publicly as queen, Aug. 8, 1540. But this marriage proved of the utmost prejudice to the cause of the reformation, which had begun to spread itself in the kingdom. The queen being absolutely guided by the counsels of the duke of Norfolk, her uncle, and Gardiner bishop of Winchester, used all the power she had over the king to support the credit of the enemies of the protestants. In the summer of 1541, she attended his majesty to York, to meet his nephew the king of Scotland, who had promised to give him an interview in that city, but was diverted by his clergy, and a message from the court of France, from that resolution; and during that progress she gained so entire an ascendant over the king's heart, that at his return to London, on All-Saints day, when he received the sacrament, he gave public thanks to God for the happiness which he enjoyed by her means; and desired his confessor, the bishop of Lincoln, to join with him in the like thanksgiving.

[1] Ballard's Memoirs.—Hume's and other Histories of England.—Herbert's Life of Henry VIII. &c. &c.

But this proved a very short-lived satisfaction, for the next day, archbishop Cranmer came to him with information that the queen had been unfaithful to his bed. By the advice of the lord chancellor and other privy counsellors, the archbishop wrote the particulars on a paper, which he delivered to the king, being at a loss how to open so delicate a matter in conversation. When the king read it, he was much confounded, and his attachment to the queen made him at first consider the story as a forgery, but having full proof, the persons with whom the queen had been guilty, Dierham and Mannoch, two of the duchess dowager of Norfolk's domestics, were apprehended, and not only confessed what was laid to their charge, but revealed some other circumstances, which placed the guilt of the queen in a most heinous light. The report of this struck the king so forcibly, that he lamented his misfortune with a flood of tears. The archbishop and some other counsellors were sent to examine the queen, who at first denied every thing, but finding that her crime was known, confessed all, and subscribed the paper. It appeared likewise, that she had intended to continue in that scandalous course of life; for as she had brought Dierham into her service, she had also retained one of the women, who had formerly been privy to their familiarities, to attend upon her in her bed-chamber; and while the king was at Lincoln, by the lady Rochford's means, one Culpepper was brought to her at eleven at night, and stayed with her till four next morning; and at his departure received from her a gold chain. Culpepper being examined, confessed the crime: for which he, with Dierham, suffered death on the 10th of December.

This unfortunate affair occasioned a new parliament to be summoned on Jan. 16, 1541-2, in which the archbishop, the duke of Suffolk, the earl of Southampton, and the bishop of Winchester, were appointed to examine the queen; which they did on the 28th of that month. Their report is recorded only in general, that she confessed; but no particulars are mentioned. Upon this the parliament passed an act in the form of a petition, in which, after desiring the king not to be grieved at this misfortune, they requested, that the queen and her accomplices, with her procuress the lady Rochford, might be attainted of high treason; and that all those, who knew of the queen's vicious course before her marriage, and had concealed it,

as the duchess dowager of Norfolk her grandmother, the countess of Bridgwater, the lord William Howard her uncle, and his lady, with the four other men and five women, who were already attainted by the course of common law (except the duchess of Norfolk and the countess of Bridgwater), might be attainted of misprision of treason. It was enacted also, that whoever knew any thing of the incontinence of the queen for the time being, should reveal it with all possible speed, under the pains of treason: and that if the king, or his successors, should incline to marry any woman, whom they took to be a virgin, if she, not being so, did not declare the same to the king, it should be high treason; and all, who knew it, and did not reveal it, were guilty of misprision of treason: and if the queen, or the prince's wife, should procure any person, by messages or words, to have criminal conversation with her; or any other, by messages or words, should solicit them; they, their counsellors and abettors, were to be adjudged guilty of high treason.

This remarkable act being passed, the queen and the lady Rochford were beheaded on Tower-hill on the 12th of February, about seventeen months after she had been married to the king. The queen confessed the miscarriages of her former life before marriage, which had brought her to this fatal end; but protested to Dr. White, afterwards bishop of Winchester, that she took God and his angels to be her witnesses, upon the salvation of her soul, that she was guiltless of the charge of defiling her sovereign's bed. Yet the unbounded looseness of her former course of living inclined the world to believe the most scandalous things that could be reported. But all observed the judgment of Heaven upon the lady Rochford, who had been the principal instrument in the death of queen Anne Boleyn, her sister-in-law, and that of her own husband; and her appearing now so enormously profligate tended much to raise their reputations again, in whose fall her malice and artifices had so great a share. It was thought, however, extremely cruel to shew such extraordinary severity against the queen's kindred for not discovering her former ill life, since the making such a discovery would have been a very hard instance of duty. The duchess dowager of Norfolk being her grandmother, had educated her from a child; and it was said, that for her to have acquainted the king with her grand-daughter's

lewd behaviour, when he intended to marry her, as it was an unheard-of thing, so the not doing it could not have drawn so high a punishment from any but a prince of the king's temper. However he pardoned her, and most of the rest, though some continued in prison after others were discharged. That other proviso, which obliged a young lady to discover her own frailties, if his majesty should please to make love to her, seemed likewise a strange piece of tyranny; since if a king, especially one of so imperious a disposition as Henry VIII, should design such an honour to any of his subjects, who had failed in their former life, they must either disgrace themselves by publishing so odious a secret, or run the hazard of being afterwards attainted of high treason. Upon this, some persons, who were inclined to rally the sex, took occasion to say, "that after such a regulation, no one, reputed a virgin, could be induced to marry the king; and therefore it was not so much choice as necessity, that caused him to marry a widow two years after." But this part of the act was afterwards repealed in the first parliament of king Edward VI.[1]

CATHERINE PARR, sixth and last queen to Henry VIII. celebrated for her learning, whose perfections, though a widow, attracted the heart of this monarch, and whose prudence preserved her from the effects of his cruelty and caprice, was the daughter of sir Thomas Parr, and was married first to Edward Burghe, and secondly to John Neville, lord Latimer, whose widow she was when king Henry cast his affections on her. She was early educated in polite literature, as was the fashion of noble women at that time in England, and in her riper years was much given to reading and studying the Holy Scriptures. Several learned men were retained as her chaplains, who preached to her every day in her privy chamber, and often touched such abuses as were common in the church. The king approved of this practice, and often permitted her to confer with him on religious subjects. But when disease and confinement added to his natural impatience of contradiction, and when in the presence of the bishop of Winchester and others of the popish faction, she had been urging her old topic of perfecting the reformation, the king broke out into this expression after she was retired,

[1] Hist. of England.—Herbert's Life of Henry VIII.—Birch's Lives.

"A good hearing it is, when women become such clerks! and a thing much to my comfort, to come in mine old age to be taught by my wife!" Winchester failed not to improve this opportunity to aggravate the queen's insolence, to insinuate the danger of cherishing such a serpent in his bosom, and to accuse her of treason cloaked with heresy; and the king was prevailed upon to give a warrant to draw up articles to touch her life. The day and hour was appointed, when she was to be seized: but the design being accidentally discovered to her, she waited upon the king, who received her kindly, and purposely began a discourse about religion. She answered, "That women by their creation at first were made subject to men; that they, being made after the image of God, as the women were after their image, ought to instruct their wives, who were to learn of them: and she much more was to be taught of his majesty, who was a prince of such excellent learning and wisdom." "Not so, by St. Mary," said the king, "you are become a doctor, Kate, able to instruct us; and not to be instructed by us." To which she replied, "that it seemed he had much mistaken her freedom in arguing with him, since she did it to engage him in discourse, to amuse this painful time of his infirmity, and that she might receive profit by his learned discourse; in which last point she had not missed of her aim, always referring herself in these matters, as she ought to do, to his majesty." "And is it even so, sweetheart?" said the king, "then we are perfect friends again."

The day which had been appointed for carrying her to the Tower being fine, the king took a walk in the garden, and sent for the queen. As they were together, the lord chancellor, who was ignorant of the reconciliation, came with the guards. The king stepped aside to him, and after a little discourse, was heard to call him "Knave, aye, errant knave, a fool, and beast;" and bid him presently avaunt out of his sight. The queen, not knowing on what errand they came, endeavoured with gentle words to qualify the king's anger. "Ah! poor soul," said the king, "thou little knowest how ill he deserves this at thy hands: on my word, sweetheart, he hath been toward thee an errant knave; and so let him go." The king, as a mark of his affection, left her a legacy of 4000*l.* besides her jointure. She was afterwards married to sir Thomas Seymour, lord-admiral of England, and uncle to Edward VI. but she lived a very short time, and that unhappily,

with this gentleman. She died, in 1548, in child-bed; though, as some writers observe, not without a suspicion of poison, to make way for Seymour's marriage with the princess Elizabeth. She was buried in the chapel of Sudley-castle. Her leaden coffin having been explored by female curiosity in 1782, her features, and particularly her eyes, are said to have appeared in a state of perfect preservation.

Her majesty wrote, "Queen Catherine Parr's Lamentation of a Sinner, bewailing the Ignorance of her blind life." This was a contrite meditation on the years she had passed in popery, in fasts, and pilgrimages; and, being found among her papers after her death, was published with a preface, by the great lord Burleigh, in 1548, 8vo, and afterwards, in 1563. In her life-time she published a volume of psalms, prayers, and pious discourses, with this title; "Prayers or Meditations, wherein the mind is stirred patiently to suffer all afflictions here, and to set at nought the vain prosperitie of this worlde, and always to long for the everlasting felicitee," 1545, 12mo. Several letters of this queen's are preserved in "Strype's Annals," in "Haynes's collection of State Papers," in the "Ashmolean Collection," and in the library of C. C. C. Cambridge.[1]

CATHERINE (ALEXIEVNA), a country girl of the name of Martha, which she changed for Catherine when she embraced the Greek religion, and came to be empress of Russia, was born in 1688, of very indigent parents, who lived at Ringen, a small village not far from Dorpat, on the lake Vitcherve, in Livonia. While yet only three years old, she lost her father, who left her with no other support than what an infirm and sickly mother could afford her; whose labour was barely sufficient to procure them a scanty maintenance. She was handsome, of a good figure, and gave intimations of a quick understanding. Her mother had taught her to read, and an old Lutheran clergyman, of the name of Gluck, instructed her in the principles of that persuasion. Scarcely had she attained her fifteenth year, when she lost her mother. The good pastor took her home to him, and employed her in attending his children. Catherine availed herself of the lessons in music and dancing

[1] Ballard.—History of England.—Park's edition of the Royal and Noble Authors.

that were given them by their masters; but the death of her benefactor, which happened not long after her reception into his family, plunged her once more into the extremity of indigence; and her country being now become the seat of war between Sweden and Russia, she went to seek an asylum at Marienburg. In 1701 she espoused a dragoon of the Swedish garrison of that fortress. If we are to believe some authors, the very day that these two lovers had fixed on for plighting their faith at the altar, Marienburg was besieged by the Russians; the lover, who was on duty, was obliged to march with his troop to repel the attack, and perished in the action, before the marriage was consummated. Marienburg was at last carried by assault; when general Bauer, seeing Catherine among the prisoners, and being smitten with her youth and beauty, took her to his house, where she superintended his domestic affairs, and was supposed to be his mistress. Soon afterwards she was removed into the family of prince Menzicof, who was no less struck with the attractions of the fair captive: with him she lived till 1704, when, in the seventeenth year of her age, she became the mistress of Peter the Great, and won so much upon his affections, that he espoused her on the 29th of May, 1711. The ceremony was secretly performed at Yaverhof, in Poland, in the presence of general Bruce; and on the 20th of February, 1712, it was publicly solemnized with great pomp at Petersburg; on which occasion she received the diadem and the sceptre from the hands of her husband. After the death of that prince, in 1725, she was proclaimed sovereign empress of all the Russias. In this high station she shewed herself not unworthy of reigning, by endeavouring to complete some of the grand designs which the tzar had begun. The first thing she did on her accession to the imperial dignity, was to cause all the gibbets to be taken down, and all the implements of torture to be destroyed. She instituted a new order of knighthood, in honour of St. Alexander Nefski; and performed some other actions that bespoke a greatness of mind not to be expected from her, although some of these have been rather exaggerated. She attended Peter the Great in his expeditions, and rendered him essential services in the unfortunate affair of Pruth; it was she who advised the tzar to tempt the vizir by presents; which succeeded beyond expectation. It cannot, however, be dissembled, that she

had an attachment which excited the jealousy of the tzar. The favoured object was a chamberlain of the court, originally from France, named mons. de la Croix. The tzar Peter caused him to be decapitated, under pretence of some treasonable correspondence; after which he had his head stuck on a pike, and placed in one of the public places of Petersburg. In order that his empress might contemplate at leisure the view of the mangled carcase of her lover, he drove her across this place in all directions, and even conducted her to the foot of the scaffold. Catherine had address or firmness enough to restrain her tears. This princess has been suspected of not being favourably disposed towards the tzarevitsh Alexius, who died under the displeasure of his father. As the eldest born, and sprung from the first marriage, he excluded from the succession the children of Catherine: this is perhaps the sole foundation on which that reproach has been built.

Her private life during her short reign was very irregular; averse from business, she frequently passed whole nights in the open air, and indulged to excess in the use of Tokay wine and strong liquors. These irregularities, joined to a cancer and a dropsy, hastened her end. She died May 17, 1727, in the thirty-ninth year of her age. The personal attractions and mental abilities of this empress have been much exaggerated by her panegyrists. In her person she was under the middle size, and in her youth delicate and well-formed; but as she advanced in years, inclined to corpulency. She had a fair complexion, dark eyes, and light hair, which she was accustomed to dye black. She could neither read nor write with facility, yet is said to have maintained the pomp of majesty, united with an air of ease and grandeur; and Peter himself frequently expressed his admiration at the propriety with which she occupied her high station, without forgetting that she was not born to that dignity. Her estimable qualities, after all the abatements of panegyric, were generally acknowledged. She was humane in an exemplary degree, good-humoured and obliging in her temper and manners, and duly mindful of the good offices which had been performed for her in her low condition. She availed herself of her ascendancy over Peter, in softening the asperity of his passions, and restraining their violence; insomuch, that a word from her, in behalf of a wretch who was about to be sacrificed to his anger, would instantly disarm him; and if

he determined to indulge his resentment, he would give orders for the execution when she was absent, for fear she should plead for the victim. Upon the whole, she merited the honourable title bestowed upon her by the celebrated Munic, of "the Mediatrix between the monarch and his subjects."[1]

CATHERINE II. late empress of Russia, whose original name was SOPHIA AUGUSTA FREDERICA, the daughter of Christian Augustus, prince of Anhalt-Zerbst-Dornburg, and of the princess of Holstein, was born at Stettin, in Prussian Pomerania, May 2, 1729. In early life she was distinguished by her good humour, intelligence, and spirit, and was fond of reading, reflection, learning, and employment. About the beginning of the year 1744, she was introduced at the court of Petersburgh, where the empress Elizabeth received her very graciously, and formed the scheme of a matrimonial union between her nephew, the grand-duke, afterwards Peter III. and Sophia; who, though instructed under the tuition of her mother in the Lutheran doctrines, embraced the religion of the Greek church, and on this occasion changed her name to that of Catherine Aléxievna. Before the nuptials were celebrated, the grand duke was seized with the small-pox, which so much deformed his face, as to render it for a time almost hideous. This metamorphosis produced a horror in the mind of the young princess at the first interview, which, however, she had sufficient art to disguise, and which proved no impediment to their marriage, which took place in 1745. At first their attachment appeared to be mutual, but their dispositions and accomplishments were soon discovered to be different. Catherine displayed a superior understanding, which in time Peter felt, and thus the seeds of mutual dislike were very early sown. Their consolations were now also different. Peter had recourse to drinking and gaming, while Catherine entered into all the arcana of political measures, and began to form a party. She also now formed the first of those personal attachments for which she has been so remarkable, with Soltikof, the prince's chamberlain; and although, when accused, she defended her character with some address and spirit, her intercourse with Soltikof was renewed, and became less secret. At length, the grand chancellor Bestuchef pre-

[1] Hist. of Russia.—Coxe's Travels in Russia.

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vailed with the empress to appoint Soltikof minister plenipotentiary from the court of Russia to Hamburgh. For some time Catherine corresponded with him, but in 1755 formed a new connection of the same kind with Stanislaus Poniatowsky, the late king of Poland, and he being appointed plenipotentiary from Poland at the court of Russia, their intimacy was long visible to all, except the grand duke Peter. His jealousy being at length roused, he forbade the grand duchess to be seen with Poniatowsky, and prevailed on the empress to banish Bestuchef, who had been the means of Poniatowski's mission to the court of Russia, and incensed her majesty against Catherine to such a degree, that it required her utmost cunning to effect a reconciliation, which was however at length brought about, and on the death of the empress Elizabeth, Dec. 25, 1761, Peter III. ascended the throne.

For some time his conduct was at least blameless, and he even discovered more wisdom and talent than had been attributed to him. He seemed also to live in harmony with Catherine, who was congratulated on the prudent and improved state of her husband's actions. But these appearances, we are taught to think, were delusive; his natural weakness and versatility returned, and whatever his intentions, many of his measures created enemies without, as well as within his court. His alienating the church revenues, and assigning to the clergy yearly salaries, rendered him very unpopular among that numerous body; and his attachment to the Greek church began to be questioned. Many of his expressions, very probably unguarded and weak, were circulated abroad to render him obnoxious, and alarm the pride of his subjects; and in the mean time his sensual habits of drinking and smoking rendered him an easy prey to the courtiers, who were meditating his ruin. With respect to his empress, he sometimes affected to honour her, but this in a way too capricious to impose upon her, and at length, when he thought himself secure on the throne, insulted her by introducing his mistress, the countess Woronzoff, at a public exhibition. Catherine despised him, but her pride was hurt, and when she saw that her tears gained her that popularity which he was losing, she was not sparing of them, nor of a wonderful shew of humility and circumspection, and even of piety, performing all the public ceremonies of religion with great apparent

devotion; and she also kept her court with a mixture of dignity and affability which charmed all who approached her.

Peter's conduct, on the other hand, was mere infatuation. He permitted his mistress the countess Woronzoff to have the most complete ascendancy over him, and this woman had the hardihood to claim the performance of a promise which he had made when grand duke, to marry her, place her, in the room of Catherine, on the throne, and bastardize his son Paul, whose place he was to supply by adopting prince Ivan, who had been dethroned by the empress Elizabeth. Whatever ground he might have for expecting success to this wild project, he had not the sense to conceal it; and his mistress openly made her boast of it. Such indiscretion was, no doubt, in favour of Catherine, but still the part she had to play required all her skill. It was no less than a plot to counteract that of her husband, and dethrone him. The minute details of this would extend too far in a sketch like the present; her conspirators were numerous, secret, and well prepared, and by their means she, who had been confined at Peterhof by her husband, was enabled to enter Petersburgh July 9, 1762, where she was received as empress, and where, while the enthusiasm was fresh in the minds of her troops and subjects, she was crowned in the church of Kazan, by the archbishop of Novogorod, who proclaimed her with a loud voice, sovereign of all the Russias, by the title of Catherine II. and declared at the same time the young grand duke, Paul Petrovitch, her successor. But of all this Peter III. had yet no suspicion. Such was his security, that he set out, after having received some intimations of the conspiracy, from Oranienbaum in a calash with his mistress, his favourites, and the women of his court, for Peterhof; but in the way, Gudovitch, the general aide-de-camp, met one of the chamberlains of the empress, by whom he was informed of her escape from Peterhof; and upon his communicating the intelligence to Peter, he turned pale, and appeared much agitated. On his arrival at Peterhof, his agitation and confusion increased, when he found that the empress had actually left the palace, and he soon received the certain tidings of the revolution that had been accomplished; and the chancellor Woronzof offered his services to hasten to Petersburgh, engaging to bring the empress back. The chancellor, on entering the

palace, found Catherine surrounded by a multitude of people in the act of doing homage; and forgetting his duty, he took the oath with the rest. He was permitted, however, at his earnest request, to return to his house, under the guard of some trusty officers; and thus secured himself from the vindictive spirit of the partisans of Catherine, and from the suspicions of the czar. After the departure of the chancellor, Peter became a prey to the most distressing anxieties, and he every instant received some fresh intelligence of the progress of the revolution, but knew not what steps to pursue. Although his Holstein guards were firmly attached to him, and the veteran marshal Munich offered to risk every thing for his service, he remained hesitating and undetermined; and after some fruitless attempts, he found it absolutely necessary to submit unconditionally to her will, in consequence of which he was compelled to sign a most humiliating act of abdication, in which he declared his conviction of his inability to govern the empire, either as a sovereign, or in any other capacity, and his sense of the distress in which his continuance at the head of affairs would inevitably involve it, and in the evening an officer with a strong escort came and conveyed him prisoner to Ropscha, a small imperial palace, at the distance of about 20 versts from Peterhof. He now sent a message to Catherine, requesting that he might retain in his service the negro who had been attached to him, and who amused him with his singularities, together with a dog, of which he was fond, his violin, a Bible, and a few romances; assuring her, that, disgusted at the wickedness of mankind, he would henceforward devote himself to a philosophical life. Not one of these requests was granted. After he had been at Ropscha six days without the knowledge of any persons besides the chiefs of the conspirators, and the soldiers by whom he was guarded, Alexius Orlof, accompanied by Teplof, came to him with the news of his speedy deliverance, and asked permission to dine with him. While the officer amused the czar with some trifling discourse, his chief filled the wine-glasses, which are usually brought in the northern countries before dinner, and poured a poisonous mixture into that which he intended for the prince. The czar, without distrust, swallowed the potion; on which he was seized with the most excruciating pains; and on his being offered a second glass, on pretence of its giving him relief, he refused

it with reproaches on him that offered it. Being pressed to take another glass, when he called for milk, a French valet-de-chambre, who was greatly attached to him, ran in; and throwing himself into his arms, he said in a faint tone of voice, "It was not enough, then, to prevent me from reigning in Sweden, and to deprive me of the crown of Russia! I must also be put to death." The valet-de-chambre interceded in his behalf; but the two miscreants forced him out of the room, and continued their ill treatment of him. In the midst of the tumult, the younger of the princes Baratinsky, who commanded the guard, entered; Orlof, who in a struggle had thrown down the emperor, was pressing upon his breast with both his knees, and firmly griping his throat with his hand. In this situation the two other assassins threw a napkin with a running knot round his neck, and put an end to his life by suffocation, July 17th, just one week after the revolution; and it was announced to the nation, that Peter had died of an hæmorrhoidal colic. When Catherine received the news of Peter's death, she appeared at court, whither she was going, with a tranquil air; and afterwards shut herself up with Orlof, Panin, Rasumofsky, and others who had been concerned in her counterplot, and resolved to inform the senate and people next day of the death of the emperor. On this occasion she did not forget her part, but rose from her seat with her eyes full of tears, and for some days exhibited all the marks of profound grief. The best part of her conduct was, that she showed no resentment to the adherents of Peter, and even pardoned the countess Woronzoff.

In September, having had her title acknowledged by the sovereigns of Europe, she took a journey to Moscow, the ancient capital of the empire, for the purpose of celebrating her coronation; but her reception here was so cool on the part of her subjects, that she hastened her departure after the ceremony, and went back to Petersburgh. Being now securely established on the throne, she meditated a variety of enterprizes and plans of improvement, which might in the mean time divert the people from contemplating the late revolution too closely, and hereafter redound to her glory and their benefit. She consulted in particular the advancement of commerce, the augmentation of the marine, and devised proper means for recovering the national finances. After engaging in business with

her ministers, she would frequently converse in private with Bestuchef and Munich. With the one she studied politics and the resources of the several courts of Europe, and the other communicated to her a plan for driving the Turks from Constantinople, which was ever after a favourite object with Catherine. In her internal policy she introduced those changes which could not fail to be popular, abolishing the secret-inquisition-chancery, and the use of the torture, and rendering her criminal laws so mild, that during her long reign, a sentence of death was extremely rare. She also held out liberal encouragement to foreigners to settle in her empire, either as agriculturists, artificers, or merchants. In order to eradicate a physical and moral cause of depopulation, the empress laid the foundation of the foundling and lying-in hospital at Moscow, and afterwards of another at St. Petersburgh. She also founded the medicinal college of the empire in the latter city, and colleges and hospitals in every part of her empire. She encouraged commerce and industry; and ordered new ships of war to be put upon the stocks. The beneficial consequence of the spirit she manifested, and of the regulations she adopted, have been since manifest in a variety of instances. Courland, on the Baltic, with its havens, was subjected by her to the Russian sceptre; and on the opposite side of Europe the Euxine laves her extensive conquests; Otchakow, the Cherson, the Crim, and the Cuban, bear witness to the force of her arms. The sails of her ships of commerce and of war are spread even in the Mediterranean. On the Greek islands the Russian banners are displayed. Her troops opened a road into Egypt, and there, in 1772, fought in support of Ali Bey, against the Turks. The free inhabitants of the extreme north-eastern point of Asia, the Tschuktsches, were at length obliged to submit; and a channel of no great width (the straits of Behring) there only divides the empire from America. A multitude of Russian islands in the northern part of the southern ocean, the Kuriles and several additional acquisitions, connect it with other islands, and even with the continent of the fourth quarter of the world; and there also the Russians have got a firm footing. The differences that arose with China in 1778, were at length compromised; and if no caravans go from Moscow to Pekin, yet the merchants of these two great empires prosecute their trade together, and perhaps better, in the frontier towns of Kiachta

and Maimatshin. Orenburg, in Asiatic Russia, is excellently situated for commercial intercourse with the East Indies; the caravans require only three months for the whole journey; accordingly, at the half-way thither, at Balk, a town in Bactriana, or Khorasan, Russian and East Indian caravans already meet together. Towards the end of 1763, Catherine gave a proper form to the supreme college of the empire, the directing senate, which had been instituted by Peter I. She divided it into six departments, of which the four former should have their seat in St. Petersburgh, and the two latter in Moscow.

In 1764, when the throne of Poland had become vacant by the death of Augustus III. in the October of the preceding year, Catherine displayed her political talents and influence in the advancement of her early favourite count Poniatowsky to that dignity. At this time she made a tour through Esthonia, Livonia, and Courland; but during her absence on this expedition, an insurrection broke out in the prison of the dethroned Ivan, which threatened the stability of her own throne. But this was soon quelled by the murder of that unhappy prince. What share the empress had in this affair is not very clear, but the event was certainly in her favour, and she now proceeded in her improvements, and in the establishment of useful institutions, endeavouring to soften the manners of her subjects by instruction. She also seemed determined to be at once both conqueror and legislatrix, and it is certain that the laws of the Russian empire were much simplified under her reign, and the administration of justice rendered milder and more impartial. Her purpose was to form a solid, and not an arbitrary legislation. Her whole plan was directed to prevent all those who governed under her from exercising a capricious and cruel authority, by subjecting them to invariable laws, which no authority should be able to infringe, but in this, when they were at a distance, she was not always successful. She also continued to cultivate and encourage the arts and sciences; to make her empire an asylum to the learned and ingenious; and the transit of Venus, which happened in 1769, afforded an opportunity of exhibiting as well the munificence of Catherine as the attention she paid to astronomy. About the middle of the year 1767, the empress conceived the useful project of sending several learned men to travel into the interior of her immense territories, for the purpose of determining

the geographical position of the principal places, of marking their temperature, and of examining into the nature of their soil, their productions, their wealth, as well as the manners and characters of the several people by whom they are inhabited. The selection of the learned travellers destined for this expedition, the helps that were granted them, and the excellent instructions that were given them, will be a lasting honour to the academy of sciences, by which they were appointed. About this time, viz. in 1768, the court of Catherine became the asylum of the sciences, to which she invited learned men from every part of Europe. She encouraged artists and scholars of all denominations; she granted new privileges to the academy of sciences, and exhorted the members to add the names of several celebrated foreigners to those which already conferred a lustre on their society. Nor was she less attentive to the academy of arts, by increasing the number of its pupils, and adding such regulations as tended more than ever to the attainment of the end for which it was endowed. For the further encouragement of the fine arts in her dominions, the empress assigned an annual sum of 5000 rubles for the translation of foreign works into the Russian language. The improvement of the state of physic was another important object of her concern; and in order to give the highest possible sanction to the salutary practice of inoculating for the small pox, she herself submitted to the operation under the care of an English practitioner, and she persuaded the grand duke to follow her example. In 1768, Dr. T. Dimsdale, of Hertford, was invited to Russia for the purpose of introducing inoculation: upon the recovery of the grand duke, Catherine rewarded his services by creating him a baron of the Russian empire, and appointed him counsellor of state and physician to her imperial majesty, with a pension of 500*l.* a year, to be paid him in England; besides 10,000*l.* sterling, which he immediately received; and she also presented him with a miniature picture of herself, and another of the grand duke, as a memorial of his services. Her majesty likewise expressed her approbation of the conduct of his son, by conferring on him the same title, and ordering him to be presented with a superb gold snuff-box, richly set with diamonds. On December 3, 1768, a thanksgiving service was performed in the chapel of the palace on account of her majesty's recovery and that of the grand duke from the small-pox: and the senate decreed,

that this event should be solemnized by an anniversary festival, which has been regularly observed ever since.

Her schemes of foreign aggrandisement, which compose so great a part of her history, commenced with her violent and arbitrary interference in the affairs of Poland, which in 1768 caused the Ottoman Porte to declare war against her; but the Turks were very unequal to the contest, which in its progress brought on a series of disasters, and they lost several battles on the Pruth, Dniester, and Danube, with the towns of Bender and Ackerman, the capital of Bessarabia. The provinces also of Walachia, Moldavia, and Bessarabia, submitting to the Russian arms, sent deputies to Petersburgh to do homage to the empress. In September 1769, two squadron of Russian men of war sailed from Archangel and Revel, which were soon followed by others from the Baltic, and steered for the first time for the Mediterranean, an expedition which forms a remarkable æra in the history of marine tactics. Before the arrival of this fleet, some secret agents had been disposing the Greeks to expect the Russians as their deliverers; and at the instant when their squadron had gained the height of Cape Matapan (formerly the promontory of Tenaros), the whole Archipelago thought itself free. The Mainots, descendants of the ancient Lacedæmonians, were the first that took up arms; their example was soon followed by their neighbours; and the Turks were massacred in several of the islands. But the latter cruelly revenged themselves for the insurrection of the Greeks. Some thousands of these miserable people were exterminated by the sabre of the Janizaries.

The squadron of Spiridof was soon joined by that of Elphinston, a native of England, vice-admiral in the Russian service, and the Turks, though possessing a superior navy, were compelled to shelter themselves in the narrow bay of Tschesmé, near Lemnos, where some of them ran aground, and the others were so pressed for room, that it was impossible for them to act. The Russians, perceiving their disadvantageous situation, sent among them some fire-ships, commanded by British officers, and destroyed their whole fleet. This war, however, was not terminated till 1774, when the grand vizir, being invested on all sides by the Russian armies, was reduced to the necessity of signing a peace, by which were secured the independence of the Crimea, the free navigation of the Russians on the Euxine, and through

the Dardanelles, with the stipulation that they should never have more than one armed vessel in the seas of Constantinople, and a cession to them of that tract of land that lies on the Euxine between the Bog and the Danube. Russia, retaining Azof, Togaurok, Kertsch, and Kinburn, restored the rest of her conquests. These terms were undoubtedly favourable to Russia, but various circumstances at home rendered peace peculiarly desirable. The disordered state of the finances, the ravages of the plague, and a spirit of revolt in certain provinces, and above all, the rebellion of Pugatshef, afforded ample employment to the empress's resources. This Pugatshef was a Cossack, and from some resemblance of features to Peter III. was encouraged to assume his name, and raise a revolt, which for some time threatened serious consequences, but about the end of 1774 it was terminated by the capture of Pugatshef, who was put to death.

During this tumultuous state of affairs, Catherine prosecuted her designs for encouraging the sciences and the arts of peace, and improved the finances so far as to be able to take off the war-taxes, and others which were unfavourable to agriculture, or oppressive to particular provinces or orders of the people. She also lent large sums of money, free of interest, and for a specified term of years, to those provinces which were ruined by the late rebellion. She likewise established a number of other salutary regulations, abolishing pernicious distinctions, destroying numerous monopolies, restraining the cruelty of punishment, and removing oppressive or impolitic restrictions or prohibitions. Imprisoned debtors were, under certain circumstances, released from confinement; and all the heirs of the debtors to the crown were discharged from their bonds and obligations. The insurgents every where returned to their duty; nor were the victims to justice numerous. As a general famine prevailed in the desolated countries, government was at great expence and trouble in supplying them with corn and meal from the magazines at Moscow and other places; and various methods were devised for preventing the progress of famine.

The independence of Crim Tartary, however, soon occasioned an open rupture between the Turkish and Russian parties; and in 1778 it produced a declaration of war. From the measures that were pursued, it sufficiently appeared, that the ambition of the empress would not be

satisfied till she had gained entire possession of that peninsula. Her intrigues in the neighbouring courts of Denmark and Sweden tended to render these powers little more than dependencies on her crown; however, in 1780 her influence over them was employed in establishing the famous "armed neutrality," the purpose of which was to protect the commercial rights of neutral states, then continually violated by the belligerent powers, and particularly by England, which availed itself of its superiority at sea, in preventing France and Spain from receiving naval stores from the Baltic. In this year Catherine had an interview at Mohilow with the emperor of Germany, Joseph II. and they travelled together in familiar intercourse into Russia; the prince of Prussia (afterwards Frederic William II.) also visited her court; and it was customary for the neighbouring princes to make visits of policy or curiosity to Petersburgh, where they were always treated with extraordinary magnificence. In 1782, Catherine, with a view of affording an asylum to the proscribed order of Jesuits, and probably imagining that all the Jesuits of Europe and America would bring into White Russia their treasures and their industry, erected a Roman catholic archbishopric at Mohilow, for the spiritual government of her subjects of that persuasion, and also gave him a Jesuit coadjutor. But the spoils of Paraguay never found their way to Mohilow. This year was marked by an event which indicated Catherine's respect for the memory of Peter the Great, whom she affected to imitate: it was the erection at Petersburgh of his famous equestrian statue, which was executed by Stephen Falconet of Paris. This artist conceived the design of having for the pedestal of his statue a huge and rugged rock, in order to indicate to posterity, whence the heroic legislator had set out and what obstacles he surmounted. This rock, the height of which from the horizontal line was 21 feet by 42 in length, and 34 in breadth, was conveyed, with great labour, from a bay on the gulf of Finland to Petersburgh, through the distance of 11 versts, or about 41,250 English feet. On the side next the senate it has this Latin inscription, which is in a style of sublime and proud simplicity: "Petro primo, Catharina secunda;" "Catherine the second to Peter the first."

In the following year, 1783, she augmented the splendour of her court, by instituting the new order of St. Wolodimir, or Vladimir, and this year, having acquired,

without a war, the sovereignty of the Crimea, of the isle of Taman, and a great part of the Kuban, she called the former of these countries Taurida, and the other Caucasus. Thus Catherine gained a point of much importance towards the main object of her ambition, i. e. the destruction of the Turkish empire in Europe; in the view of which she had named the grand duke's second son Constantine, and had put him into the hands of Greek nurses, that he might be thoroughly acquainted with the language of his future subjects. Instigated by Potemkin, the empress formed a design in 1787 of being splendidly crowned in her new dominions "queen of Taurida;" but the expence being objected to by some of her courtiers, she contented herself with making a grand progress through them. At her new city of Cherson, she had a second interview with the emperor Joseph. She then traversed the Crimea, and returned to Moscow, having left traces in her progress of her munificence and condescension. This ostentatious tour was probably one cause of the new rupture with the Turkish court, in which the emperor of Germany engaged as ally to Russia, and the king of Sweden as ally to the Porte. The latter prevented the empress from sending a fleet into the Mediterranean; and even endangered Petersburgh itself by a sudden incursion into Finland. The danger, however, was averted by the empress's own vigorous exertions, by the desertion of some of Gustavus's troops, who would not fight against the Russians, and by an attack of Sweden, on the part of the prince of Denmark, who proceeded as far as Gottenburgh. The Turkish army, though superior to that of the empress, could not resist the efforts of the Russian generals. Potemkin at the head of a numerous army, and a large train of artillery, laid siege to Otchakof, and it was at length taken by storm, with the loss of 25,000 Turks and 12,000 Russians, but the issue of the war was upon the whole unfavourable, and all parties consented to the peace signed in 1792, by which the Dniester was declared to be in future the limit of the two empires. Mr. Pitt at this time had a strong desire to compel Russia to restore Otchakof to the Turks, but not being supported by the nation, this point was conceded. When the French revolution took place, the empress finding Prussia and Austria engaged in opposing it by force of arms, turned her attention to Poland, marched an army thither, overturned the new constitution the Poles had formed, and

finally broke the spirit of the Poles by the dreadful massacre made on the inhabitants of the suburbs of Warsaw by her general Suvarof: a new division took place of this ill-fated country, between Russia, Austria, and Prussia, and afforded precedents for other divisions which the two latter powers little suspected.

The remainder of Catherine's life was employed in designs against Persia, and in endeavouring to effect her original project of driving the Turks from Constantinople; but in the midst of her ambitious hopes, she died suddenly of an apoplectic stroke, Nov. 7, 1796, and was succeeded by her son Paul I.

Catherine II. had been handsome in her youth; and at the age of seventy years she preserved some remains of beauty, connected with a peculiar gracefulness and majesty. Her stature was of the middle size, somewhat corpulent, but well proportioned; and as she carried her head very high, and raised her neck, she appeared very tall; she had an open front, an aquiline nose, an agreeable mouth, and her chin, though long, was not misshapen. Her hair was auburn; her eye-brows black (brown, says Rulhiere), and rather thick; and her blue eyes (animated hazle eyes, says Rulhiere, discovering shades of blue), indicated a gentleness which was often affected, but more frequently a mixture of pride. Haughtiness, says Rulhiere, was the true character of her physiognomy. The grace and kindness which were likewise visible in it, seemed, to the penetrating observer, only the effect of an extreme desire of pleasing; and these seducing expressions manifested too perceptibly even the design of seducing. A painter, desirous of expressing this character by an allegory, proposed to represent her under the figure of a charming nymph, who, with one hand extended, presents wreaths of flowers, and in the other, which she holds behind her, conceals a lighted torch. The empress was usually dressed in the Russian manner. She wore a green gown (green being the favourite colour with the Russians), somewhat short, forming in front a kind of vest, and with close sleeves reaching to the wrist. Her hair, slightly powdered, flowed upon her shoulders, topped with a small cap covered with diamonds. In the latter years of her life she used much rouge; for she was still desirous of preventing the impressions of time from being visible in her countenance; and she always practised the strictest temperance, making a light break-

fast and a moderate dinner, and never eating any supper. In her private life, the good humour and confidence with which she inspired all about her, seemed to keep her in perpetual youth, playfulness, and gaiety. Her engaging conversation and familiar manners placed all those who had constant access to her, or assisted at her toilette, perfectly at their ease; but the moment when she had put on her gloves to make her appearance in the neighbouring apartments, she assumed a sedate demeanour, and a very different countenance. From being an agreeable and facetious woman, she appeared all at once the reserved and majestic empress. A person, who then saw her, would spontaneously pronounce, "This is indeed the Semiramis of the north." Her mode of saluting was dignified and graceful; by a slight inclination of the body, not without grace, but with a smile at command, that came and vanished with the bow.

As to the character of Catherine, it may be sufficiently estimated by the history of her actions. Her reign, for herself and her court, had been brilliant and happy; but the last years of it were particularly disastrous for the people and the empire. She governed too much by her favourites; and these, with their dependents and subordinate officers, became petty despots. The two most celebrated of these favourites were count Gregory Orlof and prince Potemkin; the former was a coarse vulgar man, of surprising muscular strength and brutal manners; the other shone with some splendour, and his memory still enjoys in Russia that sort of fame which is attached to conquests and military exploits. They and her other favourites are supposed to have received from her, in the course of her reign, nearly an hundred millions of roubles, with vast estates.

With respect to the government of Catherine, it was as mild and moderate, within the immediate circle of her influence, as it was arbitrary and terrible at a distance. Whoever, directly or indirectly, enjoyed the protection of the favourite, exercised, wherever he was situated, the most undisguised tyranny. He insulted his superiors, trampled on his inferiors, and violated justice, order, and the "ukases," with impunity. The empress having usurped a throne, which she was desirous of retaining, was under the necessity of treating her accomplices with kindness. Being a foreigner in the empire over which she

reigned, she endeavoured to identify herself by adopting and flattering its tastes and prejudices. But her reign was more particularly distinguished by the toleration which she afforded to all religions.

Catherine had two passions which never left her but with her last breath; the love of the other sex, which degenerated into licentiousness; and the love of glory, which sunk into vanity. By the former of these passions she was never so far governed as to become a Messalina; but she often disgraced both her rank and sex; and by the second, she was led to undertake many laudable projects, which were seldom completed: and to engage in unjust wars, from which she derived that kind of fame which is the usual result of success. Her crimes, it is said, were the crimes of her station, not of her heart: this is a nice distinction, and perhaps incomprehensible; but it is certain that the butcheries of her armies at Ismail and Praga appeared, to her court, to be humanity itself. If she had known misfortune, she might probably have possessed the purest virtues; but she was spoiled by the unvaried prosperity of her arms. Yet, in whatever light she is considered, she will ever be placed in the first rank among those who by their genius, their talents, and especially by their success, have attracted the admiration of mankind; and her sex, giving a bolder relief to the great qualities displayed by her on the throne, will place her above all comparison in history, nor can we find a woman who has executed or undertaken such daring projects.

Misled by an extravagant confidence in her own abilities, she was desirous of emulating the literary talents of Frederic of Prussia, at one time the first royal author in Europe. With this view she wrote her celebrated "Instructions for a Code of Laws," which she translated herself from the German, and printed at Petersburg, 1769, but not for sale. It was afterwards reprinted in French, Latin, German, and Russe, at Petersburgh, 1770, 4to. She wrote also several moral tales and allegories, for the education of her grandchildren; and a number of dramatic pieces and proverbs, which were acted and admired at the Hermitage, and published under the title of "The Theatre of the Hermitage," 2 vols. 8vo. She likewise had a design of collecting a number of words from 300 different languages, and forming them into a dictionary, but this was never executed. Of all her writings, her letters to Voltaire are certainly

the best. Catherine was neither fond of poetry nor of music; and she often confessed it. She could not even endure the noise of the orchestra between the acts of a play, and therefore commonly silenced it. At her Tauridan palace she constantly dined with the two pictures of the sacking of Otchakof and Ismail before her eyes, in which Cazanova has represented, with hideous accuracy, the blood flowing in streams, the limbs torn from the bodies, and still palpitating, the demoniac fury of the slaughterers, and the convulsive agonies of the slaughtered. It was upon these scenes of horror that her attention and imagination were fixed, while Gasparini and Mandini were displaying their vocal powers; or Sarti was conducting a concert in her presence.

Previous to the death of Catherine the monuments of her reign resembled already so many wrecks and dilapidations: colleges, colonies, education, establishments, manufactories, hospitals, canals, towns, fortresses, every thing had been begun, and every thing given up before it was finished. As soon as a project entered her head, all preceding ones gave place, and her thoughts were fixed on that alone, till some new idea was started and drew off her attention. She abandoned her new code of laws, to drive the Turks out of Europe. After the glorious peace of Kaïnardgi, she seemed for a time to attend to the interior administration of her affairs; but the whole was presently forgotten, that she might be queen of Tauris. Her next project was the re-establishment of the throne of Constantine; to which succeeded that of humbling and punishing the king of Sweden. Afterwards the invasion of Poland became her ruling passion; and then a second Pugatshef might have arrived at the gates of Petersburgh without forcing her to relinquish her hold. She died, again meditating the destruction of Sweden, the ruin of Prussia, and mortified at the successes of France and republicanism. Thus was she incessantly led away by some new passion still stronger in its influence than the preceding, so as to neglect her government, both in its whole and in its parts. This mania of Catherine, of planning every thing and completing nothing, drew from Joseph II. a very shrewd and satirical remark. During his travels in Taurida, he was invited by the empress to place the second stone of the town of Ekatarinoslaf, of which she had herself, with great parade, laid the first. On his return, he said, "I have

finished in a single day a very important business with the empress of Russia; she has laid the first stone of a city, and I have laid the last." [1]

CATHERINE (St.) of Sienna, was born in that city in 1347, and having vowed virginity at eight years old, she took the Dominican habit some time after, and became eminent for her genius, charity, zeal, and writings. Going to Avignon, in order to reconcile the Florentines with Gregory XI. who had excommunicated them, she pressed that pope so much, by her discourses and solicitations, that she engaged him to quit France and go to Rome in 1377, where he again fixed the pontifical seat, seventy years after Clement V. had removed it to France. She died 1380, aged 33, and was canonized by Pius II. 1461. Various "Letters" in Italian are ascribed to her, which were printed at Venice, 1500, fol. "Italian poems," Sienna, 1505, 8vo, and some small devotional treatises. Her whole works were collected at Sienna, 1707, 4 vols. 4to. Her Legend, in Italian, is very scarce, Florence, 1477: and the editions of 1524, 4to, and 1526, 8vo, are also scarce. John du Pins wrote the life of St. Catherine in Latin, Bologna, 1505, 4to; there is another in French by P. de Rechac, Paris, 1647, 12mo.

Her "Letters" are written in a style so pure and elegant, that Sienna has pretended to rival Florence in the production of classical language. Girolamo Gigli, a learned man of Sienna, who published a fine edition of St. Catherine's Letters in 1707, had a design of subjoining a vocabulary of words and expressions peculiar to her, but in this attempt took so many liberties with the language and academy of Florence, that his "Vocabolario Cateriniano" was stopt by an order from pope Innocent XII. the author banished, his work burnt by the hands of the hangman, and his name struck out of the list of the Florentine academicians, as guilty, says a late Italian historian, not only of leze-grammar, but of leze-majesty. The vocabulary, however, was afterwards published, without a date, 4to, and with the fictitious name of Manille. [2]

CATHARINUS (Ambrose), a celebrated divine of the sixteenth century, was born in 1487 at Sienna, and taught law, till the age of thirty, under the name of Lancelot

[1] Coxe's Travels.—Tooke's Life of Catherine II. 3 vols.—Rees's Cyclopædia. Rulhiere Hist. de la Revolution de Russie.—Segur Vie de Catherine II. &c. &c.
[2] Dupin. Moreri.—Ginguené Hist. Litt. d'Italie.

Politi, but took that of Catharinus upon turning Dominican in 1515. He then applied to the study of divinity, and became very eminent; appeared with great distinction at the council of Trent, was made bishop of Minori 1547, and archbishop of Conza 1551. He died 1553, aged 70, leaving several works, printed at Lyons, 1542, 8vo: and at the end of his "Enarrationes in Genesim," Rome, 1552, fol. in which he maintains singular opinions concerning predestination and other theological points, he says, that St. John the Evangelist is not dead, but has been taken up to heaven, like Enoch and Elijah; that Jesus Christ would have come into the world, even though Adam had not sinned; that the evil angels fell because they would not acknowledge the decree of the incarnation; and that children, who die unbaptized, enjoy a degree of happiness suited to their state. It was he who first warmly defended the opinion, that the exterior intention is sufficient in him who administers the sacraments, i. e. that the sacrament is valid provided the minister performs such outward ceremonies as are required, though he should in his heart make a jest of sacred things. Catharinus is very free in other respects in his sentiments, and does not scruple to depart from those of St. Austin, St. Thomas, and other divines. His opinion, however, concerning the exterior intention of the minister who gives the sacrament, has been always followed by the Sorbonne, when cases of conscience were to be decided. He wrote "Commentaries on St. Paul's," and the other canonical epistles, Venice, 1551, fol.; and there is a book ascribed to him which is in request, and is entitled, "Remedio alla pestilente Dottrina d'Ochino," Rome, 1544, 8vo.[1]

CATINAT (NICHOLAS), one of the ablest generals under Louis XIV. the son of the dean of the counsellors of parliament, was born at Paris, Sept. 1, 1637, and began his career at the bar; but having lost a cause that had justice on its side, he renounced the profession for that of arms. He first served in the cavalry, where he never omitted an opportunity of distinguishing himself. In 1667, in the presence of Louis XIV. at the attack on the counterscarpe of Lisle, he performed an action so honourable both to his judgment and his courage, that it procured him a lieutenantcy in the regiment of guards. Gradually

[1] Dupin.—Moreri.—L'Avocat.

rising to the first dignities in the army, he signalized himself at Maestricht, at Besançon, at Senef, at Cambray, at Valenciennes, at St. Omer's, at Ghent, and at Ypres. The great Condé set a proper value on his merit, and wrote to him, after the battle of Senef, where Catinat had been wounded: "No one takes a greater interest in your wound than I do; there are so few men like you, that in losing you our loss would be too great." Having attained to the rank of lieutenant-general, in 1688, he beat the duke of Savoy at Staffarde and at the Marsaille, made himself master of all Savoy and a part of Piédmont; marched from Italy to Flanders, besieged and took the fortress of Ath in 1697. He had been marechal of France from 1693, and the king, reading the list of the marechals in his cabinet, exclaimed, on coming to his name: "Here valour has met with its deserts!" The war breaking out again in 1701, he was put at the head of the French army in Italy against prince Eugene, who commanded that of the emperor. The court, at the commencement of this war, was undecided on the choice of the generals, and hesitated between Catinat, Vendôme, and Villeroi. This circumstance was talked of in the emperor's council. "If Villeroi has the command," said Eugene, "I shall beat him; if Vendôme be appointed, we shall have a stout struggle; if it be Catinat, I shall be beaten." The bad state of the army, the want of money for its subsistence, the little harmony there was between him and the duke of Savoy, whose sincerity he suspected, prevented him from fulfilling the prediction of prince Eugene. He was wounded in the affair of Chiari, and forced to retreat as far as behind the Oglio. This retreat, occasioned by the prohibition he had received from the court to oppose the passage of prince Eugene, was the source of his subsequent mistakes and misfortunes. Catinat, notwithstanding his victories and his negociations, was obliged to serve under Villeroi; and the last disciple of Turenne and Condé was no longer allowed to act but as second in command. He bore this injustice like a man superior to fortune. "I strive to forget my misfortunes," he says in a letter to one of his friends, "that my mind may be more at ease in executing the orders of the marechal de Villeroi." In 1705 the king named him to be a chevalier; but he refused the honour intended him. His family testifying their displeasure at this procedure, "Well, then," said he to his relations,

"strike me out of your genealogy!" He increased as little as possible the crowd of courtiers. Louis XIV. once asking him why he was never seen at Marli; and whether it was some business that prevented his coming? "None at all," returned the marechal; "but the court is very numerous, and I keep away in order to let others have room to pay their respects to you." He died at his estate of St. Gratian, Feb. 25, 1712, at the age of 74, with the same sedateness of mind that had accompanied him through life. Numberless anecdotes are related of him, which shew that this calmness of temper never forsook him. After an ineffectual attack at the unfortunate affair of Chiari, rallying his troops, an officer said to him: "Whither would you have us to go? to death?"—"It is true," replied Catinat, "death is before us; but shame is behind." He had qualities yet more estimable than bravery. He was humane and modest. The part of his labours most interesting to humanity, was a regular correspondence with marechal Vauban, on the administration of the revenues of the various countries which they had visited during their military expeditions. They did not seek for means of increasing the revenues of their sovereign beyond measure; but they endeavoured to find the most equitable repartition of the taxes, and the cheapest way of collecting them. Catinat, on account of his cautiousness and judgment, was, by the soldiers under his command, significantly called *Pere la Pensee*, "Father Thought," a sirname which he appears to have deserved in his peaceable retreat, not less than in his military expeditions.[1]

CATO (MARCUS PORTIUS), the censor, one of the greatest men among the ancients, was born at Tusculum in the year of Rome 519, about the 232d B. C. He began to bear arms at the age of seventeen; and on all occasions shewed extraordinary courage. He was a man of great sobriety, and reckoned no bodily exercise unworthy of him. He had but one horse for himself and his baggage, and he looked after and dressed it himself. At his return from his campaigns, he betook himself to plough his ground; not that he was without slaves to do it, but it was his inclination. He dressed also like his slaves, sat down at the same table with them, and partook of the same fare. He did not

1 "Memoires pour servir a la Vie de Catinat," Paris, 1775, 12mo.—Dict. Hist.—Moreri.

in the mean while neglect to cultivate his mind, especially in regard to the art of speaking; and he employed his talents, which were very great, in generously pleading causes in the neighbouring cities without fee or reward. Valerius Flaccus, who had a country-seat near Cato, conceiving an esteem for him, persuaded him to come to Rome; where Cato, by his own merit, and the influence of so powerful a patron, was soon taken notice of, and promoted. He was first of all elected tribune of the soldiers for the province of Sicily, and then made questor in Africa under Scipio. Having in this last office reproved him for his profuseness to his soldiers, the general answered, that he did not want so exact a questor, but would make war at what expence he pleased; nor was he to give an account to the Roman people of the money he spent, but of his enterprises, and the execution of them. Cato, provoked at this answer, left Sicily, and returned to Rome. Afterwards he was made prætor, and fulfilled the duties of his office with the strictest justice. He conquered Sardinia, governed with admirable moderation, and was created consul. Being tribune in the war of Syria, he gave distinguished proofs of his valour against Antiochus the Great; and at his return stood candidate for the office of censor. But the nobles, who envied him, and dreaded his severity, set up against him seven powerful competitors, in spite of whom however he was successful. Cato's merit, upon the whole, was superior to that of any of the great men who stood against him. He was temperate, brave, and indefatigable; frugal of the public money, and not to be corrupted. There is scarce any talent requisite for public or private life which he had not received from nature, or acquired by industry. Yet, with all these accomplishments, he had very great faults. His ambition being poisoned with envy, disturbed both his own peace and that of the whole city as long as he lived. Though he would not take bribes, he was unmerciful and unconscionable in amassing wealth by all such means as the law did not punish. Notwithstanding this, it is certain, that the people in general were pleased with his conduct; insomuch that they ordered a statue to be erected to his honour in the temple of Health, with an inscription that mentioned nothing of his victories or triumph, but imported only that by his wise ordinances in his censorship he had reformed the manners of the republic. He was the occasion of the

third Punic war; for, being dispatched to Africa to terminate a difference between the Carthaginians and the king of Numidia, on his return to Rome he reported, that Carthage was grown excessively rich and populous, and he warmly exhorted the senate to destroy a city and republic, during the existence of which, Rome could never be safe. Having brought from Africa some very large figs, he shewed them to the conscript fathers in one of the lappets of his gown. "The country (says he) where this fine fruit grows, is but a three days' voyage from Rome." We are told, that from this time he never spoke in the senate upon any subject, without concluding with these words, "I am also of opinion, that Carthage ought to be destroyed." But though dignified and severe, Cato had nevertheless some disposition to mirth, and some intervals of good humour. He dropped now and then some words that were not unpleasant, and we may judge of the rest (says Balzac) by this: "He had married a very handsome wife, and history tells us that she was extremely afraid of the thunder, and loved her husband well. These two passions prompted her to the same thing; she always pitched upon her husband as a sanctuary against thunder, and threw herself into his arms at the first noise she fancied she heard in the sky. Cato, who was well pleased with the storm, and very willing to be caressed, could not conceal his joy. He revealed that domestic secret to his friends; and told them one day, speaking of his wife, 'that she had found out a way to make him love bad weather; and that he never was so happy as when Jupiter was angry'." It is worth observing, that this was during his censorship; when he degraded the senator Manlius, who would probably have been consul the year after, only for giving a kiss to his wife in the day-time, and in the presence of his daughter. Cato died in the year of Rome 604, aged 85. He wrote, 1. A Roman History. 2. Concerning the art of war. 3. Of rhetoric. 4. A treatise of husbandry. Of these, the last only is extant.[1]

CATO (MARCUS PORTIUS), commonly called Cato Minor, or Cato of Utica, was great-grandson of Cato the censor. It is said, that from his infancy he discovered an inflexibility of mind, and a disposition to go through whatever he undertook, even though the task was ill-suited to his

[1] Plutarch.—Livy, &c.—Universal History.

strength. He was rough towards those that flattered him, and quite intractable when threatened; was rarely seen to laugh, or even to smile; was not easily provoked to anger, but, if once incensed, hard to be pacified. Sylla, having had a friendship for the father of Cato, sent often for him and his brother, and talked familiarly with them. Cato, who was then about fourteen years of age, seeing the heads of great men brought there, and observing the sighs of those that were present, asked his preceptor, "Why does no body kill this man?" "Because," said the other, "he is more feared than he is hated." The boy replied, "Why then did you not give me a sword when you brought me hither, that I might have stabbed him, and freed my country from this slavery?"

He learned the principles of the stoic philosophy, which so well suited his character, under Antipater of Tyre, and applied himself diligently to the study of it. Eloquence he likewise studied, as a necessary means to defend the cause of justice, and he made a very considerable proficiency in that science. To increase his bodily strength, he inured himself to suffer the extremes of heat and cold; and used to make journeys on foot and bare-headed in all seasons. When he was sick, patience and abstinence were his only remedies: he shut himself up, and would see nobody till he was well. Though remarkably sober in the beginning of his life, making it a rule to drink but once after supper, and then retire, he insensibly contracted a habit of drinking more freely, and of sitting at table till morning. He affected singularity, and, in things indifferent, to act directly contrary to the taste and fashions of the age. Magnanimity and constancy are generally ascribed to him; and Seneca would fain make that haughtiness and contempt for others, which in Cato accompanied those virtues, a matter of praise. Cato, says Seneca, having received a blow in the face, neither took revenge nor was angry; he did not even pardon the affront, but denied that he had received it. His virtue raised him so high, that injury could not reach him. He served as a volunteer under Gallius in the war of Spartacus; and when military rewards were offered him by the commander, he refused them, because he thought he had no right to them. Some years after, he went a legionary tribune into Macedonia under the prætor Rubrius; in which station he appeared, in his dress, and during a march, more like a private sol-

dier than an officer: but the dignity of his manners, the elevation of his sentiments, and the superiority of his views, set him far above those who bore the titles of generals and proconsuls. It is said, that Cato's design in all his behaviour was to engage the soldiers to the love of virtue; whose affections he engaged thereby to himself, without his having any such intention.

One thing by which Cato extremely pleased the people, was his making the assassins to whom Sylla had given considerable rewards out of the treasury for murdering the proscribed, disgorge their gains. Plutarch tells us, that Cato was so exact in discharging the duties of a senator, as to be always the first who came to the house, and the last who left it; and that he never quitted Rome during those days when the senate was to sit. Nor did he fail to be present at every assembly of the people, that he might awe those who, by an ill-judged facility, bestowed the public money in largesses, and frequently through mere favour granted remission of debts due to the state. At first his austerity and stiffness displeased his colleagues: but afterwards they were glad to have his name to oppose to all the unjust solicitations, against which they would have found it difficult to defend themselves. Cato very readily took upon him the task of refusing.

On one occasion, to keep out a very bad man, he was a candidate for the tribunate. He afterwards laboured to bring about an agreement between Cæsar and Pompey, but seeing it in vain, he sided with the latter. When Pompey was slain, he fled to Utica, and being pursued by Cæsar, he advised his friends to leave him, and throw themselves on Cæsar's mercy. They complied, and his son only, and a young man, Statilius, who was remarkable for his hatred of Cæsar, remained with him. The execution of the purpose which Cato had formed with regard to himself has furnished Addison with the story of his interesting tragic poem, called Cato, which has particularly familiarized the history of Cato to English readers. Notwithstanding the interference of his friends, and particularly of his son, who by every method endeavoured to dissuade him from the resolution he had taken to dispatch himself rather than fall into Cæsar's hands, he committed suicide in the forty-eighth year of his age, after some deliberation, and after twice reading Plato's dialogue on the immortality of the soul—an instance which has been imitated since in too

many cases of political disappointment, and in the absence of all moral and religious principle. But, as Brucker has observed, it should be remembered, that the situation of Cato, in concurrence with his stoical principles, strongly impelled him to the fatal deed; and that whatever censure he may deserve on this account, he supported, through his whole life, a character of inflexible integrity and uncorrupted public spirit. Whilst he lived, he held up before his fellow-citizens a pattern of manly virtue; and when he died, he taught the conquerors of the world that the noble mind can never be subdued.

"Cuncta terrarum subacta,
Præter atrocem animum Catonis."[1]

CATO (VALERIUS), a Latin poet, was born in Narbonensian Gaul, the son of a free man; but when young and an orphan, he was obliged to fly his country during the civil war in the time of Sylla, with the loss of all his property. He then went to Rome and opened a public school, and had many scholars, especially the youth of families of rank. Suetonius says "docuit multos et nobiles." Bibaculus characterises his method of education in these words:

"Cato Grammaticus, Latina syren,
Qui solus legit ac facit poetas."

For some time he became rich by his school, but experienced, it is not known from what cause, a reverse of fortune, and lived afterwards in poverty, which, however, he supported with philosophy. He died in the year 20 B. C. The only part of his works that has reached us, is his poem, entitled "Diræ," in which he laments his banishment from his country and his dear Lydia. This was published by Christopher Arnold, Leyden, 1652, 12mo, and has been reprinted by Maittaire in his "Corpus Poetarum," but it is doubted, after all, whether this poem be the genuine production of Cato Valerius.[2]

CATROU (FRANCIS), a learned and industrious writer, was born at Paris Dec. 28, 1659. After studying classics and philosophy, he relinquished the bright prospects of promotion held out to him by his maternal uncle M. de Lubert, who was treasurer-general of the marine; entered the society of the Jesuits in 1677, and completed his vows in 1694 at the college of Bourges, where he then re-

[1] Plutarch.—Universal History.—Brucker.
[2] Moreri.—Baillet Jugemens.—Sueton. de illustribus grammat.

sided. After teaching for a certain number of years, agreeably to the custom of his society, his superiors ordained him to the pulpit, and he became a very celebrated preacher for some years, at the end of which the "Journal de Trevoux" was committed to his care: he appears to have been editor of it from 1701, and notwithstanding his almost constant attention to this journal, which for about twelve years he enriched with many valuable dissertations and extracts, he found leisure for various separate publications. In 1705, he published his "Histoire generale de l'empire du Mogul," Paris, 4to, or 2 vols. 12mo, and often reprinted. It is taken from the Portuguese memoirs of M. Manouchi, a Venetian. In 1706 appeared his "Histoire du Fanatisme des religions protestantes," Paris, 12mo, containing only the history of the anabaptists; but he reprinted it in 1733, 2 vols. 12mo, with the history of Davidism, and added the same year in a third volume, the history of the Quakers. This work is in more estimation abroad than it probably would be in this country. He employed himself for some time on a translation of Virgil into prose, which was completed in 1716, Paris, 6 vols. 12mo, and was reprinted in 1729, 4 vols. The notes and life of Virgil are the most valuable part of the book, although his admirers affected to consider him as excelling equally as commentator, critic, and translator. That, however, on which his fame chiefly rests, is his "Roman History," to which his friend Rouillé contributed the notes. This valuable work was completed in 20 vols. 4to, and was soon translated into Italian and English, the latter in 1728, by Dr. Richard Bundy, 6 vols. folio. Rouillé, who undertook to continue the history, after the death of his colleague, published only one volume in 1739, 4to, and died himself the following year. Father Routh then undertook the continuation, but the dispersion of the Jesuits prevented his making much progress. As a collection of facts, this history is the most complete we have, and the notes are valuable, but the style is not that of the purest historians. Catrou preserved his health and spirits to an advanced age, dying Oct. 18, 1737, in his seventy-eighth year.[1]

CATULLUS (CAIUS VALERIUS), a Roman poet, born at Verona A. C. 86, was descended from a good family; and his father was familiarly acquainted with Julius Cæsar,

[1] Moreri.—Dict. Hist.—Saxii Onomast.

who lodged at his house. The beauty and elegance of his verses easily procured him the attention and friendship of the wits who were then at Rome, whither he was carried in his youth by Manlius, a nobleman, to whom he has inscribed several of his poems. Here he soon discovered the vivacity of his genius, and so distinguished himself by his pleasantry and wit, that he became universally esteemed, and gained even Cicero for his patron. It is believed that he gave the name of Lesbia to his principal mistress, in honour of Sappho, who was of the island of Lesbos, and whose verses he much admired. Her true name, however, was supposed to be Clodia, sister of Clodius, the great enemy of Cicero. Like other poets, Catullus is said to have been very poor. His merit, indeed, recommended him to the greatest men of his time, as Plancus, Calvus, Cinna, &c. and he travelled into Bithynia with Memmius, who had obtained the government of that province after his prætorship: but it is plain from some of his epigrams, that he did not make his fortune by it. He died in the forty-sixth year of his age, B. C. 40, and in the height of his reputation.

Though the great talent of this poet lay in epigram, yet some have pretended that he equally excelled in all other kinds of poetry. Martial's veneration for him was such, that he has not scrupled to put him on a level with Virgil:

> "Tantum magna suo debet Verona Catullo,
> Quantum parva suo Mantua Virgilio."

And in this he has been followed by Paul Jovius and Barthius among the moderns. Dr. Warton maintains that the Romans can boast but of eight poets who are unexceptionably excellent, and places Catullus as the third on this list, in which he is preceded by Terence and Lucretius, and followed by Virgil, Horace, Tibullus, Propertius, and Phædrus. The same critic seems to doubt whether the story of Atys in Catullus's works be genuine. It is so much above the tender and elegant genius of Catullus, that he is inclined to think it a translation from some Grecian writer. Catullus's writings got him the name of "the learned" amongst the ancients, for which we have the authority of Aulus Gellius, Apuleius, and both the Plinys; but we have no compositions of his remaining, nor any lights from antiquity, which enable us to explain the reason of it. Among others that Catullus inveighed against and lashed in his

iambics, none suffered more severely than Julius Cæsar, under the name of Mamurra: which, however, only furnished Cæsar with an opportunity of shewing his moderation and humanity. For after Catullus, by repeated invectives, had given sufficient occasion to Cæsar to resent such usage, especially from one whose father had been his familiar friend; Cæsar, instead of expressing any uneasiness, generously invited the poet to supper with him, and there treated him with so much affability and good-nature, that Catullus was ashamed at what he had done, and resolved to make him amends for the future.

The best editions of this author are, that of Vulpius, Padua, 1737, 4to, and that of Barbou, Paris, 12mo, but his works are most generally printed with those of Tibullus and Propertius. The celebrated John Wilkes printed a very correct edition of Catullus some years ago, but not for sale. In 1795, an English translation of his poems was printed with the Latin text and notes, but the author having translated the licentious passages, we are prevented from recommending what is otherwise executed with taste and spirit.[1]

CATZ (JAMES), pensionary of Holland, keeper of the great seals there, and stadtholder of the Fiefs, was born in Zealand, 1577. He was an ingenious poet, as well as a dexterous politician. He divested himself, however, at length of all employments, for the sake of cultivating poetry and letters; nor was he drawn afterwards from his retirement, but at the reiterated application of the states, who, in the critical season of Cromwell's protectorate, sent him ambassador into England. Upon his return, he retired to one of his country-houses, where he died in 1660. His poems have been printed in all forms, the Hollanders highly valuing them: and the last edition of his works was, 1726, in 2 vols. folio.[2]

CAVALCANTI (BARTHOLOMEW), an Italian writer of considerable fame, was born at Florence in 1503. After being educated in polite literature, he left his country when very young, and went to Rome, where he got into employment under pope Paul III. and his grandson Octavius Farnese. He also served under Henry II. in the war of the Siennese, as long as that republic was able to maintain the

[1] Gen. Dict.—Crusius's Lives of the Roman poets.—Vossius de Poet. Lat.—Fabricii Bibl. Lat.—Saxii Onomast.—Dibdin and Clarke.

[2] Moreri.—Dict. Hist.

conflict with assistance from France. He appears also to have been entrusted with the management of several political affairs, and when peace was concluded between the French and Spaniards, he retired to Padua, and passed the rest of his days in literary pursuits. He died there Dec. 9, 1562. His principal works were his Rhetoric, "Rettorica," Venice, 1559, and often reprinted, and his essay on the best forms of republics, "Trattati sopra gli ottimi reggimenti della Republiche antiche e moderne," Venice, 1555, 4to, and 1571, 4to. He also translated into Italian the "Castrametation" of Polybius, which was published with some other military treatises, at Florence, 1552, 8vo.[1]

CAVALCANTI (GUIDO), an Italian scholar of the thirteenth century, was born of one of the most illustrious and powerful families in Florence. He was a zealous Ghibelin, and became more so by marrying the daughter of Farinata Uberti, then at the head of that faction. Corso Donati, chief of the Guelphs, a man in much credit then at Florence, and the bitter personal enemy of Guido, formed a plan to assassinate him, and although Guido got notice of this, and made preparations for defence, he saved his life only by flight. The state of Florence, tired with such disgraceful dissentions, banished the chiefs of both parties. Guido was sent to Sarzana, or Serezano, where the bad air affecting his health, he obtained leave to return to Florence, and died there in 1300, of the disorder he had contracted in his exile. His father, Cavalcante de' Cavalcanti, passed for an Epicurean philosopher, and an atheist, and was therefore placed by Dante, in his Inferno, among that class of the condemned. The son, however, although likewise a philosopher, appears not to have belonged to the same sect. On one occasion, when the attempt was made to assassinate him, he made a pilgrimage to St. James of Galicia: but of this, whatever might be the motive, love was the consequence, for at Toulouse he met with his Mandetta, a lady whom he has made the subject of his love verses. His poems, elegant, correct, and occasionally tinged with a tender melancholy, consist of sonnets and canzones, and compose the sixth book of the collection of ancient Italian poets, printed by the Giunti, 1527, 8vo, a rare book. His "Canzone d'Amore" was often printed with the comments of his countrymen, particularly at Florence, 1568, 8vo; Venice, 1585, 4to; and Sienna, 1602, 8vo.[2]

[1] Moreri. [2] Moreri.—Ginguené Hist. Litt. d'Italie.—Gen. Dict.

CAVALLERI, or CAVALERIUS (BONAVENTURA), an eminent Italian mathematician, was born at Milan in 1598, and entered at an early age into the order of Jesuates or Hieronymites. In the course of his studies he manifested such talents, that his superiors, after he had taken orders, thought proper to send him to the university of Pisa, a circumstance to which, though at first against his will, he owed the celebrity which he afterwards acquired. Here, with the advice of Benedict Castelli, the disciple and friend of Galileo, he applied to the study of geometry, in order to relieve the pains of the gout to which he was subject; and in this science he made such progress, and acquired such an accurate acquaintance with the ancient geometers, that Castelli and Galileo concurred in predicting the eminence at which he afterwards arrived. Soon after this period he invented his method of indivisibles. In 1629 he communicated to some ingenious persons and to the magistrates of Bologna, his treatise of indivisibles, and another on the conic sections; and obtained the honour of succeeding Maginus as professor in the university, in 1629. His celebrated work on indivisibles, entitled, "Geometria Indivisibilibus continuorum novâ quâdam ratione promota," and published at Bologna in 1635, 4to, and again in 1653, is a curious original work, in which the author conceives the geometrical figures as resolved into their very small elements, or as made up of an infinite number of infinitely small parts, and on account of which he passes in Italy for the inventor of the infinitesimal calculus. He also published a treatise of conic sections, under the title of "La Spechio Ustorio ovéro Trattato delle Settioni Coniche," or "De Speculo Ustorio, &c." Bologn. 1632, 4to; a system of trigonometry under the title of "Directorium generale Uranometricum," 1632, 4to, including an account of logarithms, together with tables of the logarithms of common numbers and trigonometrical tables of natural sines, and logarithmic sines, tangents, fluents, and versed sines; of which a new and enlarged edition was published at Bologna in 1643, 4to, entitled "Trigonometria Plana ac Sphærica, Linearis ac Logarithmica, &c." a "Compendium Rogularum de Triangulis; and a "Centuria Problematum Astronomicorum." He was also the author of a treatise of astrology, entitled "Rota Planetaria," and published under the appellation of Sylvius Philomantius; and this publication was the more surprising, as he was an enemy of judicial astrology. The last of his works was

entitled "Exercitationes Geometricæ sex," Bonon. 1647, 4to, and contains exercises on the method of indivisibles; answers to the objections of Guldinus; the use of indivisibles in cossic powers, or algebra, and in considerations about gravity: with a miscellaneous collection of problems. Towards the close of this year, 1647, he died a martyr to the gout, which had deprived him of the use of his fingers.[1]

CAVALLINI (PETER), an Italian painter, was born at Rome in 1279, and became the disciple of Giotto. He rendered himself very considerable by a multitude of paintings which he finished, to the number (as some writers assert) of 1300; and he was also as remarkable for his piety, having on that account been esteemed as a saint. His principal works are at Rome, where he assisted Giotto in that celebrated picture in Mosaic, which is over the grand entrance into the church of St. Peter; and in St. Paul's there is a crucifix, said to be by his hand, which the superstitious affirm to have miraculously talked to St. Bridget. But his best performance in fresco was in the church of Ara Cœli at Rome; in which he represented the Virgin and Child above, surrounded with glory, and below was the figure of the emperor Octavian, and also that of the sybil, directing the eye and the attention of the emperor to the figures in the air.

Mr. Vertue, according to the Anecdotes of Painting, vol. I. p. 17, thinks it highly probable, that the shrine of Edward the Confessor, and the crosses erected to the memory of queen Eleanor, were constructed from the designs of Pietro Cavallini, by abbot Ware; and he supposes Cavallini to be the inventor of Mosaic, alleging that Giotto was twenty years younger than the other. But those suppositions seem not to be very defensible; for, by the testimony of Vasari, and other writers, and also by the Historical Tables of Ancient and Modern Painters, published by Anthony Harms, at Brunswick, it appears that Giotto was three years older than Cavallini, instead of being twenty years younger; and was really his instructor in the art of Mosaic; as may be evident from the dates of their birth, according to Vasari: Giotto was born in 1276, and Cavallini was born in 1279. Indeed, Vasari does not mention the precise year of the birth of Cavallini; but as he testi-

[1] Rees's Cyclopædia.—Fabroni Vitæ Italorum.—Hutton's Dictionary.—Gen. Dict.—Montucla Hist. Math. vol. II.—Saxii Onomast.

fies that he died in 1364, at the age of eighty-five, he determines the year of his birth in 1279. Nor can the other supposition of abbot Ware's constructing those crosses and shrine from the designs of Cavallini, be any ways established; for, according to the Anecdotes, Ware was at Rome in 1260, and there saw a shrine that had been erected in 1254; and the abbot himself died in 1283, which, it is observable, was eight years before the death of queen Eleanor, who died in 1291. Now, as it appears that Giotto was born in 1276, he could have been but seven years old at the death of Ware; and Cavallini being three years younger than Giotto, it must appear impossible that he should have been a designer for Ware, as that abbot died when Cavallini was only four years old.[1]

CAVALLO (TIBERIUS), an ingenious philosopher, was the son of an eminent physician of Naples, where he was born in 1749. His original destination was to be initiated at London in mercantile pursuits, and he came to England with that view, in 1771, but the study of nature displaying superior attractions, he was seduced from the accompting-house, to embrace the leisure of a philosophical retreat; and acquired a well-merited reputation as a digester and elucidator of philosophical discoveries. In 1779, he was admitted a member of the Neapolitan academy of sciences, as well as of the royal society of London. To the latter he contributed many ingenious papers; and was the author of the following separate publications: 1. "A complete Treatise of Electricity in theory and practice, with original experiments," 1777, 8vo; enlarged to 3 vols. in 1795. 2. "An Essay on the theory and practice of Medical Electricity," 1780, 8vo. 3. "A Treatise on the nature and properties of Air, and other permanently elastic fluids, with an Introduction to Chemistry," 1781, 4to. 4. "The History and Practice of Aërostation," 1785, 8vo. 5. "Mineralogical Tables," folio, accompanied with an 8vo explanatory pamphlet, 1785. 6. "A Treatise on Magnetism, in theory and practice, with original experiments," 1787, 8vo. 7 "Description and use of the Telescopical Mother-of-Pearl Micrometer, invented by T. C." a pamphlet, 1793, 8vo. 8. "An Essay on the Medicinal properties of Factitious Airs, with an Appendix on the nature of Blood," 1798, 8vo. All

[1] Pilkington.

these possess every requisite for popular or elementary treatises; perspicuity of style, proper selection of materials, and clear arrangement. The merit of Mr. Cavallo is not, however, the merit of a merely judicious compiler, as he generally improves in some degree the stock of valuable facts, by his own occasional experiments. More than thirty years have elapsed since the Treatise of Electricity, which is thought his best work, was first presented to the public. During the interval, it has passed through repeated impressions, and the recent discoveries in electricity affording large additions of curious and useful matter, the work was successively augmented from one volume to three. It is unquestionably the neatest, the clearest, and the most sensible, elementary treatise to be found on this popular science; and it is excellently adapted to furnish the mind with those brilliant images and facts which provoke inquisitive genius to closer and more profound researches. Mr. Cavallo died at his house in Wells-street, Oxford-road, Dec. 26, 1809, and was interred in St. Pancras church-yard, in a vault constructed for the purpose, close to the monument of his intimate friend general Paoli.[1]

CAVE (EDWARD), a printer to whom the literary world owes great obligations, was born at Newton, in Warwickshire, Feb. 29, 1691. His father (Joseph) was the younger son of Mr. Edward Cave, of Cave's in the Hole, a lone house on the street-road in the same county, which took its name from the occupier; but having concurred with his elder brother in cutting off the entail of a small hereditary estate, by which act it was lost from the family, he was reduced to follow in Rugby the trade of a shoemaker. He was a man of good reputation in his narrow circle, and remarkable for strength and rustic intrepidity. He lived to a great age, and was in his latter years supported by his son.

It was fortunate for Edward Cave, that having a disposition to literary attainments, he was not cut off by the poverty of his parents from opportunities of cultivating his faculties. The school of Rugby, in which he had, by the rules of its foundation, a right to be instructed, was then in high reputation, under the rev. Mr. Holyock, to whose care most of the neighbouring families, even of the highest

[1] Gent. and European Magazines.

rank, entrusted their sons. He had judgment to discover, and, for some time, generosity to encourage the genius of young Cave; and was so well pleased with his quick progress in the school, that he declared his resolution to breed him for the university, and recommend him as a servitor to some of his scholars of high rank. But prosperity which depends upon the caprice of others, is of short duration. Cave's superiority in literature exalted him to an invidious familiarity with boys who were far above him in rank and expectations; and, as in unequal associations it always happens, whatever unlucky prank was played, was imputed to Cave. When any mischief, great or small, was done, though perhaps others boasted of the stratagem when it was successful, yet, upon detection or miscarriage, the fault was sure to fall upon poor Cave. At last, his mistress by some invisible means lost a favourite cock; Cave was with little examination stigmatized as the thief or murderer; not because he was more apparently criminal than others, but because he was more easily reached by vindictive justice. From that time Mr. Holyock withdrew his kindness visibly from him, and treated him with harshness which the crime, in its utmost aggravation, could scarcely deserve; and which surely he would have forborne, had he considered how hardly the habitual influence of birth and fortune is resisted; and how frequently men, not wholly without sense of virtue, are betrayed to acts more atrocious than the robbery of a hen-roost, by a desire of pleasing their superiors. Those reflections his master never made, or made without effect; for, under pretence that Cave obstructed the discipline of the school, by selling clandestine assistance, and supplying exercises to idlers, he was oppressed with unreasonable tasks, that there might be an opportunity of quarrelling with his failure; and when his diligence had surmounted them, no regard was paid to the performance. Cave bore this persecution awhile, and then left the school, and the hope of a literary education, to seek some other means of gaining a livelihood.

He was first placed with a collector of the excise. He used to recount with some pleasure a journey or two which he rode with him as his clerk, and relate the victories that he gained over the exciseman in grammatical disputations. But the insolence of his mistress, who employed him in servile drudgery, quickly disgusted him; and he went up to London in quest of more suitable employment. Here

he was recommended to a timber-merchant at the Bank-side, and while he was on liking, is said to have given hopes of great mercantile abilities; but this place he soon left, for whatever reason, and was bound apprentice to Mr. Collins, a printer of some reputation, and deputy alderman. This was a trade for which men were formerly qualified by a literary education; and which was pleasing to Cave, because it furnished some employment for his scholastic attainments. Here, therefore, he resolved to settle, though his master and mistress lived in perpetual discord, and their house was therefore no comfortable habitation. From the inconveniences of these domestic tumults he was soon released, having in only two years attained so much skill in his art, and gained so much the confidence of his master, that he was sent, without any superintendant, to conduct a printing-house at Norwich, and publish a weekly paper. In this undertaking he met with some opposition, which produced a public controversy, and procured young Cave the reputation of a writer.

His master died before his apprenticeship was expired, and he was not able to bear the perverseness of his mistress. He therefore quitted her house, upon a stipulated allowance, and married a young widow, with whom he lived at Bow. When his apprenticeship was over, he worked as a journeyman at the printing-house of Mr. Barber, a man much distinguished and employed by the tories, whose principles had at that time so much prevalence with Cave, that he was for some years a writer in Mist's Journal; which, though he afterwards obtained by his wife's interest a small place in the post-office, he for some time continued. But as interest is powerful, and conversation, however mean, in time persuasive, he by degrees inclined to another party; in which, however, he was always moderate, though steady and determined. When he was admitted into the post-office, he still continued, at his intervals of attendance, to exercise his trade, or to employ himself with some typographical business. He corrected the "Gradus ad Parnassum;" and was liberally rewarded by the Company of Stationers. He wrote an "Account of the Criminals," which had for some time a considerable sale; and published many little pamphlets that accident brought into his hands, of which it would be very difficult to recover the memory. By the correspondence which his place in the post-office facilitated, he procured country

news-papers, and sold their intelligence to a journalist in London, for a guinea a week. He was afterwards raised to the office of clerk of the franks, in which he acted with great spirit and firmness; and often stopped franks which were given by members of parliament to their friends, because he thought such extension of a peculiar right illegal. This raised many complaints; and having stopped among others a frank given to the old duchess of Marlborough by Mr. Walter Plummer, he was cited before the house, as for breach of privilege, and accused, perhaps very unjustly, of opening letters to detect them. He was treated with great harshness and severity, but declining their questions by pleading his oath of secrecy, was at last dismissed. And it must be recorded to his honour, that, when he was ejected from his office, he did not think himself discharged from his trust, but continued to refuse to his nearest friends any information about the management of the office.

By this constancy of diligence and diversification of employment, he in time collected a sum sufficient for the purchase of a small printing-office, and began the "Gentleman's Magazine," a periodical pamphlet, of which the scheme is known wherever the English language is spoken. To this undertaking he owed the affluence in which he passed the last twenty years of his life; and the fortune which he left behind him, though large, had been yet larger, had he not rashly and wantonly impaired it by innumerable projects, of which none succeeded*.

Mr. Cave, when he formed the project of the Magazine, was far from expecting the success which he found; and others had so little prospect of its consequence, that though he had for several years talked of his plan among printers and booksellers, none of them thought it worth the trial. That they were not restrained by their virtue from the execution of another man's design, was sufficiently apparent, as soon as that design began to be gainful; for in a few years a multitude of magazines arose, and perished; only the London Magazine, supported by a powerful association of booksellers, and circulated with all the art and all the cunning of trade, exempted itself from the

* The Gentleman's Magazine, which has now (1813) subsisted more than eighty years, and still continues to enjoy the favour of the world, is one of the most successful and lucrative pamphlets which literary history has upon record, and therefore deserves, in this narrative, particular notice.

general fate of Cave's invaders, and obtained for some years, though not an equal, yet a considerable sale.

Cave now began to aspire to popularity; and being a greater lover of poetry than any other art, he sometimes offered subjects for poems, and proposed prizes for the best performers. The first prize was 50*l.* for which, being but newly-acquainted with wealth, and thinking the influence of 50*l.* extremely great, he expected the first authors of the kingdom to appear as competitors; and offered the allotment of the prize to the universities. But when the time came, no name was seen among the writers that had been ever seen before; the universities, and several private men, rejected the province of assigning the prize *. At all this, Mr. Cave wondered for a while; but his natural judgment, and a wider acquaintance with the world, soon cured him of his astonishment, as of many other prejudices and errors. Nor have many men been seen raised by accident or industry to sudden riches, that retained less of the meanness of their former state.

He continued to improve his Magazine, and had the satisfaction of seeing its success proportionate to his diligence, till in 1751, his wife died of an asthma. He seemed not at first much affected by her death, but in a few days lost his sleep and his appetite, which he never recovered; but after having lingered about two years, with many vicissitudes of amendment and relapse, fell by drinking acid liquors into a diarrhœa, and afterwards into a kind of lethargic insensibility, in which one of the last acts of reason which he exerted, says Dr. Johnson, was "fondly to press the hand that is now writing this little narrative." He died Jan. 10, 1754, having just concluded the 23d annual collection †.

* The determination was left to Dr. Cromwell Mortimer and Dr. Birch; and by the latter the award was made, which may be seen in Gent. Mag. vol. VI. p. 59.

† Mr. Cave was buried in the church of St. James, Clerkenwell; but the following inscription, from the pen of Dr. Hawkesworth, is placed at Rugby.

Near this place lies
The body of
JOSEPH CAVE,
Late of this parish,
Who departed this life Nov. 18, 1747,
Aged 79 years.
He was placed by Providence in a humble station;
But
Industry abundantly supplied the wants of Nature,
And
Temperance blessed him with Content and Wealth.
As he was an affectionate Father,
He was made happy in the decline of life
By the deserved eminence of his eldest Son
EDWARD CAVE;

He was a man of a large stature, not only tall but bulky, and was, when young, of remarkable strength and activity. He was generally healthful, and capable of much labour and long application; but in the latter years of his life was afflicted with the gout, which he endeavoured to cure or alleviate by a total abstinence both from strong liquors and animal food. From animal food he abstained about four years, and from strong liquors much longer; but the gout continued unconquered, perhaps unabated.

His resolution and perseverance were very uncommon; in whatever he undertook, neither expence nor fatigue were able to repress him; but his constancy was calm, and, to those who did not know him, appeared faint and languid, but he always went forward, though he moved slowly. The same chillness of mind was observable in his conversation: he was watching the minutest accent of those whom he disgusted by seeming inattention; and his visitant was surprised when he came a second time, by preparations to execute the scheme which he supposed never to have been heard. He was, consistently with this general tranquillity of mind, a tenacious maintainer, though not a clamorous demander of his right. In his youth having summoned his fellow journeymen to concert measures against the oppression of their masters, he mounted a kind of rostrum, and harangued them so efficaciously, that they determined to resist all future invasions; and when the stamp officers demanded to stamp the last half-sheet of the magazines, Mr. Cave alone defeated their claim, to which

Who, without interest, fortune, or connection,
By the native force of his own genius,
Assisted only by a classical education,
Which he received at the grammar-school
Of this town,
Planned, executed, and established
A literary work, called
THE GENTLEMAN'S MAGAZINE,
Whereby he acquired an ample fortune,
The whole of which devolved to his Family.
Here also lies
The body of WILLIAM CAVE,
Second son of the said JOSEPH CAVE,
Who died May 2, 1757, aged 62 years;
And who, having survived his elder Brother,
EDWARD CAVE,
Inherited from him a competent estate;
And, in gratitude to his benefactor,
Ordered this monument to perpetuate
His memory.

He liv'd a patriarch in his numerous race,
And shew'd in charity a christian's grace:
Whate'er a friend or parent feels, he knew;
His hand was open, and his heart was true:
In what he gain'd and gave, he taught mankind,
A grateful always is a generous mind.
Here rests his clay! His soul must ever rest,
Who bless'd when living, dying must be blest.

the proprietors of the rival magazines would meanly have submitted.

He was a friend rather easy and constant, than zealous and active; yet many instances might be given, where both his money and his diligence were employed liberally for others. His enmity was in like manner cool and deliberate; but though cool, it was not insidious, and though deliberate, not pertinacious. His mental faculties were slow. He saw little at a time, but that little he saw with great exactness. He was long in finding the right, but seldom failed to find it at last. His affections were not easily gained, and his opinions not quickly discovered. His reserve, as it might hide his faults, concealed his virtues; but such he was, as they who best knew him have most lamented *.[1]

CAVE (WILLIAM), a very learned divine, was born at Pickwell, in Leicestershire, of which parish his father was rector, Dec. 30, 1637. On the 9th of May, 1653, he was admitted into St. John's-college, in Cambridge, where he took the degree of B. A. in 1656, and that of M. A. in 1660. In August 1662, he was admitted to the vicarage of Islington, in Middlesex; and some time after became chaplain in ordinary to king Charles II. He took the degree of D. D. in 1672, and on the 16th of September, 1679, was collated by the archbishop of Canterbury to the rectory of Allhallows the Great, in Thames-street, London. In July 1681, he was incorporated D. D. at Oxford, and in No-

* "Besides the pleasure we have in adorning our work with a life written by Dr. Johnson, we think that Edward Cave was otherwise worthy of a place in the Biographia Britannica, as the inventor of a new species of publication, which may be considered as something of an epocha in the literary history of this country. The periodical performances before that time were almost wholly confined to political transactions, and to foreign and domestic occurrences. But the monthly magazines have opened a way for every kind of inquiry and information. The intelligence and discussion contained in them are very extensive and various; and they have been the means of diffusing a general habit of reading through the nation, which, in a certain degree, has enlarged the public understanding. Many young authors, who have afterwards risen to considerable eminence in the literary world, have here made their first attempts in composition. Here, too, are preserved a multitude of curious and useful hints, observations, and facts, which otherwise might have never appeared; or, if they had appeared in a more evanescent form, would have incurred the danger of being lost. If it were not an invidious task, the history of them would be no incurious or unentertaining subject."

Dr. Kippis, in Biographia Britannica.

[1] Dr. Johnson's Life, here followed almost literally.—Many additional particulars of Cave may be found in Nichols's Bowyer, and in Boswell's and Hawkins's Lives of Dr. Johnson.

vember 1684, he was installed canon of Windsor, upon the death of Mr. John Rosewell; about which time, as Mr. Wood tells us, he became rector of Hasely, in Oxfordshire; but that seems to be a mistake, as the rectory of Hasely is annexed to the deanery of Windsor. He resigned his rectory of Allhallows in 1689, and the vicarage of Islington in 1691; but on the 19th of November before, namely, in 1690, he was admitted to the vicarage of Isleworth, in Middlesex, which being a quiet and retired place, probably suited best his most studious temper. He published: 1. "Primitive Christianity; or the Religion of the ancient Christians in the first ages of the Gospel," London, 1672, reprinted several times since. 2. "Tabulæ Ecclesiasticæ," tables of the ecclesiastical writers, Lond. 1674, reprinted at Hamburgh, in 1676, without his knowledge. 3. "Antiquitates Apostolicæ: or the history of the lives, acts, and martyrdoms of the holy apostles of our Saviour, and the two evangelists, St. Mark and St. Luke. To which is added an introductory Discourse concerning the three great dispensations of the church, Patriarchal, Mosaical, and Evangelical. Being a continuation of 'Antiquitates Christianæ,' or the Life and Death of Holy Jesus," written by Jeremy Taylor, afterward bishop of Down and Connor, Lond. 1676, fol. 4. "Apostolici, or the History of the lives, acts, deaths, and martyrdoms of those who were contemporaries with or immediately succeeded the Apostles; as also of the most eminent of the primitive fathers for the first three hundred years. To which is added, a Chronology of the three first ages of the Church," Lond. 1677, fol. 5. "A Sermon preached before the right honourable the lord-mayor, aldermen, and citizens of London, at St. Mary-le-Bow, on the fifth of November, M.DC.LXXX." London, 1680, 4to. 6. "A Dissertation concerning the Government of the Ancient Church, by bishops, metropolitans, and patriarchs. More particularly concerning the ancient power and jurisdiction of the bishops of Rome, and the encroachments of that upon other sees, especially the see of Constantinople," Lond. 1683, 8vo. 7. "Ecclesiastici, or the History of the lives, acts, deaths, and writings of the most eminent Fathers of the Church that flourished in the fourth century. Wherein, among other things, an account is given of the rise, growth, and progress of Arianism, and all other sects of that age descending from

it. Together with an Introduction, containing an historical account of the state of Paganism under the first Christian emperor," Lond. 1682, fol. 8. "A Sermon preached before the king at Whitehall, on Sunday, January 18, 1684-5, on Psalm iv. 7. Published by his majesties special command," Lond. 1685, 4to. 9. "Chartophylax Ecclesiasticus," Lond. 1685, 8vo. This is an improvement of the "Tabulæ Ecclesiasticæ," above-mentioned, and a kind of abridgment of the "Historia Literaria," and contains a short account of most of the ecclesiastical writers from the birth of Christ to 1517. 10. "Scriptorum Ecclesiasticorum Historia Literaria; i. e. A Literary History of Ecclesiastical Writers, in two parts," fol.; the first printed at Lond. 1688; and the second in 1698. 11. "A Serious Exhortation, with some important advices relating to the late cases about Conformity, recommended to the present dissenters from the Church of England." It is the twenty-second in the "London Cases." This very learned person died at Windsor, on the 4th of August, 1713, and was buried in Islington church, where a monument was erected to his memory. He was an excellent and universal scholar, an elegant and polite writer, and a florid and very eloquent preacher. He was thoroughly acquainted with the history and constitution of the Christian church. His works, particularly his Lives of the apostles, Lives of the fathers, and Primitive Christianity, evince his great knowledge of antiquity, and are justly esteemed the best books written upon those important subjects. Yet the "Historia Literaria" is perhaps the work on which his fame will now be thought principally to depend. This very useful work was reprinted at Geneva, in 1705 and 1720, but the best edition is that printed at the Clarendon press, by subscription, in 2 vols. fol. 1740—1743, which contains the author's last corrections and additions, and additions by other hands. What share Mr. Henry Wharton had in this work will be noticed in our life of that writer. From a manuscript letter of Cave's in our possession, it appears that he had much reason to complain of Wharton. During the last twelve years of his life Cave had repeatedly revised this history, and made alterations and additions equal to one third part of the work, all which were carefully incorporated in the new edition. The copy thus improved, he left in the hands of his executors, the lord chief justice Reeve, and the rev. Dr. Jones, canon of

Windsor, but they both dying soon after the work went to press, Dr. Daniel Waterland undertook the care of it. The venerable Dr. Watson, bishop of Llandaff, observes, that "Casimiri Oudini Commentarius de Scriptoribus Ecclesiæ, &c." Leipsic, 1722, 3 vols. fol. is a kind of supplement to Cave's "Historia Literaria," and other works of the same kind.[1]

CAVEDONE (JACOB), an historical artist, was born at Sassuolo, near Modena, in 1580, and was educated in the academy of the Caracci, where he learned design; but he frequently attended the schools of Baldi and Passerotti, to study after the naked. Yet to acquire a proper knowledge of colouring, he visited Venice, and carefully examined the productions of Titian; and at his return to his own country, the best judges of the art of painting were much pleased with his works, as they seemed to possess an agreeable mixture of the style of the Caracci, and the tints of Titian. For some time, at Bologna, the works of Cavedone were esteemed equal to the compositions of Annibale; and it is recorded, that in the king of Spain's chapel there is a "Visitation of the Virgin," which Rubens, Velasquez, and Michel Angelo Colonna, supposed to be the performance of Annibale Caracci, although it was really the work of Cavedone; nor could there be a more honourable testimony in favour of this master. His best manner was strong and free, and the tints of his colouring were natural and beautiful; but by those who have judiciously considered his works, it is observed that this painter had three different manners at three different periods of his life: that of the first was excellent; the second but indifferent; and his last was feeble, and miserably bad. For, in the latter part of his life he was depressed by sickness and extreme poverty; and a few years before his death, he received a violent shock by the fall of a scaffold, while he was painting; and his unhappiness was completed by the death of his only son, who had given strong proofs of a promising genius.

At Bologna, in the church of St. Salvadore, are several very capital performances of Cavedone. The "Prophets" and the "Four Doctors of the Church" are extremely good, and have an agreeable effect; and in a chapel belonging to the church of St. Paul, are some excellent

[1] Biog. Brit.

paintings of his, very much in the manner of Caravaggio as to the colouring, and the heads of the figures are in a fine style. But one of his best performances is in the church of the Mendicants in Bologna, in which he represents Petronius and another saint on their knees, in the lower part of the picture, and the virgin and child in the clouds attended by angels. The virgin is in a grand taste of design; the composition is excellent; the colouring in some parts resembles Titian, and in others the touch and manner of Guido; the heads are exceedingly fine; the draperies nobly executed, in that style which is particularly admired in Guido; the shadowings shew all the force of Caravaggio; and the whole is finished with great freedom of hand, and a masterly pencil. If there be any thing which might be liable to censure, it is the drapery of the virgin, which appears rather heavy, and is not so happily disposed as all the other parts of the composition. This artist died in 1660.[1]

CAVENDISH (Sir William), second son of Thomas Cavendish of Cavendish, in Suffolk, clerk of the pipe in the reign of Henry VIII. was born about 1505. He received a liberal education, and had settled upon him, by his father, certain lands in Suffolk. Cardinal Wolsey, who was a native of Suffolk, took him into his splendid family, which consisted of one earl, nine barons, and several hundred knights, gentlemen, and inferior officers. He served the Cardinal as gentleman usher, and was admitted into more intimacy with him than any other servant, and therefore would not desert him in his fall; but was one of the few who stuck close to him when he had neither office nor salary to bestow. This singular fidelity, joined to his abilities, recommended him to his sovereign, who received him into his own family and service. In 1540 he was appointed one of the auditors of the court of augmentation, and soon after obtained a grant of several lordships in the county of Hertford. In 1546 he was made treasurer of the chamber to his majesty, had the honour of knighthood conferred on him, and was soon after sworn of the privy council. He continued to enjoy both these honours during eleven years; in which time his estate was much increased by grants from Edward VI. in seven different counties; nor does it appear that he was in less credit or favour with

[1] Argenville.—Pilkington.

queen Mary, under whose reign he died in 1557. He married three wives. His third and last, who survived him, was the widow of Robert Barley, esq. and justly considered as one of the most famous women of her time. She was the daughter of John Hardwick, of Hardwick, in Derbyshire, by Elizabeth the daughter of Thomas Leeke, of Loasland in the same county, esq. and in process of time became coheiress of his fortune, by the death of her brother without children. When she was scarce fourteen, she was married to Robert Barley, of Barley, in Derbyshire, esq. a young gentleman of a large estate, all which he settled absolutely upon her on their marriage; and by his death without issue she came into possession of it in 1532. After remaining a widow about twelve years she married Cavendish, by whom she had Henry Cavendish, esq. who was possessed of considerable estates in Derbyshire, but settled at Tutbury in Staffordshire; William Cavendish the first earl of Devonshire; and Charles Cavendish settled at Welbeck in Nottinghamshire, father of William baron Ogle and duke of Newcastle; and three daughters: Frances, who married sir Henry Pierpoint of Holm Pierpoint, in the county of Nottingham, from whom the dukes of Kingston are descended; Elizabeth, who espoused Charles Stuart earl of Lenox, younger brother to the father of James I.; and Mary. After the death of sir William Cavendish, this lady consenting to become a third time a wife, married sir William St. Lowe, captain of the guard to queen Elizabeth, who had a large estate in Gloucestershire; which in articles of marriage she took care should be settled on her and her own heirs, in default of issue; and accordingly, having no child by him, she lived to enjoy his whole estate, excluding as well his brothers who were heirs male, as his own female issue by a former lady. In this third widowhood the charms of her wit and beauty captivated the then greatest subject of the realm, George Talbot, earl of Shrewsbury, whom she brought to terms of honour and advantage to herself and children; for he not only yielded to a considerable jointure, but to an union of families, by taking Mary her youngest daughter to be the wife of Gilbert his second son, and afterwards his heir; and giving the lady Grace, his youngest daughter, to Henry her eldest son. Nov. 18, 1590, she was a fourth time left, and to death continued, a widow. A change of condition that perhaps never fell to any one wo-

man: to be four times a happy wife; to rise by every husband into greater wealth and higher honours; to have an unanimous issue by one husband only; to have all those children live, and honourably disposed of in her life-time; and, after all, to live seventeen years a widow in absolute power and plenty *.

Sir William Cavendish wrote the life of his old master cardinal Wolsey, and therein gives him a very high character; affirming that, in his judgment, he never saw the kingdom in better obedience and quiet than during the time of his authority, or justice better administered. Indeed, impartial inquirers into the history of Wolsey will be ready to conclude that he was not the worst man in the court of Henry VIII. No work, however, has experienced a more singular fate than sir William Cavendish's "Life of Wolsey." It was long known only by manuscripts, and by the large extracts from it, inserted by Stowe in his "Annals," and in this state it remained from the reign of queen Mary in which it was composed, until 1641, when it was first printed under the title of "The Negociations of Thomas Wolsey," &c. 4to; and as the chief object of the publication was to institute a parallel between the cardinal and archbishop Laud, in order to reconcile the public to the murder of that prelate, the manuscript was mutilated and interpolated without shame or scruple, and no pains having been taken to compare the printed edition with the original, the former passed for genuine above a century, and was reprinted, with a slight variation in the title, in 1667 and 1706, besides being inserted in the Harleian Miscellany. At length Dr. Wordsworth printed a correct transcript in his valuable "Ecclesiastical Biography,"

* This countess dowager of Shrewsbury built three of the most elegant seats that were ever raised by one hand within the same county, Chatsworth, Hardwick, and Oldcotes. At Hardwick she left the ancient seat of her family standing; where her chamber and rooms of state, with her arms and other ensigns, are still remaining. It must not be forgotten, that this lady had the honour to be keeper of Mary queen of Scots, committed prisoner to George earl of Shrewsbury for seventeen years. The earl's epitaph betrays that he was suspected of familiarity with his royal prisoner, "Quod à malevolis propter suspectam cum captiva regina familiaritatem sæpius male audivit," which is not to be imagined true: however, the countess carried herself to the queen and the earl her husband, with all becoming respect and duty. Full of years and all worldly comforts, she died Feb. 13, 1607, and was buried in Allhallows church, in Derby (where she had founded an hospital for twelve poor people), under a fair tomb, which she took care to erect in her own life-time, and whereon a remarkable epitaph was afterwards inscribed.—Kennett's Mem..

1810, 6 vols. 8vo, collated with four MSS. two in the Lambeth, one in the York cathedral library, and one in the British Museum.[1]

CAVENDISH (THOMAS), of Frimly in Suffolk, esq. was descended from a noble family in Devonshire, and possessed of a plentiful estate; which he, being a man of more wit than prudence, contrived to impoverish, and determined to repair his shattered fortunes at the expence of the Spaniards. With this view he built two ships from the stocks, one of 120, the other of 60 tons; and with these and a bark of 40 tons he sailed from Plymouth July 21, 1586. He first made the coast of Barbary, then steered for Brazil, and entered the streights of Magellan Jan. 5, 1585, and passed them very happily. Then coasting along Chili and Peru, he took abundance of rich prizes; and continuing his course as high as California, there took the St. Anne, which Cavendish, in a letter to lord Hunsdon, rightly calls an Acapulco ship, though in most relations of his voyage she is styled the admiral of the south seas. Her cargo was of immense value, which, his ships being too small to carry, he was forced to burn; taking out of her, however, as much gold as was worth 60,000*l*. He then steered for the Philippine islands, where he safely arrived, and proceeded from them to Java Major, which he reached March 1, 1588. He doubled the cape of Good Hope the 1st of June, and without any remarkable incident returned safe to Plymouth Sept. 9; having sailed completely round the globe, and brought home an immense fortune. This however he quickly wasted, and in 1591 was compelled to think of another voyage; which was far from being so successful as the former. He left Plymouth Aug. 26, 1591, with three stout ships and two barks. April 8, 1592, he fell in with the streights of Magellan, and continued in them to May 15; when, on account of the badness of the weather, he determined to return; which accordingly he did, to the coast of Brazil; and there, it is said, died of grief.[2]

CAVENDISH (WILLIAM), the first duke of Devonshire, was born Jan. 25, 1640. He made the tour of Europe, under the care of Dr. Killigrew, afterwards master of the Savoy. In 1661 he was chosen to represent the county of Derby, and continued a member of the long parliament

1. Wordsworth's Biography, vol. I.—Biog. Brit. 2 Biog. Brit.

till its dissolution. Sept. 21, 1663, he was created M. A. of the university of Oxford, by the special command of the chancellor. In 1665 he went a volunteer on board the fleet under the duke of York, and in 1669 accompanied Mr. Montague in his embassy to France. Being accidentally at the opera in Paris, three officers of the French king's guard, intoxicated with liquor, came upon the stage, and one of them coming up to him with a very insulting question, he gave him a severe blow on the face; upon which they all drew, and pushed hard upon him. He set his back against one of the scenes, and made a stout defence, receiving several wounds; till a sturdy Swiss, belonging to the ambassador Montague, caught him up in his arms, and threw him over the stage into the pit. In his fall one of his arms caught upon an iron spike, which tore out the flesh. The three assailants were, by the king's command, sent to prison, and not released but by his intercession. In 1677 he distinguished himself in the house of commons, by a vigorous opposition to the measures of the court. The year following he assiduously promoted an inquiry into the murder of sir Edmundbury Godfrey, and other particulars of the popish plot; and was one of the committee appointed to draw up articles of impeachment against the treasurer Danby. In the parliament which met in the spring of 1679, he again represented Derby. This year he was chosen one of the king's new privy-council: but soon finding that his attendance at the board would be wholly ineffectual, he, in conjunction with lord Russel and others, desired leave to withdraw. The county of Derby again elected him their representative in that parliament which met Oct. 21, 1680. The articles of impeachment against the chief justice Scroggs, for his arbitrary and illegal proceedings in the court of king's bench, were carried up by him to the house of lords. When the king declared his resolution not to consent to a bill of exclusion, lord Cavendish made a motion, that a bill might be brought in for the association of all his majesty's protestant subjects. He was also one of those who openly named the evil counsellors, and promoted the address to his majesty to remove them from all offices, and from his majesty's councils and presence for ever. He shewed the same steadiness and zeal in the next parliament, in which also he represented Derbyshire. When parliaments were laid aside, though he was as obnoxious

to the court as any, he was not afraid of meeting and conversing with his noble friends; but he condemned a bold overture which was made at one of those meetings, and declared, with great earnestness, that he would never more go with them. At the lord Russel's trial, when it was almost as criminal to be a witness for him as to be his accomplice, he dared to appear to vindicate him in the face of the court. He afterwards sent him a message by sir James Forbes, that he would come and change clothes with him in the prison, and stay there to represent him, if he thought he could make his escape, but lord Russel was too generous to accept of this proposal. He prosecuted the immediate murderers of his friend Mr. Thynne to condign punishment, and brought the great abettor of it, count Koningsmark, to his trial, who happened to be acquitted by a jury prepossessed, or rather prepared, in favour of him. Lord Cavendish felt great indignation at the discharge of the count, which he thought owing to corruption; and knowing that an appeal to single combat was anciently the last resort in law for convicting a murderer, he obtained the favour of a noble peer to go in his name to count Koningsmark to charge the guilt of blood upon him, and to offer to prove it in the open field: but this method of trial the count thought fit to decline. In Nov. 1684 he became, by the decease of his father, earl of Devonshire. In the reign of James he was the same man in greater honour, and in greater zeal and concern for his country. He had been very much affronted within the verge of the court by colonel Culpepper; but restrained his resentment at the time, and pardoned him upon condition he should never more appear at Whitehall, but when, immediately after the defeat of the duke of Monmouth, the colonel was encouraged to come publicly to court, and was rising to some degree of favour, the earl of Devonshire meeting him in the king's presence-chamber, and receiving from him, as he thought, an insulting look, took him by the nose, led him out of the room, and gave him some disdainful blows with the head of his cane. For this bold act he was prosecuted in the king's-bench upon an information, and had an exorbitant fine of 30,000*l.* imposed upon him; and, though a peer, was committed to the king's-bench prison till he should make payment of it. He was never able to bear any confinement he could break from; and therefore escaped,

only to go home to his seat at Chatsworth. Upon the news of his being there, the sheriff of Derbyshire had a precept to apprehend him, and bring him with his posse to town. But he invited the sheriff in, and kept him a prisoner of honour, till he had compounded for his own liberty, by giving bond to pay the full sum of 30,000*l.* This bond was found among the papers of king James, and given up by king William.

He was one of the earliest in inviting over the prince of Orange; and James II. upon the first alarm from Holland, being jealous of him above any other peer, endeavoured to draw him to court, which the earl evaded. Upon the prince's landing, he appeared in arms for him, and was afterwards received by him with the highest marks of affection and esteem. In the debates of the house of lords concerning the throne, he was very zealous for declaring the prince and princess of Orange king and queen of England. Feb. 14, 1689, he was admitted one of the privy-council, and not long after, named lord steward of their majesties' houshold; and, April 3, 1689, chosen a knight of the garter. At their majesties' coronation he acted as lord high steward of England; and, in the first session of parliament afterwards, procured a resolution of the house of lords, as to the illegality of the judgment given against him in the former reign, and a vote, that no peer ought to be committed for non-payment of a fine to the crown. Jan. 1691 he attended king William to the congress at the Hague, where he lived in the utmost state and magnificence; and had the honour to entertain several sovereign princes at his table, the king himself being also present incognito. May 12, 1694, he was created marquis of Hartington, and duke of Devonshire; which, with his garter and white staff, the place of lieutenant and custos rotulorum of the county of Derby, and justiceship in Eyre, was perhaps as much honour as an English subject could enjoy. After the queen's death, when the king's absence made the appointment of regents necessary, he was one of the lords justices for seven successive years; an honour which no other temporal peer enjoyed.

In the case of sir John Fenwick, though he had a conviction of his guilt, yet he was so averse to any extraordinary judicial proceedings, that he opposed the bill, as he did likewise another bill for the resumption of the forfeited estates in Ireland. At the accession of queen Anne,

he was confirmed in all his offices. April 1705 he attended her majesty to Cambridge, and was there created LL.D. In 1706, himself and his son the marquis of Hartington were in the number of English peers appointed commissioners for concluding an union with Scotland; this was the last of his public employments. He died August 18, 1707. His mien and aspect were engaging and commanding: his address and conversation civil and courteous in the highest degree. He judged right in the supreme court; and on any important affair his speeches were smooth and weighty. As a statesman, his whole deportment came up to his noble birth and his eminent stations: nor did he want any of what the world call accomplishments. He had a great skill in languages; and read the Roman authors with great attention: Tacitus was his favourite. He was a true judge of history, a critic in poetry, and had a fine hand in music. He had an elegant taste in painting, and all politer arts; and in architecture in particular, a genius, skill, and experience beyond any one person of his age; his house at Chatsworth being a monument of beauty and magnificence that perhaps is not exceeded by any palace in Europe. His grace's genius for poetry shewed itself particularly in two pieces that are published, and are allowed by the critics to be written with equal spirit, dignity, and delicacy. 1. "An Ode on the Death of queen Mary." 2. "An allusion to the bishop of Cambray's supplement to Homer." * He married the lady Mary, daughter of James duke of Ormond, by whom he had three sons and a daughter. [1]

CAVENDISH (WILLIAM), baron Ogle, viscount Mansfield, earl, marquis, and duke of Newcastle, one of the most accomplished persons, as well as one of the most able generals and most distinguished patriots of the age,

* The above character of the duke of Devonshire and of his writings, is chiefly taken from bishop Kennett's Sermon at his funeral. As a statesman there seems no reason to make any deduction from it; but the trifles from his pen above-mentioned, will not now be thought to entitle his grace to a place among poets. This funeral Sermon, by Dr. White Kennett, which he published with memoirs of the Cavendish family annexed, was afterwards censured as recommending a death-bed repentance, which the bishop denied. An elegant edition of the Sermon and Memoirs was printed by Mr. Nichols in 1797, with a preface, &c. and is now scarce, the greater part of the impression having been destroyed by the fire which consumed Mr. Nichols's valuable stock in 1808.

[1] Biog. Brit.—Collins's Peerage, by sir E. Brydges.—Nichols's Poems, vol. III. —Park's Royal and Noble Authors.

was son of sir Charles Cavendish, youngest son of sir William Cavendish, and younger brother of the first earl of Devonshire, by Catherine, daughter of Cuthbert lord Ogle. He was born in 1592, and discovering great capacity in his infancy, his father had him educated with such success, that he early acquired a large stock of solid learning, to which he added the graces of politeness. This soon made him be taken notice of at the court of James I. where he was quickly distinguished by the king's favour; and in 1610, was made knight of the bath, at the creation of Henry prince of Wales. In 1617, his father died, by which he came to the possession of a very large estate; and having a great interest at court, he was by letters-patent, dated November 3, 1620, raised to the dignity of a peer of the realm, by the style and title of baron Ogle and viscount Mansfield; and having no less credit with Charles I. than with his father king James, was in the third year of the reign of that prince advanced to the higher title of earl of Newcastle upon Tyne, and at the same time he was created baron Cavendish of Bolesover. Our genealogists and antiquaries give us but a very obscure account of these honours, or at least, of the barony of Ogle, to which, in the inscription upon his own and his grandmother the countess of Shrewsbury's tomb, he is said to have succeeded in right of his mother. His attendance on the court, though it procured him honour, brought him very early into difficulties; and there is some reason to believe that he was not much liked by the great duke of Buckingham, who perhaps was apprehensive of the large share he had in his master's favour. However, he did not suffer, even by that powerful favourite's displeasure, but remained in full credit with his master; which was notwithstanding so far from being beneficial to him, that the services expected from him, and his constant waiting upon the king, plunged him very deeply in debt, though he had a large estate, of which we find him complaining heavily in his letters to his firm and steady friend the lord viscount Wentworth, afterwards earl of Strafford. But these difficulties never in the least discouraged him from doing his duty, or from testifying his zeal and loyalty, when the king's service required it. In 1638, when it was thought requisite to take the prince of Wales, afterwards Charles II. from the nursery, the king made choice of the earl of Newcastle, as the person in his kingdom most fit to have the

tuition of his heir-apparent; and accordingly declared him governor to the prince. In the spring of 1639, the first troubles in Scotland broke out, which induced the king to assemble an army in the north; soon after which, he went down thither to put himself at the head of it; and in his way, was most splendidly entertained by the earl of Newcastle, at his noble seat at Welbeck, as he had been some years before when he went into that kingdom to be crowned; which though in itself a very trivial matter, yet such was the magnificence of this noble peer, that from the circumstances attending them, both these entertainments have found a place in general histories*. But this was not the only manner in which he expressed his warm affection for his master. Such expeditions require great expences, and the king's treasury was but indifferently pro-

* The first of these royal dinners seems to have been a thing of mere accident. His majesty was going down to Scotland to be crowned, and in his way came to Worksop manor in Nottinghamshire, which being but two miles from his lordship's house at Welbeck in the same county, he intreated his majesty's visit to his house, and doing him the honour of dining there; which being accepted, he was entertained with such magnificence, that we are told it cost him between four and five thousand pounds. As to the second of these entertainments, there is some doubt about it; for we are told very positively, that it was given at the time the king marched against the rebels in Scotland; but in the account his duchess has given of his life, she is very particular, and fixes it earlier by several years. For having given an account of the first, she says, "That the king liked it so well, that a year after his return out of Scotland, he was pleased to send my lord word, that her majesty the queen was resolved to make a progress into the northern parts, desiring him to prepare the like entertainment for her as he had formerly done for him: which my lord did, and endeavoured for it with all possible care and industry, sparing nothing that might add splendour to that feast, which both their majesties were pleased to honour with their presence. Ben Jonson he employed in fitting such scenes and speeches as he could best devise, and sent for all the gentry of the country to come and wait upon their majesties; and in short, did all that ever he could imagine to render it great and worthy their royal acceptance. This entertainment he made at Bolesover-castle in Derbyshire, some five miles distant from Welbeck, and resigned Welbeck for their majesty's lodging. It cost him in all between fourteen and fifteen thousand pounds. Besides these two, there was another small entertainment, which my lord had prepared for his late majesty in his own park at Welbeck, when his majesty came down with his two nephews, the now prince elector Palatine, and his brother prince Rupert, into the forest of Sherwood, which cost him fifteen hundred pounds. And this I mention, not out of a vain glory, but to declare the great love and duty my lord had for his gracious king and queen, and to correct the mistakes committed by some historians, who not being rightly informed of those entertainments, make the world believe falsehood for truth." Lord Clarendon also takes up this matter in very strong terms, for he represents the frequent banquets and feastings the king met with on his road to Scotland in 1633, as very detrimental to the manners of the nation; and having taken notice of the entertainment given by the earl of Newcastle on that occasion, he subjoins immediately this very extraordinary remark. "But when he passed through Nottinghamshire, both king and court

vided, for the supply of which, the earl contributed ten thousand pounds, and also raised a troop of horse, consisting of about two hundred knights and gentlemen, who served at their own charge; and this was honoured with the title of the Prince's troop. These services, however, rather heightened than lessened that envy borne to him by some great persons about the court, and the choice that had been made of his lordship for the tuition of the prince, which was at first so universally approved, began now to be called in question by those who meant very soon to call every thing in question. On this the earl desired to resign his office, which he did; and in June 1640, it was given to the marquis of Hertford. As his lordship took this step from the knowledge he had of the ill-will borne him by the chief persons amongst the disaffected, so he thought he could not take a better method to avoid the effects of their resentment, than to retire into the country; which accordingly he did, and remained there quietly till he received his majesty's orders to visit Hull; and though these came at twelve o'clock at night, his lordship went immediately thither, though forty miles distant, and entered the place with only two or three servants, early the next morning. He offered his majesty to have secured for him that important fortress, and all the magazines that were there: but instead of receiving such a command as he expected, his majesty sent him instructions to obey whatever directions were sent him by the parliament; upon the heels of which, came their order for him to attend the service of the house; which he accordingly did, when a design was formed to have attacked him, but his general character was so good, that this scheme did not succeed. He now again retired into the country, but soon after, upon the king's coming to York, his lordship was sent for thither; and in June 1642, his majesty gave him directions to take upon him the care of the town of Newcastle, and the command of the four adjacent counties of Northumberland, Cumberland, Westmoreland, and Durham. These orders were easily issued, but they were not so easily to be

were received and entertained by the earl of Newcastle, and at his own proper expence, in such a wonderful manner, and in such an excess of feasting, as had scarce ever before been known in England, and would be still thought very prodigious, if the same noble person had not within a year or two afterwards made the king and queen a more stupendous entertainment, which (God be thanked) though possibly it might too much whet the appetite of others to excess, no man ever after in those days imitated."

carried into execution; for at this time, the king had not either money, forces, or ammunition; and yet there never was more apparent necessity; for at that juncture his majesty had not a single port open in his dominions; and if either the order had been delayed a few days, or had been sent to any other person, the design had certainly miscarried. But, as soon as he received his majesty's commands, he repaired immediately to the place, and by his own interest there secured it: he raised also a troop of one hundred and twenty horse, and a good regiment of foot, which secured him from any sudden attempts. Soon after, the queen, who was retired out of the kingdom, sent a supply of arms and ammunition, which being designed for the troops under the king's command, the earl took care they should be speedily and safely conducted to his majesty under the escort of his only troop, which his majesty kept, to the great prejudice of his own affairs in the north. The parliament, in the mean time, had not forgotten the earl's behaviour towards them, but as a mark of their resentment excepted him by name; which was so far from discouraging, that it put his lordship upon a more decided part: and having well considered his own influence in those parts, he offered to raise an army in the north for his majesty's service. On this the king gave him a commission, constituting him general of all the forces raised north of Trent; and likewise general and commander in chief of such as might be raised in the counties of Lincoln, Nottingham, Lancaster, Chester, Leicester, Rutland, Cambridge, Huntingdon, Norfolk, Suffolk, and Essex; with power to confer the honour of knighthood, coin money, and to print and set forth such declarations as should seem to him expedient; of all which extensive powers, though freely conferred, and without reserve, his lordship made a very sparing use. But with respect to the more material point of raising men, his lordship prosecuted it with such diligence, that in less than three months he had an army of eight thousand horse, foot, and dragoons, with which he marched directly into Yorkshire; and his forces having defeated the enemy at Pierce-bridge, his lordship advanced to York, where sir Thomas Glenham, the governor, presented him with the keys, and the earl of Cumberland and many of the nobility resorted thither to compliment and to assist his lordship. He did not long remain there; but, having placed a good garrison in the city, marched on

towards Tadcaster, where the parliament forces were very advantageously posted. The design which the earl had formed, not only for reducing that place, but for making the troops that were there prisoners, failed, through the want of diligence in some of his officers; but notwithstanding this, his lordship attacked the place so vigorously, that the enemy thought fit to retire, and leave him in possession of the best part of Yorkshire. This advantage he improved to the utmost, by establishing garrisons in proper places, particularly at Newark upon Trent, by which the greatest part of Nottinghamshire, and some part of Lincolnshire, were kept in obedience. In the beginning of 1643, his lordship gave orders for a great convoy of ammunition to be removed from Newcastle to York, under the escort of a body of horse, commanded by lieutenant-general King, a Scotch officer, whom his majesty had lately created lord Ethyn. The parliament forces attempted to intercept this convoy at Yarum-bridge, but were beaten on the 1st of February with a great loss. Soon after this, her majesty landing at Burlington, the earl drew his forces that way to cover her journey to York, where she safely arrived on the 7th of March, and having pressing occasions for money, his lordship presented her with three thousand pounds, and furnished an escort of fifteen hundred men, under the command of lord Percy, to conduct a supply of arms and ammunition to the king at Oxford, where he kept them for his own service. Not long after, sir Hugh Cholmondley and captain Brown Bushel were prevailed upon to return to their duty, and give up the important port and castle of Scarborough. This was followed by the routing Ferdinando lord Fairfax on Seacroft, or as some call it Bramham-moor, by lord George Goring, then general of the horse under the earl, when about eight hundred of the enemy were taken prisoners; and this again made way for another victory gained on Tankersly-moor. In the month of April, the earl marched to reduce Rotherham, which he took by storm, and soon after Sheffield; but in the mean time, lord Goring and sir Francis Mackworth were surprised, on the 21st of May, at Wakefield, where the former and most of his men were made prisoners, which was a great prejudice to the service. In the same month her majesty went from York to Pomfret under the escort of the earl's forces; and from thence she continued her journey to Oxford, with a body of seven thousand

horse, foot, and dragoons, detached for that service by the earl; and those forces, likewise, the king kept about him. In the month of June the earl reduced Howly-house by storm; and on the 30th gained a complete victory over Ferdinando lord Fairfax, though much superior to him in numbers, on Adderton-heath, near Bradford, where the enemy had seven hundred men killed, and three thousand taken prisoners; and on the 2d of July following Bradford surrendered. The earl advanced next into Lincolnshire, where he took Gainsborough and Lincoln; but was then recalled by the pressing solicitations of the gentlemen of Yorkshire into that country, where Beverley surrendered to him on the 28th of August, and in the next month, his lordship was prevailed on to besiege Hull, the only place of consequence then held for the parliament in those parts. Notwithstanding these important successes obtained by an army raised, and in a great measure kept up by his lordship's personal influence and expence, there have not been wanting censures upon his conduct; of which, however, his majesty had so just a sense, that by letters-patent dated the 27th of October, he advanced him to the dignity of marquis of Newcastle; and in the preamble of his patent all his services are mentioned with suitable encomiums. That winter the earl marched into Derbyshire, and from thence to his own house at Welbeck in Nottinghamshire, where he received the news of the Scots intending to enter England, which brought him back into Yorkshire, from whence he sent sir Thomas Glenham to Newcastle, and himself for some time successfully opposed the Scots in the bishopric of Durham: but, the forces he left behind under the command of lord Bellasis at Selby being routed, the marquis found himself obliged to retire, in order, if possible, to preserve York; and this he did with so much military prudence, that he arrived there safely in the month of April 1644, and retaining his infantry and artillery in that city, sent his horse to quarter in Derbyshire, Nottinghamshire, and Leicestershire, for the sake of subsistence. The city was very soon blocked up by three armies, who quickly commenced a regular siege, and were once very near taking the place by storm; and at last, having lain before it three months, brought the garrison into great distress for want of provision; and if the marquis had not very early had recourse to a short allowance, had infallibly reduced it by famine. For though sir

Charles Lucas, who commanded the marquis's horse, importuned the king for relief, yet it was the latter end of June before his majesty could send a sufficient body, under the command of prince Rupert, to join sir Charles Lucas, and attempt the forcing the enemy to raise the siege; which, however, upon their approach, they did, remaining on the west side of the Owse with all their forces, while the king's army advanced on the east side of the same river. By this quick and vigorous march, prince Rupert had done his business; but, as is very well observed by a most judicious historian of these times, he would needs overdo it; and not content with the honour of raising the siege of York by a confederate army much superior to his own, he was bent upon having the honour to beat that army also; and this brought on the fatal battle of Hessom, or, as it is more generally called, Marston-moor, which was fought July 2, 1644, against the consent of the marquis of Newcastle, who, seeing the king's affairs totally undone thereby, made the best of his way to Scarborough, and from thence, with a few of the principal officers of his army, took shipping for Hamburgh. After staying about six months at Hamburgh, he went by sea to Amsterdam, and from thence made a journey to Paris, where he continued for some time; and where, notwithstanding the vast estate he had when the civil war broke out, his circumstances were now so bad, that himself and his young wife were reduced to the pawning their cloaths for a dinner. He removed afterwards to Antwerp, that he might be nearer his own country; and there, though under very great difficulties, he resided for several years; while the parliament in the mean time levied prodigious sums upon his estate, insomuch that the computation of what he lost by the disorders of those times, though none of the particulars can be disproved, amount in the whole to a sum that is almost incredible. It has been computed at 733,579*l.* All these hardships and misfortunes never broke his spirit in the least, which his biographer somewhat fondly says was chiefly owing to his great foresight; for as he plainly perceived after the battle of Marston-moor, that the affairs of Charles I. were irrecoverably undone, so he discerned through the thickest clouds of Charles IId's adversity, that he would be infallibly restored: and as he had predicted the civil war to the father before it began, so he gave the strongest assurance to the son of his being called home,

by addressing to him a treatise upon Government and the Interests of Great Britain with respect to the other powers of Europe; which he wrote at a time when the hopes of those about his majesty scarcely rose so high as the marquis's expectations. During this long exile of eighteen years, in which he suffered so many and so great hardships, this worthy nobleman wanted not some consolations that were particularly such to one of his high and generous spirit. He was, notwithstanding his low and distressed circumstances, treated with the highest respect, and with the most extraordinary marks of distinction, by the persons entrusted with the government of the countries where he resided. He received the high compliment of having the keys of the cities he passed through in the Spanish dominions offered him: he was visited by don John of Austria, and by several princes of Germany. But what comforted him most was the company very frequently of his royal master, who, in the midst of his sufferings, bestowed upon him the most noble order of the garter. On his return to England at the restoration, he was received with all the respect due to his unshaken fidelity and important services; was constituted chief justice in Eyre of the counties north of Trent, and, by letters-patent dated the 16th of March 1664, was advanced to the dignity of earl of Ogle, and duke of Newcastle. He spent the remainder of his life, for the most part, in a country retirement, and in reading and writing, in which he took singular pleasure. He also employed a great part of his time in repairing the injuries which his fortune had received, and at length departed this life December 25, 1676, in the eighty-fourth year of his age. His grace was twice married, but had issue only by his first lady. His body lies interred, with that of his duchess, under a most noble monument at the entrance into Westminster-abbey, with an inscription suitable to his merits. His titles descended to his son Henry, earl of Ogle, who was the last heir male of this family, and died July 26, 1691, in whom the title of Newcastle, in the line of Cavendish, became extinguished, but his daughters married into some of the noblest families of this kingdom.

Dr. Kippis, in the last edition of the Biographia Britannica, observes, that the Life of the duke of Newcastle, written for the first edition by Dr. Campbell, is "one of the articles in which that biographer has carried his praises

to the utmost height of which they were capable of being raised," and therefore agrees with Mr. Walpole (lord Orford) that "the ample encomiums would endure some abatement." Dr. Campbell on some occasions certainly carried his praises too far, but, as we have confined ourselves chiefly to the facts in the duke's life, we have no apology to make for what we have not inserted. If, however, we have shunned Dr. Campbell's error, we have little hesitation in saying that we should admit of one more absurd, were we to copy those "abatements" which Dr. Kippis has brought together from such writers as lord Orford *, and Messrs. Hume and Granger. In themselves they amount to little more than that general charge of imprudence which it is easy to advance against an unsuccessful commander, and most easy for those who living at a distance from the time cannot be supposed much acquainted with the real truth. But the character lord Clarendon has given of the duke, which lord Orford admits to be "one of the noble historian's finest portraits," and which has been since confirmed by the opposite party in the recently-published "Memoirs of Col. Hutchinson," is a far better foundation on which to rest our opinion. The duke was not without his failings; his character has a greater portion of the romantic in it than is agreeable to the sobriety of mind which now prevails, but still it cannot be denied that his Quixotism, if we must use such an expression, was demonstrated in a series of persevering acts of bravery and munificence, of which we have few examples on record.

Of his grace's literary labours, it is less possible to entertain a high opinion. Except the first article we shall mention, they may be passed over with very slight notice as the amusements of a nobleman, who, with a strong attachment to poetry and the polite arts, was not qualified to advance either, unless by his patronage. It has been remarked by Granger, with a sneer borrowed from Strawberry-hill, that "the duke of Newcastle was so attached to the muses, that he could not leave them behind him, but carried them to the camp, and made Davenant, the poet-laureat, his lieutenant-general of the ordnance." Why did he not add, that his scout-master-general was a clergy-

* "Nobody but lord Orford," says sir Egerton Brydges, "who could decry sir P. Sidney, would have traduced a man possessed of so many qualities to engage the esteem of mankind as the duke of Newcastle; but lord Orford had a tendency to depreciate the loyalists, and to exalt the parliamentarians."—Park's Orford. This "tendency," indeed, in some subsequent biographers will easily account for their treatment of similar characters.

man, the rev. Mr. Hudson, and that the celebrated Chillingworth served in the engineers? The fact was, that after Davenant, at the risk of his life, returned to England to devote himself to the king's service, the duke did promote him to the above office, and his majesty bestowed the honour of knighthood on him for his able and judicious conduct at the siege of Gloucester. While the duke was permitted to devote his time, his health, and his fortune, to the royal cause, he never suffered his thoughts to stray far from his employment. It was in his exile, that being extremely fond of the breaking and managing horses, which is now almost entirely left to grooms and jockies, he thought fit to publish his sentiments on those subjects in a work we are about to notice, and which is still held in high esteem. He also, for the amusement of his leisure hours, applied himself to dramatic poetry, the produce of which, says Mr. Reed, cannot but give us a strong idea of his fortitude and cheerfulness of temper, even under the greatest difficulties, since, though written during his banishment, and in the midst of depression and poverty, all the pieces he has left us in that way of writing are of the comic kind.

His grace's works are, 1. "La methode nouvelle de dresser les Chevaux," &c. Antwerp, 1658, fol. It was first written in English, and translated into French by a Walloon. 2. "A new method and extraordinary invention to dress Horses, and work them according to nature; as also to perfect nature by the subtlety of art," Lond. 1667, fol. This, the author informs the reader, is "neither a translation of the first, nor an absolute necessary addition to it; and may be of use without the other, as the other hath been hitherto, and still is, without this: but both together will, questionless, do best." His other works are plays, 1. "The Exile." 2. "The Country Captain," Antwerp, 1649. 3. "Variety," 1649, 12mo. 4. "The Humourous Lovers," 1677, 4to. 5. "The Triumphant Widow," 1677, 4to. These are all comedies, but in the Biog. Dramatica it is doubted whether the first exists. His poems are scattered among those of his duchess, in whose plays too he wrote many scenes; and a few prose articles are noticed by Mr. Park, in his excellent edition of the "Royal and Noble Authors."[1]

[1] Biog. Brit.—Cibber's Lives.—Winstanley, Jacob, and Biog. Dramatica.—Park's Orford, vol. III.—Life, by his Duchess, fol.—Malone's Dryden, vol. II. p. 334.

CAVENDISH (MARGARET), duchess of Newcastle, and second wife of the preceding, was born at St. John's, near Colchester in Essex, about the latter end of the reign of James I. Her father, of whom she was the youngest daughter, was sir Charles Lucas, a gentleman of a very ancient and honourable family, and who was himself a man of great spirit and fortune. Dying young, he left the care of his children to his widow, a lady of exquisite beauty and admirable accomplishments, who took upon herself the education of her daughters, and instructed them in needle-work, dancing, music, the French tongue, and other things that were proper for women of fashion. As, however, she had from her infancy an inclination for literature, and spent much of her time in study and writing, her biographers have lamented that she had not the advantage of an acquaintance with the learned languages, which might have improved her judgment, and have been of infinite service to her in the numerous productions of her pen. In 1643 she obtained permission from her mother to go to Oxford, where the court then resided, and where she could not fail of meeting with a favourable reception, on account of the distinguished loyalty of her family, as well as of her own accomplishments. Accordingly, she was appointed one of the maids of honour to Henrietta Maria, the royal consort of Charles I.; and in that capacity accompanied her majesty to France, when the queen was obliged by the civil war to quit England. At Paris Miss Lucas first saw the marquis of Newcastle, then a widower, who admiring her person, disposition, and ingenuity, was married to her at that place, in 1645. The marquis had heard of the lady's character before he met with her in France; for having been a friend and patron of her gallant brother lord Lucas, he took occasion one day to ask his lordship in what respect he could promote his interest. To this his lordship replied, that he was not solicitous about his own affairs, as being prepared to suffer either exile or death in the royal cause; but that he was chiefly concerned for his sister, on whom he could bestow no fortune, and whose beauty exposed her to danger. At the same time, he represented her other amiable qualities in so striking a light, as raised the marquis's curiosity to see her. After their marriage, the marquis and marchioness of Newcastle went from Paris to Rotterdam, where they resided six months, and from that to Antwerp, which they fixed upon as the

place of their residence during the time of their exile. In this city they enjoyed as quiet and pleasant a retirement as their ruined fortunes would permit. Though the marquis had much respect paid him by all men, as well foreigners as those of his own country, he principally confined himself to the society of his lady, who, both by her writings and her conversation, proved a most agreeable companion to him during his melancholy recess. The exigency of their affairs obliged the marchioness once to come over to England. Her view was to obtain some of the marquis's rents, in order to supply their pressing necessities, and pay the debts they had contracted; but she could not procure a grant from the rulers of those times, to receive one penny out of her noble husband's vast inheritance: and had it not been for the seasonable generosity of sir Charles Cavendish, she and her lord must have been exposed to extreme poverty. At length, however, having obtained a considerable sum from her own and the marquis's relations, she returned to Antwerp, where she continued with him till the restoration, and employed herself in writing several of her works.

When, upon the restoration, the marquis of Newcastle came back to his native country, he left his lady some little time abroad, to dispatch his affairs there, after which she followed her consort to England. The remaining part of her life was principally employed in composing and writing letters, plays, poems, philosophical discourses, and orations. It is said, that she was of a very generous turn of mind, and kept a number of young ladies about her person, who occasionally wrote what she dictated. Some of them slept in a room contiguous to that in which her grace lay, that they might be ready at the call of her bell to rise at any hour of the night, to take down her conceptions, lest they should escape her memory. The task of these young ladies was not very pleasant; and there can be no doubt but that they frequently wished that their lady's poetical and philosophical imagination had been less fruitful; especially as she was not destitute of some degree of peevishness. If the duchess's merit as an author were to be estimated from the *quantity* of her works, she would have the precedence of all female writers ancient or modern, for she produced no less than thirteen folios, ten of which are in print. The life of the duke her husband, is the most estimable of her productions; although it abounds in

trifling circumstances. The touches on her own character are curious: she says, "That it pleased God to command his servant Nature to *indue her* with a poetical and philosophical genius even from her birth, for she did write some books even in that kind before she was twelve years of age." But though she had written philosophy, it seems she had read none; for at nearly forty years of age, she informs us that she applied to the perusal of philosophical authors—"in order to learn the terms of art." But what gives one, continues Mr. Walpole, the best idea of her unbounded passion for scribbling, was her seldom revising the copies of her works, "lest it should disturb her following conceptions."

But though the duchess's literary character and works are now treated with general disregard, this was by no means the case during her own life. The most extravagant compliments were paid her not only by persons whose applauses might be deemed of little estimation, but by learned bodies, and by men of great eminence in literature. They were probably dazzled, and almost blinded by the high rank and solemn pomp of the duke and duchess of Newcastle. Absurd, however, as were her grace's pretensions to philosophical knowledge, and extravagant as are her other compositions, it cannot, we apprehend, be denied that she had considerable powers of imagination and invention; and if her fancy had been enriched by information, restrained by judgment, and regulated by correctness of taste, she might probably have risen to considerable excellence. A very elegant writer in the Connoisseur has paid a much higher compliment to her genius and poetical merit than has been customary with modern authors, insinuating that even Milton might have borrowed from her.

The duchess of Newcastle departed this life at London, in the close of 1673, and was buried in Westminster-abbey, on the 7th of January, 1673-4. Her person is reported to have been very graceful. With regard to her character, her temper was naturally reserved; so that she seldom said much in company, and especially among strangers. In her studies, contemplations, and writings, she was most indefatigable. She was truly pious, charitable, and generous; very kind to her servants; an excellent œconomist; and a complete pattern of conjugal affection and duty. It hath been thought surprising, that she who devoted her time so greatly to writing, could acquit herself with so

much propriety in the several duties and relations of life.

Mr. Jonathan Richardson, on the authority of a Mr. Fellows, relates that the duke of Newcastle being once complimented by a friend on the great wisdom of his wife, answered, "Sir, a very wise woman is a very foolish thing." The known attachment of his grace to the duchess, the high compliments he paid her, and the assistance he gave her in her works, detract from the credit of this story. If there be any truth in it, the duke's reply might be uttered in a fit of ill-humour, or in one of those capricious starts of temper to which most characters are occasionally subject. In general, it is certain, that no couple could live more happily, or diverted their hours more harmlessly, while their serious employment was to recover the wreck of their fortunes. Lord Orford's character of this lady, part of which is given above, is more tolerable than that of her husband. It is certain, as his ingenious continuator remarks, that "her grace's literary labours have drawn down less applause than her domestic virtues." And when she says in one of her letters, "You will find my works like infinite nature, that hath neither beginning nor end, and as confused as the chaos wherein is neither method nor order, but all mixed together without separation, like evening-light and darkness," we must allow that she has characterised them with great justice.

The following is a list of her works, almost all of which are now very scarce, and in considerable demand by the collectors of literary curiosities: 1. "The World's Olio," Lond. 1655, folio. 2. "Nature Picture, drawn by fancy's pencil to the life. In this volume there are several feigned stories of natural descriptions, as comical, tragical, and tragicomical, poetical, romancical, philosophical, and historical, both in prose and verse, some all verse, some all prose, some mixt, partly prose and partly verse. Also there are some morals, and some dialogues; but they are as the advantage loaf of bread to the baker's dozen, and a true story at the latter end, wherein there is no feigning," London, 1656, folio. To this book was prefixed a curious print of the duke and duchess sitting at a table with their children, to whom the duchess is telling stories; and at the end is a very curious account of her birth, education, and life; the same, if we mistake not, which sir William Musgrave transcribed into his copy of the

life of the duke, now in the British Museum, and from which Mr. Park has given an extract. 3. "Orations of divers sorts, accommodated to divers places," Lond. 1662, fol. 4. "Plays," Lond. 1662. 5. "Philosophical and Physical Opinions," Lond. 1663, fol. 6. "Observations upon Experimental Philosophy: to which is added, the Description of a new World," Lond. 1666, fol. Mr. James Bristow began to translate some of these philosophical discourses into the Latin tongue, but found it impossible to understand them. 7. "Philosophical Letters or Modest Reflections upon some opinions in Natural Philosophy, maintained by several famous and learned authors of this age, expressed by way of letters," Lond. 1664, fol. 8. "Poems and Phancies," Lond. 1653, and 1664, fol. 9. "CCXI. Sociable Letters," Lond. 1664, fol. 10. "The Life of the thrice noble, high, and puissant Prince William Cavendishe, duke, marquiss, and earl of Newcastle, &c." Lond. 1667, fol. This work (which Mr. Langbaine styles the crown of her labours) was translated into Latin, and printed with the following title: "De Vita & rebus gestis nobilissimi illustrissimique Principis Gulielmi, Ducis Novo-Castrensis, commentarii: Ab excellentissima principe Margareta, ipsius Uxore sanctissima conscripti, et ex Anglico in Latinum conversi," Lond. 1668, folio. 11. "Plays, never before printed," Lond. 1668. To one of these plays are added twenty-nine supernumerary scenes, and in another, entitled "The unnatural Tragedy," is a whole scene written against Camden's Britannia! Three more volumes in folio, of her poems, are preserved in manuscript, which Cibber says were once in the possession of Mr. Thomas Richardson and bishop Willis. In 1676, a folio volume was printed containing "letters and poems in honour of the incomparable princess Margaret duchess of Newcastle." These, says Mr. Park, consist of such inflated eulogies on her grace's parts, from the rector magnificus of Leyden, and the academical caput of Cambridge, to the puffs of Tom Shadwell, that it must have been enough to turn any brain previously diseased with a *cacoëthes scribendi*.[1]

CAVENDISH (Hon. HENRY), son of lord Charles Cavendish (who was brother to the third duke of Devonshire),

[1] Biog. Brit.—Cibber's Lives.—Park's Orford.—Nichols's Poems.—Connoisseur, No. 69.—Biog. Dram.

and the lady Anne Grey, third daughter of Henry duke of Kent, was born at Nice, whither his mother had gone for her health, on Oct. 10, 1731, and after an education befitting his rank, partly at Newcombe's school at Hackney, and partly at Cambridge, devoted his life to scientific pursuits, and became one of the most eminent chemists and natural philosophers of the age. He had studied and rendered himself particularly conversant with every part of sir Isaac Newton's philosophy, the principles of which he applied near forty years ago to an investigation of the laws on which the phenomena of electricity depend. Pursuing the same science on the occasion of Mr. Walsh's experiments with the torpedo, he gave a satisfactory explanation of the remarkable powers of the electrical fishes; pointing out that distinction between common and animal electricity, which has since been amply confirmed by the discoveries in galvanism. Having turned his attention very early to pneumatic chemistry, he ascertained, in 1760, the extreme levity of inflammable air, now called hydrogen gas. On this discovery many curious experiments, and particularly that of aërial navigation, have been founded. In the same paths of science, he made the important discovery of the composition of water by union of two airs; and that laid the foundation of the modern system of chemistry, which rests principally on this fact, and that of the decomposition of water, announced soon afterwards by Mons. Lavoisier.

So many and such great discoveries, spread his fame throughout Europe, and he was universally considered as one of the first philosophers of his age. He combined, in the highest degree, a depth and extent of mathematical knowledge, with delicacy and precision in the methods of experimental research. It might be said of him, what perhaps could hardly be said of any other person, that whatever he has done, has been perfect at the moment of its production. His processes were all of a finished nature: executed by the hand of a master, they required no correction; and though many of them were performed in the very infancy of chemical philosophy, yet their accuracy and beauty have remained unimpaired amidst the progress of discovery; and their merits have been illustrated by discussion, and exalted by time. His grand stimulus was evidently the love of truth and knowledge. Unambitious, unassuming, it was often with difficulty that he was persuaded to bring forward his important discoveries. He

disliked notoriety; he was, as it were, fearful of the voice of fame. His labours are recorded with the greatest simplicity, and in the fewest possible words, without parade or apology; and it seemed as if in publication he was performing not what was a duty to himself, but was a duty to the public. His life was devoted to science, and his social hours were passed amongst a few of his friends, principally members of the royal society. He was reserved to strangers, but where he was familiar, his conversation was lively, and full of varied information. Upon all subjects of science he was luminous and profound, and in discussion wonderfully acute. Even to the last week of his life, when he was nearly seventy-nine, he retained his activity of body, and all his energy and sagacity of intellect. In the course of his last year, he prepared and described improvements in the manner of dividing large astronomical instruments, which promise very great advantages; among his latter labours, also, may be mentioned the nice and difficult experiment by which he determined the mean density of the earth; an element of consequence in delicate calculations of astronomy, as well as in geological inquiries. He died at his house at Clapham Common, Feb. 24, 1810, leaving the greatest sum in funded property which any person perhaps ever possessed, amounting to one million two hundred thousand pounds. This he bequeathed among his noble relations. "Since the death of sir Isaac Newton," says the eloquent professor to whom we owe a part of this character, "England has sustained no scientific loss so great as that of Cavendish." His publications on subjects of science, which are very numerous, appeared in the Philosophical Transactions, from 1766, whence they have been since borrowed to illustrate every scientific work of late years.[1]

CAULIAC (GUI DE), an anatomical author of France, was born in the beginning of the fourteenth century, and studied at Montpellier under Raymond de Moliere. He was physician to the popes Clement VI. and Urban V. In 1363 he published a much esteemed body of surgery, under the title of "Chirurgiæ tractatus septem cum antidotario," printed Venet. 1490, and often since; and translated into most of the modern languages, and into English in 1541,

[1] Gent. Mag. 1810.—Sir Humphrey Davy's eulogium on Mr. Cavendish, ibid. —For an account of his brother Frederick, see Gent. Mag. 1812.

fol. It is to this physician we owe the description of the terrible plague which in 1348 destroyed a fourth of the human race. His work displays, besides, a complete knowledge of the practice of surgery from the earliest times, with some judicious improvements of his own invention.[1]

CAUSSIN (NICHOLAS), a French Jesuit, and confessor to Lewis XIII. was born at Troyes, in Champagne, in 1580, and entered into the order of Jesuits when he was twenty-six years of age. He taught rhetoric in several of their colleges; and afterwards began to preach, by which he gained very great reputation, and increased it not a little by his publications. At length he was preferred to be confessor to the king; but, although pious and conscientious, did not discharge this office to the satisfaction of cardinal Richelieu, and the cardinal used every effort to get him removed. A little before his death, he is said to have delivered into the hands of a friend some original letters; from short extracts of which, since published, it appears that he fell into disgrace because he would not reveal some things which he knew by the king's confession; nor even take advice of his superiors how he was to behave himself in the direction of the king's conscience, when he could not do it without breaking through the laws of confession. There are also some hints in the same extracts, which shew that he did not approve Lewis the Thirteenth's conduct towards the queen his mother; and there is a probability that he caballed to get Richelieu removed. If we may believe the abbé Siri in his memoirs, this Jesuit, in his private conversations with the king, insisted upon the cardinal's removal, for the four following reasons: 1. Because Mary de Medicis, the queen-mother, was banished. 2. Because he left Lewis only the empty name of king. 3. Because he oppressed the nation. 4. Because he powerfully assisted the Protestants to the prejudice of the Catholic church. According to this author, he even engaged to maintain these four articles against the cardinal in the king's presence; and he offered the cardinal's place to the duke of Angoulême. This plot was the occasion of his disgrace, according to the abbé Siri. Others have asserted, that the queen-mother obliged him to leave Paris, to gratify cardinal Mazarine, whom he had displeased;

[1] Moreri.—Haller Bibl. Chirurg.

and that his disgrace was occasioned by his Latin piece concerning the kingdom and house of God, published in 1650, in which he had freely spoken of the qualities with which princes ought to be adorned. It is certain, however, that he was deprived of his employment, and banished to a city of Lower Britanny. He got leave to return to Paris after the cardinal's death, and died there in the convent of the Jesuits, July 1651.

None of his works did him more honour in his day, than that which he entitled "La cour sainte," or "The holy court," a moral work, illustrated by stories well known once to the readers of old folios in this country. It has been often reprinted and translated into Latin, Italian, Spanish, Portugueze, German, and English. He published several other books, both in Latin and French; particularly, 1. "De Eloquentia sacra et humana," 1619, 4to, which was several times reprinted. It exhibits numerous examples of different styles in writing. 2. "Electorum Symbolorum et Parabolarum historicarum Syntagmata," 1618, 4to. 3. "Disputes sur les quatre livres des Rois, touchant l'Education des Princes," fol. 4. "Tragediæ Sacræ," 1620. 5. "Apologie pour les Religieux de la Compagnie de Jesus," 1644, 8vo. 6. "La Vie neutre des Filles devotes," &c. 1644. 7. "Symbolica Ægyptiorum Sapientia," 1647, 4to; and some other works of devotion and controversy, of which his "Christian Diary" was printed in English, 1648, 12mo. There is a strange singularity related of father Caussin by one of his eulogists, which was, that he had a very extraordinary sympathy with the heavens, especially with the sun, which he called his star; and which had very remarkable effects both upon his body and mind, according as it was more or less distant, or as it shined bright or was covered with clouds. The effects of the sun upon him were not transient, but appeared constantly by the sparkling of his eyes, and the lively colour of his face, in which there was something that made a very strong impression upon Henry IV. of France. Caussin, when very young, attended father Gonteri, a famous preacher of his time, to court, and there that king observed him very attentively. He had never seen him before, nor heard of him; but as soon as he perceived him, he went to him, took him by the hand, and treated him with so much kindness, that Caussin was as much ashamed as the by-standers were astonished. But the king said, that he had distinguished

this youth among the crowd, and expected that he would serve him and his family very faithfully. Then, turning to father Gonteri, he spoke with a loud voice, "Father, you have here an attendant, who, if I am not mistaken, will become in time one of the greatest ornaments in your society."[1]

CAWTHORN (JAMES), an English poet, the son of Thomas Cawthorn, upholsterer and cabinet-maker in Sheffield, by Mary, daughter of Mr. Edward Laughton, of Gainsborough, was born at Sheffield Nov. 4, 1719. His early inclination to letters, joined to a sprightly turn and quick apprehension, induced his parents to send him to the grammar-school of Sheffield, then superintended by the rev. Mr. Robinson. Here he made a considerable proficiency in classical learning, and became so soon ambitious of literary fame as to attempt a periodical paper, entitled "The Tea Table," but was discouraged by his father, who probably thought that he was too young for an observer of men and manners, and too ignorant of the world to become its adviser. In 1735, Mr. Cawthorn was removed to the grammar-school at Kirkby Lonsdale in Westmoreland, where he made his first poetical attempts, several of which are said to be still extant in his hand-writing: three of these were admitted into the edition of his works published in 1771; but one of them proved to be a production of Mr. Christopher Pitt. In 1736, however, he published at Sheffield, a poem entitled "The Perjured Lover," formed on a lesser poem which he wrote about that time, on the popular story of Inkle and Yarico. This has been consigned to oblivion. In the same year he appears to have been employed as an assistant under the rev. Mr. Christian of Rotheram. In 1758 he was matriculated of Clare-hall, Cambridge, but his name is not to be found among the graduates, nor can we learn how long he pursued his academical studies. When promoted to the school of Tunbridge, he had obtained the degree of M. A. probably from some northern university.

After he left Cambridge, he came to the metropolis, and was for some time assistant to Mr. Clare, master of an academy in Soho-square, whose daughter Mary he married. By her he had several children, who all died in their infancy. He appears about this period to have taken orders,

[1] Gen. Dict.—Moreri.—Dict. Hist.

and in 1743 was elected master of Tunbridge school. In this situation he wrote the poetical exercises which were spoken by the young gentlemen on the annual visitations of the company of Skinners, who are the patrons of the school. These exercises form a considerable, and perhaps the best part of his printed works. On April 15, 1761, he was killed by a fall from his horse, and was buried in Tunbridge church.

It is recorded as something very remarkable, that he had appointed Virgil's fifth eclogue to be recited at the approaching visitation of the Skinners' company.

His acquired knowledge must have been very considerable, as his allusions to various branches of the sciences and of polite literature are frequent, and bespeak a familiarity with the subject; yet his literary talents, it is said, bore a small proportion to his moral excellence. In all the relative duties his conduct was virtuous, humane, and affectionate. We are more in the dark as to his behaviour as a school-master. Mr. Goodwin intimates that he supported his character by that happy mixture of dignity and kindness which is supposed to render severity unnecessary; but in the short sketch of his life in the edition of the English poets, 1790, we are told, that although generous and friendly in the common intercourse of life, he was singularly harsh and severe in the conduct of his school. From the same authority, we learn that he had some extraordinary foibles. With little skill in horsemanship, he was fond of riding; and with no acquaintance with music, he was an admirer of concerts and operas. He has been known to ride to London from Tunbridge, in order to be present at a musical performance, though he was under the necessity of being back by seven o'clock the next morning. His horsemanship may be given up; but his knowledge of the fine arts was so general, that it is difficult to believe that he was ignorant of the principles of music.—To the school, he was in one respect an useful benefactor. In conjunction with his patrons, he founded the library now annexed to it.

In 1746, he published his "Abelard to Eloisa," and two occasional sermons, one in 1745, preached at St. Margaret's church, Westminster, at the election of two burgesses; the other in 1748, preached at St. Antholin's, before the Skinners' company, whose hall is situated in that parish. These, with "The Perjured Lover," were the

only pieces published in his life-time. In 1771, his poems were collected in an 8vo volume, and printed by subscription, but without any account of the author, or much attention to his memory. Several trifling pieces were included, which he would probably have rejected.

As a poet, he displays considerable variety of power, but perhaps he is rather to be placed among the ethical versifiers, than ranked with those who have attempted with success the higher flights of genius. As an imitator of Pope, he is superior to most of those who have formed themselves in that school, and sometimes his imitations are so close as to appear the effect rather of memory than of judgment. His "Abelard to Eloisa" was a bold attempt, yet we miss the impassioned bursts and glowing scenes, true to nature and feeling, which have placed the Eloisa of Pope beyond all reach of competition. His "Epistle from Lady Jane Grey to Lord Dudley" is another attempt in the heroic manner, in which he has been more successful; the subject was his own, and there is less of ambitious effort in treating it. His principal excellence, however, lies in solid reflection on men and manners, and in satirical pictures and allusions: here he has all the gaiety of the most favoured disciples of the Horatian school, and far more ease than in his other compositions.[1]

CAWTON (THOMAS), a puritan clergyman of the church of England, exiled for his loyalty during the rebellion, was born at Rainham in Norfolk in 1605, of parents who were not in circumstances to give him an education suited to his capacity and their wishes, but were so much respected as to procure the patronage of sir Roger Townsend, knt. who not only sent him to school, but took the pains to assist him in his tasks, particularly in the Greek. By the same interest he was sent to Cambridge, and entered of Queen's college, and made a distinguished figure, not only in the usual studies preparatory to the ministry, but in that of the languages, acquiring an uncommon acquaintance with the oriental languages, the Saxon, high and low Dutch, and the Italian, French, and Spanish. His religious principles he imbibed from Drs. Preston and Sibbs, and Mr. Herbert Palmer, puritans of great reputation at that time. After taking orders, he resided for four years in the house of sir

[1] Johnson and Chalmers's English Poets, 1810.—A Letter by Mr. Goodwin of Sheffield in Gent. Mag. 1794.

William Armine of Orton in Huntingdonshire; and his old patron sir Roger Townsend, just before his death in 1636, presented him to the living of Wivenhoe in Essex. After he had been on this living about seven years, a violent and long continued fit of ague rendered it necessary to try change of air, and in compliance with the advice of his physicians, he removed to London, where, by the interest of sir Harbottle Grimston, he was promoted to the valuable rectory of St. Bartholomew, Exchange. He had not been here above five years when Charles I. was put to death. A few weeks after, Mr. Cawton was called upon to preach before the lord mayor and aldermen of London, at Mercers' chapel, when he delivered himself in such plain terms against the hypocrisy of the predominant powers, that he was first sent for to Westminster, and then committed to the Gatehouse. This served only to raise his character among the loyal presbyterians, who, when Charles II. had thoughts of entering England, and asserting his right, intrusted him, with Mr. Christopher Love, and some other worthy persons, with the money raised by them for his majesty's service, for which Mr. Love was imprisoned, and afterwards executed. Mr. Cawton then betook himself to a voluntary exile, and retiring to Rotterdam, became minister of the English church there, and died Aug. 7, 1659. His son, the subject of our next article, took care to preserve a just account of his merits and sufferings by writing "The Life and Death of that holy and reverend man of God Mr. Thomas Cawton, some time minister of St. Bartholomew," &c. To which is added, his father's Sermon, entitled "God's Rule for a godly Life, from Philippians i. 27." which is the sermon for the preaching of which he was imprisoned, London, 1662, 8vo. This account is an artless picture of a man who did great honour to his profession, and was a pattern of virtue in every social relation. His life is important in another respect, as proving that the ambition of civil power was as much the cause of the troubles of that time, as any want of liberty of conscience in matters of religion. Cawton knew how to unite the puritan with the loyalist. His biographer informs us that when he first received the sacrament, he ever afterwards expressed the profoundest reverence, and the most elevated devotion at that solemnity.[1]

[1] Life as above.

CAWTON (THOMAS), son of the above, was born at Wivenhoe, about the year 1637, his father being then minister of the place. The first rudiments of learning he received from his father, whom he attended in his banishment, and lived with him several years in Holland, where he studied the oriental languages under Mr. Robert Sheringham, at Rotterdam, with equal diligence and success. About the year 1656, he was sent to the university of Utrecht, where he distinguished himself by his extraordinary skill in the oriental languages, in such a manner as did honour to his country. On the 14th of December, 1657, he maintained a thesis in relation to the Syriac version of the New Testament, and printed his discourse, as he did some time after another dissertation on the usefulness of the Hebrew language in the study of theoretic philosophy, Utrecht, 1657, 4to; which treatises sufficiently shew both the extent of his learning, and the solidity of his judgment. When he left Utrecht, the celebrated professor Leusden subscribed an ample testimonial in his favour, and expresses a great regard for his person, as well as his talents. On his return to England, he went to Oxford, and was entered of Merton college, for the sake of Mr. Samuel Clark, famous for his thorough knowledge of the oriental languages. Our author shewed his loyalty by writing a copy of Hebrew verses on his majesty's restoration, having been pretty early in the year 1660, admitted to the degree of bachelor of arts, at which time professor Leusden's certificate was read publicly. In 1661, he was ordained by the bishop of Oxford; and in 1662, he published the "Life of his Father." In all probability he might have obtained very considerable preferment, if his principles had not led him to nonconformity. When he retired from the university, he was taken into the family of sir Anthony Irby, of Lincolnshire, where he officiated for some years as chaplain; but the air of that country disagreeing with him, and the family going down thither on account of the plague in 1665, he was obliged to quit it, and lived afterwards with the lady Armin till about the year 1670, when he gathered a congregation of dissenters in the city of Westminster, to whom he preached with some interruption from the severities of the government, for about seven years, till falling into a bad state of health, he died of a gradual decay, April 10, 1677, being then about forty years of age. He was buried in the New church in Tothil-street,

Westminster, at which time his friend and fellow-collegian, Mr. Henry Hurst, preached his funeral sermon; as did also Mr. Nath. Vincent in another place. He was a man whose learning rendered him admired, and his virtues beloved by all parties. Anthony Wood, speaking of the praises bestowed upon him by Mr. Hurst in his discourse, gives them also his sanction; "they were," he says, "deservedly spoken." His congregation followed the advice he gave them on his death-bed; for he told them that he knew none so proper to be his successor, as a certain Northamptonshire minister, who wrote against Dr. Sherlock, Mr. Vincent Alsop, whom they accordingly chose. The changes of religious opinion in this congregation may be estimated by those who are acquainted with the character of Mr. Alsop's successors, Dr. Calamy, Mr. Samuel Say, Dr. Obadiah Hughes, and the late Dr. Kippis. The only publication of Mr. Cawton's, besides those mentioned, was a single sermon entitled "Balaam's Wish," London, 1670, and 1675, 8vo.[1]

CAXTON (WILLIAM), to whom this country owes the introduction of printing, was born in Kent in the Weald, probably about the year 1412, but nothing is known with certainty of the date of his birth. His father, William Caxton, who resided with him at Westminster when he was in the height of his business there, must have lived to a good old age, as his death is placed in 1480. By his parents he was sent to school at a period when general ignorance prevailed among the lower orders of the people, and having received some part of his education in Kent, it was probably completed in London, as far as schools then taught. It is supposed that between his fifteenth and eighteenth year, he was put apprentice to one Robert Large, a mercer or merchant of considerable eminence, who afterwards served the offices of sheriff and lord mayor of London. It is very probable that mercers in those days were general merchants, trading in all sorts of rich goods, and that even books formed a part of their traffic. Hence it has been conjectured that Caxton's residence with Large may be considered as the particular and fortunate cause of his future passion for books and learning, a passion which never seems to have deserted him. But whatever were the leading traits of Caxton's juvenile character, or the parti-

[1] Biog. Brit.—Calamy.—Wood's Athenæ, vol. II.

cular objects of his pursuit, it appears that he conducted himself entirely to his master's satisfaction, for on the decease of the latter in 1441, Caxton was remembered in his will by a legacy of twenty marks, a considerable sum in those days.

Caxton at this time had become a freeman of the company of Mercers, but on his master's death does not appear to have continued on the same spot. His knowledge of business, however, induced him, either upon his own account, or as agent for some merchants, to travel to the Low Countries for a short time. In 1464 we find him joined in a commission with one Richard Whitehill, "to continue and confirm a treaty of trade and commerce between Edward IV. and Philip duke of Burgundy," or, if they found it necessary, to make a new one: and the commission gives both or either of them, full power to transact and conclude the same. They are also styled "ambassadors and special deputies." Of the issue of this we have no account, but the commission itself is a sufficient proof that Caxton had acquired a reputation for knowledge of business. Seven years afterwards, however, he describes himself as leading rather an idle life, "for having no great charge or occupation, and wishing to eschew sloth and idleness, which is mother and nourisher of vices—he set about finishing the translation of Raoul Le Fevre's "Recueil des Histoires de Troye," which he commenced two years before, in 1469. The original was the first book he printed, and this translation the third.

Of his pursuits and travels abroad nothing further is known with certainty, except that in his peregrinations, he declares that he confined himself "for the most part to the countries of Brabant, Flanders, Holland, and Zealand —and in France was never." It is, however, reasonable to suppose that he preserved the same respectable character in foreign countries which he had acquired in his own; and that, whilst he was indulging his favourite literary passion in the perusal of histories and romances, to which he seems to have been excited by his friend Bolomyer, canon of Lausanne, he was placed by his sovereign, or his sister, the lady Margaret, on the household establishment of the latter, when she came with a splendid retinue to Bruges to offer her hand to Charles, duke of Burgundy; and Caxton was, without doubt, privy to all the splendid spectacles and festivities of this marriage. In what rank or quality he

served the duchess is not known; but the freedom with which she used Mr. Caxton, in finding fault with his English, and ordering him to correct it, &c. seems to shew that the place he had in her grace's family was no mean or ordinary one. Lewis and Oldys, in Mr. Dibdin's opinion, are incorrect in saying that he was employed by the duchess to translate into English Raoul Le Fevre's French History of Troy: the fact was, that Caxton had commenced the translation voluntarily, without her knowledge, and had proceeded as far as five or six quires when he for some reason gave it up. About this time, having mentioned to lady Margaret the progress he had made, she desired to see his manuscript, and it was on this occasion that she found fault with his English, but commanded him at the same time to finish the translation, and amply rewarded him on the completion of it. From the prologues and epilogues of this work we learn several particulars of the author, as that, at the time of finishing the performance, his eyes "were dimmed with over-much looking on the white paper; that his courage was not so prone and ready to labour as it had been; and that age was creeping on him daily, and enfeebling all his body: that he had practised and learnt, at his great charge and expense, to ordain this said book in print, after the manner and form as we there see it: and that it was not written with pen and ink as other books be." Hence we discover that he was now advanced in years, and that he had learnt to exercise the art of printing, but by what steps he had acquired this knowledge his biographers have not been able to discover. It appears, as already noticed, that the original of Raoul's Trojan History was the first book Caxton printed: "The Oration of John Russel on Charles duke of Burgundy being created a Knight of the Garter," was the second, and Caxton's translation of Raoul, the third; and this third was most probably printed in 1471. That he was particularly curious to know, and inquisitive after, the invention of printing, can scarcely be doubted, but his inquiries as well as his experience seem to have been confined to such specimens as the presses of the Low Countries produced, and he does not appear to have seen any of the beautiful productions of the Roman, Venetian, and Parisian presses before he caused his own fount of letters to be cut. The types used by Caxton in the French and English editions of Raoul Le Fevre's history, as well as those in the "Game

of Chess," resemble, in character and form, rather than in size, the types of Ulric Zel and other printers in the Low Countries. Nor is it at all improbable that Caxton consulted Zel and Olpe, the earliest typographical artists in the city of Cologne, about the formation of his own letters, as those able men are supposed to have learnt the art of printing in the office of Gutenberg and Fust. Colard Mansion, a printer at Bruges, might also have assisted him in the necessary materials for his office.

There is no account whatever of the typographical labours of Caxton from the year 1471 to 1474; although it is extremely probable that a curious and active mind like his, just engaged in the exercise of a newly-discovered and important art, would have turned its attention to a variety of objects for publication. Of the exact period of his return to his native country no information has yet been obtained, and what Oldys and Lewis have advanced on this subject amounts to mere conjecture: still less credit is to be given to the fabricated story of Henry VI. having sent a person to Holland who brought away Frederick Corsellis, a workman, and that Caxton had a hand in this seduction. All that is certainly known is, that previously to the year 1477, Caxton, after printing there the three works mentioned, had quitted the Low Countries, and taken up his residence in the vicinity of Westminster-abbey, when Thomas Milling, bishop of Hereford, held the abbotship of St. Peter's *in commendam;* and he had no doubt brought over with him all the necessary implements and materials of his trade. The particular spot where Caxton first exercised his business, if we may credit Stowe, was an old chapel about the entrance of the abbey, and Oldys, somewhat whimsically, concludes that the name of *chapel*, which is sometimes given to a printing room, is derived from this circumstance; but what is called a *chapel*, in a printing-office, is not a building, but a convocation of journeymen-printers, to inquire into and punish certain faults in each other. Where the place occurs in any of Caxton's publications, Westminster is mentioned generally, but the greater number of the productions of his press specify only the date of their execution. According to Bagford, Caxton's office was afterwards removed into King-street, but whereabouts is not known; and we have yet to regret, as of more importance, that the precise period of his first essay in the art of printing is a matter of conjecture. Mr. Dibdin

has summed up the evidence with precision and judgment; and to his valuable work we must refer the reader, as well as for a chronological detail of the works which issued from the Caxton press. Exclusive of the labours attached to the working of Caxton's press, as a new art, he contrived, though "well stricken in years," to translate no fewer than 5000 closely printed folio pages; and, as Oldys expresses it, "kept preparing copy for the press to the very last." From the evidence of Wynkyn de Worde, in the colophon of his edition of the "Vitas Patrum," 1495, it appears that these lives of the fathers were "translated out of French into English by William Caxton, of Westminster, late dead," and that he finished it "at the last day of his life." He might have chosen this work as his final literary effort, from a consideration, according to Oldys, that "from the examples of quiet and solemn retirement therein set forth, it might farther serve to wean his mind from all worldly attachments, exalt it above the solicitudes of this life, and inure him to that repose and tranquillity with which he seems to have designed it."

For some time previously to his decease, Caxton appears to have attended the making up of the church-warden's accounts, as one of the principal parishioners, and as a regular vestryman; his name being several times subscribed at the passing of them. He died either in 1491 or 1492. "If his funeral," says Mr. Dibdin, "was not emblazoned by 'the pomp of heraldry,' and 'the great ones of rank' were not discoverable among his pall-bearers, yet Caxton descended into his grave in full assurance of a monument; which, like the art that he had practised, would bid defiance to decay." A greater benefactor, indeed, to the intellectual improvement of his country, it would be difficult to mention than him who introduced the art of printing.

From Mr. Dibdin's estimate of Caxton's character, with respect to erudition and typographical skill, we shall select a few particulars, still referring the reader to his edition of Ames's Typographical Antiquities, as to a work which may be consulted with most perfect confidence in every interesting fact pertaining to the history of printing, and which, if concluded as begun, will remain an imperishable monument of Mr. Dibdin's profound knowledge of ancient English typography, and of his persevering industry and

skill in furnishing the most ample information that can now be procured.

The erudition of Caxton appears to be deserving of better treatment than Bale and others have bestowed upon it. That he had a far greater claim to intellectual reputation than that of possessing the mere negative excellence of "not being downright stupid or slothful," (Bale's words,) must be allowed by the most fastidious reader of his numerous prologues and translations. That he was not a poet, however, must be conceded, for nothing can be more barbarous than the couplets for which he has been admitted, by Ritson, into the list of English poets. At the same time, whoever reads his criticism upon Chaucer, must not only allow that he was a better judge, than writer, of poetry; but that it will be difficult to find a criticism upon our venerable bard, in the whole compass of our language, which is more sober and just; more clearly and forcibly expressed. As to Caxton's knowledge of languages, that seems to have been extremely creditable to him; for he was, in all probability, a complete master of the Dutch, German, and French, and considering his long absence from England (in the prime of his life), he wrote his own language with fluency, simplicity, and occasional melody and force.

It will be difficult, however, to give Caxton praise for the general strength and soundness of his judgment; not so much from the selection of such pieces as he has printed (for these were published in conformity with the prevailing studies of the day), as from the promptitude and prodigality of his praises towards objects not always deserving of commendation. Nor can we admire him for his unqualified belief of all the marvellous stories recorded in Godfrey of Boulogne; although the admiration with which he speaks of, and his uniform attachment to, this kind of composition, may dispose us to forgive him for the plenitude of his faith. In a word, if Caxton does not enjoy the intellectual reputation of an Aldus, a Stephens, a Turnebus, a Plantin, or a Bowyer, it must be remembered with what a slender stock of materials, and in what an uncivilized period, he commenced his career; that our land was then yet moist with the blood that had flowed in the civil wars of the houses of York and Lancaster; and that the education of youth, and the encouragement of what is called the belles lettres, were confined within the narrowest boundaries. The most illustrious patrons of which our printer

could boast, were the earl Rivers and the earl of Worcester; but even the rank and accomplishment of these noblemen, especially of the latter, were insufficient to protect them from insult, persecution, and a premature end.

Caxton, Mr. Warton observes, by translating, or procuring to be translated, a great number of books from the French, greatly contributed to promote the state of literature in England. It was only in this way that he could introduce his countrymen to the knowledge of many valuable publications, at a time when an acquaintance with the learned languages was confined to a few ecclesiastics. Ancient learning had as yet made too little progress among us, to encourage him to publish the Roman authors in their original tongue. Indeed, had not the French furnished Caxton with materials, it is not probable, that Virgil, Ovid, Cicero, and many other good writers, would by the means of his press have been circulated in the English language, so early as the close of the fifteenth century. It is remarkable, that from the time in which Caxton began to print, down to the year 1540, during which period the English press flourished greatly under the conduct of many industrious, ingenious, and even learned artists, only a few classics, some of which scarcely deserve that name, were printed in England. The university of Oxford, during this period, produced only the first book of "Tully's Epistles," at the expence of cardinal Wolsey, without date or printer's name. The university of Cambridge cannot boast, during the term specified, the honour of having printed a single classic. No Greek book, of any kind, had hitherto appeared from an English press. It is believed, that the first Greek characters used in any work printed in England, are in Linacer's translation of "Galen de Temperamentis," printed at Cambridge in 1521. In this book a few Greek words, and abbreviatures, are here and there introduced. In the same author's treatise, "De emendata Structura Latini Sermonis," printed by Pinson in 1522, many Greek characters are intermixed; and in the sixth book there are seven lines together in that language. But the printer apologises for his imperfections and unskilfulness in the Greek types. These, he says, were but recently cast, and not in a sufficient quantity for such a work. The same embarrassments appear to have happened with regard to Hebrew types, as might still more be expected, from that language's being much less

known. Doctor Robert Wakefield, chaplain to Henry the Eighth, published in 1522, his "Oratio de Laudibus & Utilitate trium Linguarum Arabicæ, Chaldaicæ, & Hebraicæ;" but he was obliged to omit his whole third part, because the printer, who was Wynkyn de Worde, had no Hebrew types. There are, however, some few Hebrew and Arabic characters introduced; but they are extremely rude, and evidently cut in wood. They are the first of the sort used in England. It was a circumstance favourable at least to English literature, that the illiteracy of the times obliged our first printers to employ themselves so little on books written in the learned languages. Most of the works printed by Caxton and his immediate successors were English. The multiplication of English copies multiplied English readers, and these again produced new vernacular writers; the existence of a press inducing many persons to turn authors, who were only qualified to write in their native tongue.[1]

CAXES (EUGENIO), a Spanish artist, the son of Patrizió Caxes, of Arezzo, who settled in Spain, was born at Madrid in 1577, and learned the art of his father, with whom he was employed by Philip III. in the palace del Pardo. Their chief work in the queen's gallery there, was the story of "Joseph and Potiphar's wife," which perished with many other works of art in the fire which consumed that palace. The father died in 1625, before which his son had attained high favour and eminence. The excellence of his frescos in the Sala d' Udienza procured him the favour of Philip III. who appointed him painter to the court in 1612. He soon after painted one of the principal altar-pieces for the church de la Merced at Madrid; and in 1615, various pictures in company with Vinzenzio Caoducho in the cathedral of Toledo and elsewhere. Though his pencil, in common with his contemporaries, was chiefly devoted to church legends, he found means to paint the "History of Agamemnon" in the Alcázar at Madrid. His scholars were, Luis Fernandez of Madrid, who painted the life of S. Ramori in the cloisters of La Merced Calzada, a celebrated series; Juan de Arnau of Barcellona; and Don Pedro de Valpuesta of Burgo de Osma, a young man of education, who probably would have excelled his

[1] Dibdin, ubi supra.—Oldys in Biog. Brit.—Lewis's Caxton.—Warton's Hist. of Poetry; see Index.

fellow-scholars, had he not entered the church, in which he arrived at the dignity of licentiate. Caxes died in 1642.[1]

CAYET. See CAIET.

CAYLUS (ANNE CLAUDE PHILIP DE TUBIERE DE GRIMOARD DE PESTELS DE LEVIS, COUNT DE), a very celebrated amateur and patron of the arts, was born at Paris Oct. 31, 1692. He was the eldest of the two sons of John, count de Caylus, lieutenant-general of the armies of the king of France, and of the marchioness de Villette. His ancestors were particularly distinguished in the twelfth century; and his mother was a descendant of the celebrated D'Aubigné, who was the friend and historian of Henry IV. His parents were particularly attentive to the education of their son. The father instructed him in the profession of arms, and in athletic exercises, and his mother watched over and fostered the virtues of his mind, a delicate task, which she discharged with singular success. The countess was the niece of madame de Maintenon, and was remarkable for the solidity of her understanding, and the charms of her wit. She was the author of a pleasant miscellany, entitled "Mes Souvenirs," a collection of anecdotes of the court of Louis XIV. which her son used to relate to her to amuse her during her illness. She was ever careful to inspire her son with the love of truth, justice, and generosity, and with the nicest sentiments of honour. The amiable qualities and talents of the mother appeared in the son, but they appeared with a bold and masculine air. In his natural temper he was gay and sprightly, had a taste for pleasure, a strong passion for independence, and an invincible aversion to the servile etiquette and constrained manners of a court.

The count was only twelve years of age when his father died at Brussels, in Nov. 1704. After finishing his exercises, he entered into the corps of the Mousquetaires; and in his first campaign in 1709, he distinguished himself by his valour in such a manner, that Louis XIV. commended him in the presence of all the court; and rewarded his merit with an ensigncy in the gendarmerie. In 1711 he commanded a regiment of dragoons, which was called by his own name; and he signalized himself at the head of it in Catalonia. In 1713, he was at the siege of Fribourg,

[1] Pilkington.—Cumberland's Anecdotes of Painters in Spain.

where he was exposed to imminent danger in the bloody attack of the covered way. Had he been disposed to enter into the views of his family, the favour of madame de Maintenon, and his own personal merit, could not fail to have raised him to the highest honours; but the peace of Rastade left him in a state of inactivity ill-suited to his natural temper.

His inclination soon led him to travel into Italy, although without perhaps any higher object than to pass some part of his time in variety, but his curiosity became powerfully excited by the wonders of that country, where antiquity produces so many objects to improve taste and excite admiration. The eyes of the count were not yet learned, but they were struck with the sight of so many beauties, and soon became acquainted with them. After a year's absence, he returned to Paris, with so strong a passion for travelling, and for antiquities, as induced him to quit the army. Italy had enlightened his taste; and in that country of the arts he perceived that he was born to cultivate them.

About eight months after, he set out for the Levant. When he arrived at Smyrna, he availed himself of a few days delay, and visited the ruins of Ephesus. It was in vain that the dangers attending a journey of this kind were represented to him. The formidable Caracayali had put himself at the head of a troop of robbers, and spread consternation over all Natolia, but our adventurer was superior to fear, and saved himself by a stratagem. Having procured a mean garb, and taking nothing with him that could attract attention, or tempt any robber, he put himself under the protection of two of Caracayali's band, who had come from Smyrna. He made an agreement with them, but they were to have no money till they returned; and, as they had an interest in protecting and taking care of him, never were guides more faithful. They introduced him, with his interpreter, to their chief, who received him very graciously, and even assisted him in gratifying his curiosity. The chief informed him, that at no great distance, there were ruins worthy of being visited, and accommodated him with a pair of fine Arabian horses. The count soon found the ruins, which were those of Colophon. He was particularly struck with the remains of a theatre, the seats of which being scooped out of a hill that looks towards the sea, the spectator, beside the pleasure

of the representation, enjoyed a delightful prospect. The next day he examined the site of the ancient Ephesus, which he has described in one of his Memoirs. He passed the streights of the Dardanelles to indulge himself with a view of those plains which make so rich and beautiful an appearance in Homer's poems. He did not expect to meet with any vestiges of ancient Ilium; but he flattered himself with the hopes of walking on the banks of the Xanthus, and the Simois; these rivers, however, had disappeared. The vallies of Mount Ida, drenched with the blood of so many heroes, were now a dreary waste, scarce affording nourishment to a few puny oaks, whose branches crept upon the ground, and died almost as soon as they appeared.

From the Levant he was recalled in February 1717, by the tenderness of his mother, and from that time he never left France, unless to make two excursions to London. The countess de Caylus died in 1729, aged fifty-six. When the count settled at Paris, he applied himself to music, drawing, and painting. He wrote, too, some works of the lighter kind, but it was chiefly for the amusement of his friends; in these he discovered spirit and ingenuity, but did not aim at correctness or elegance of style. In order to judge of the works of art, he had taste, that instinct, says his eulogist, superior to study, surer than reasoning, and more rapid than reflection. With one glance of his eye, he was able to discover the defects and the beauties of every piece. The academy of painting and sculpture admitted him as an honorary member in 1731, and the count, who loved to realize titles, spared neither his labour, his credit, nor his fortune, to instruct, assist, and animate the artists. He wrote the lives of the most celebrated painters and engravers that have done honour to this illustrious academy; and in order to extend the limits of the art, which seemed to him to move in too narrow a circle, he collected in three different works, new subjects for the painter, which he had met with in the works of the ancients. One of these, entitled "Tableaux tirés de L'Iliade, et de L'Odysse d'Homere," published in 1757, is mentioned by Dr. Warton in his "Essay on Pope," in terms of praise. In this he has exhibited the whole series of events contained in these poems, arranged in their proper order; has designed each piece, and disposed each figure with much taste and judgment. He

seems justly to wonder, that artists have so seldom had recourse to this great store-house of beautiful and noble images, so proper for the employment of their pencils, and delivered with so much force and distinctness, that the painter has nothing to do but to substitute his colours for the words of Homer. He complains that a Raphael, and a Julio Romano, should copy the crude and unnatural conceptions of Ovid's Metamorphoses, and Apuleius's Ass; and that some of their sacred subjects were ill-chosen. Among the few who borrowed their subjects from Homer, he mentions Bouchardon with the honour he deserves, and relates the anecdote which we have already given in the life of that sculptor.

The zeal of writers, who propose to instruct mankind, is not always disinterested; they pay themselves for their instructions by the reputation which they expect to derive from them. Count Caylus did not despise this noble recompense, but he loved the arts on their own account, as plainly appeared from the many private instances of his generosity to those who were possessed of talents, but were not the favourites of fortune; he even searched for such in those retreats where indigence kept them in obscurity. He anticipated their wants, for he had few himself; the whole of his luxury consisted in his liberality. Though his income was much inferior to his rank, he was rich for the artists; and when towards the close of his life, his fortune was increased by that of his uncle, the duke de Caylus, he added nothing to his expense, had no new wants, but employed the whole of his fortune for the benefit of literature and the arts. Besides the presents which he made from time to time to the academy of painting and sculpture, he founded an annual prize in it for such of the pupils as should succeed best in drawing, or modelling a head after nature, and in giving the truest expression of the characteristical features of a given passion. He encouraged the study of anatomy and perspective by generous rewards; and if he had lived longer, he would have executed the design which he had formed, of founding a new prize in favour of those who should apply themselves with most success to these two essential branches of the art.

Such was his passion for antiquity, that he wished to have had it in his power to bring the whole of it to life again. He saw with regret, that the works of the ancient painters, which have been discovered in our times, are

effaced and destroyed almost as soon as they are drawn from the subterraneous mansions where they were buried. A fortunate accident furnished him with the means of showing the composition and colouring of the pictures of ancient Rome. The coloured drawings, which the famous Pietro Sante Bartoli had taken there from antique paintings, happened to fall into his hands. He had them engraved, and, before he enriched the king of France's cabinet with them, he gave an edition of them at his own expense. It is, perhaps, one of the most extraordinary books of antiquities that have ever appeared. The whole is painted with a precision and a purity that is inimitable. There were only thirty copies published, which, of course, bear a high price.

Count de Caylus was engaged at the same time in another enterprize, still more honourable for the Roman grandeur, and more interesting to the French nation. In the last age, Des Godetz, under the auspices of Colbert, published the Antiquities of Rome. The work was admired by all Europe, and gave birth to that indefatigable emulation which carried able and ingenious travellers to Spalatra, Balbec, and even to the burning sands of Palmyra, in order to visit the famous ruins of so many magnificent buildings, and to present them to our view. It is this that has made us spectators of the monuments of Athens, that mother of learning, of arts, and sciences; where, in spite of the injuries of time and barbarism, so many illustrious sculptors and architects still live in the ruins of their edifices, in like manner as so many incomparable authors still breathe in the valuable fragments of their writings. The same Colbert had framed the design of engraving the Roman antiquities that are still to be seen in the southern provinces of France. By his orders, Mignard, the architect, had made drawings of them, which count de Caylus had the good fortune to recover. He resolved to finish the work projected by Colbert, and to dedicate it to that great minister; and so much had he this glorious enterprize at heart, that he was employed in it during his last illness, and recommended it warmly to M. Mariette, by whom it was in part executed.

The confidence which all Europe placed in the knowledge and taste of count de Caylus, has contributed to decorate and embellish it. The powers of the north more than once consulted him, and referred the choice of artists

to him for the execution of great undertakings. It is to his protection that Bouchardon, the sculptor, so highly admired in France, was indebted for the noblest opportunities of displaying his talents; and to him Paris was indebted for those master-pieces of art which were once two of its noblest ornaments, the equestrian statue of Louis XV. and the fountain in the Rue de Grenelle.

He shunned honours, but was desirous of being admitted into the number of the honorary members of the royal academy of inscriptions and belles-lettres: he accordingly was admitted in 1742, and then it was that he seemed to have found the place which nature designed for him. The study of literature now became his ruling passion, to which he consecrated his time and his fortune; he even renounced his pleasures, to give himself up wholly to that of making some discovery in the vast field of antiquity. But he confined himself generally to the sphere of the arts. In consequence of his researches, says his eulogist, we know how the Egyptians embalmed their mummies, and converted the papyrus into leaves fit for receiving writing. He shows us how that patient and indefatigable people laboured for years at rocks of granite; we see the most enormous masses floating along the Nile for hundreds of leagues, and, by the efforts of an art almost as powerful as nature, advancing by land to the place destined for their reception. His knowledge of drawing enabled him to explain many passages in Pliny, which were obscure to those who were unacquainted with that art. He has developed, in several memoirs, those expressive and profound strokes which that wonderful author has employed, with an energetic brevity, to paint the talents of celebrated painters and sculptors. In Pausanias he found the pencil of Polygnotus, and the composition of those famous pieces of painting wherewith that illustrious artist decorated the portico of Delphos. He rebuilt the theatre of Curio, and, under the direction of Pliny, shewed again that astonishing machine, and presented us with the view of the whole Roman people moving round upon a pivot. The rival of the most celebrated architects of Greece, without any other assistance than a passage of the same Pliny, he ventured to build anew the magnificent tomb of Mausolus, and to give to that wonder of the world its original ornaments and proportions.

But nothing seemed more flattering to him than his discovery of encaustic painting. A description of Pliny's,

but too concise to give him a clear view of the matter, suggested the idea of it; and he availed himself of the friendship and skill of M. Majault, a physician in Paris, and an excellent chemist; and by repeated experiments, found out the secret of incorporating wax with differents tints and colours, of making it obedient to the pencil, and thus rendering paintings immortal. M. Muntz afterwards made many experiments to bring this art to perfection, and published in English a work entitled "Encaustic, or Count Caylus's method of painting in the manner of the ancients. To which is added, a sure and easy method of fixing of Crayons, London, 1760, 8vo. The experience and practice of artists since have, however, proved that the discovery of the encaustic is more curious than useful where wax is employed.

Still, in the hands of count Caylus, literature and the arts lent each other a mutual aid, and in the course of his studies he contributed above forty dissertations to the Memoirs of the academy of inscriptions and belles lettres. Never was there an academician more zealous for the honour of the society to which he belonged. He was particularly attentive to the artists; and to prevent their falling into mistakes from an ignorance of costume, which the ablest of them have sometimes done, he founded a prize of five hundred livres, the object of which is to explain, by means of authors and monuments, the usages of ancient nations; with this view it was that he collected, at a very great expence, antiquities of every kind. Nothing that was ancient seemed indifferent to him. Gods and reptiles, the richest metals, the most beautiful marble monuments, pieces of glass, fragments of earthen vases, in a word, every thing found a place in his cabinet. The entry to his house had the air and appearance of ancient Egypt: the first object that presented itself was a fine Egyptian statue, of five feet five inches; the stair-case was adorned with medallions and curiosities from China and America. In his apartment for antiques, he was seen surrounded with gods, priests, Egyptian magistrates, Etruscans, Greeks and Romans, with some Gaulic figures that seemed ashamed to shew themselves. When he wanted room he sent his whole colony to the royal depositary for antiques, and in a very little time his apartment was filled with new inhabitants, who flocked to him from different nations. This happened twice during his life; and

the third collection, in the midst of which he ended his days, was, by his orders, carried, after his death, to the same depository. In order that the world might partake of these treasures with him, he caused them to be engraved, with learned descriptions, in his valuable work "Recueil d'Antiquités d'Egyptiennes, Etrusques, &c." 7 vols. 4to, embellished with eight hundred plates.

His curiosity, though excessive, he was always careful to proportion to his income. He had too much pride to be burthensome to his friends. His name, which was known in every country where letters are respected, procured him a great number of correspondents. All the antiquaries, those who thought themselves such, and those who were desirous of being thought such, were ambitious of corresponding with him. They flattered themselves they were entitled to the character of learned men when they could show a letter from count Caylus; "c'etoit pour eux," says the author of his eloge, "un brevet d'antiquaire." His literary talents were embellished with an inexhaustible fund of natural goodness, an inviolable zeal for the honour of his prince and the welfare of his country, an unaffected and genuine politeness, rigorous probity, a generous disdain of flatterers, the warmest compassion for the wretched and the indigent, the greatest simplicity of character, and the utmost sensibility of friendship.

The strength of his constitution seemed to give him hopes of a long life: but in the month of July, 1764, a humour settled in one of his legs, which entirely destroyed his health. Whilst he was obliged to keep his bed he seemed less affected by what he suffered, than with the restraint upon his natural activity. When the wound was closed he resumed his usual occupations with great eagerness, visited his friends, and animated the labours of the artists, while he himself was dying. Carried in the arms of his domestics, he seemed to leave a portion of his life in every place he went to. He expired Sept. 5, 1765. By his death his family became extinct, and literary France lost one of her greatest benefactors. He was interred in the chapel of St. Germain L'Auxerrois, where his tomb was that of an antiquary. It was a sepulchral antique, of the most beautiful porphyry, with ornaments in the Egyptian taste. From the moment that he had procured it he had destined it to grace the place of his interment. While he awaited the fatal hour, he placed it in his garden,

where he used to look upon it with a tranquil, but thoughtful eye, and pointed it out to the inspection of his friends. He has even given a description of it in the 7th volume of his Antiquities, which was published after his death by Le Beau, to whom we owe this interesting account of him. Count Caylus's character is to be traced in the different occupations which divided his cares and his life. In society he had all the frankness of a soldier, and a politeness which had nothing in it of deceit or circumvention. Born independent, he applied to studies which suited his taste. His disposition was yet better than his abilities; the former made him beloved, the latter entitled him to respect. Many anecdotes are related of his charity and humanity, and particularly of his generous patronage of rising merit; but this article has already extended to its full proportion, and we must refer to our authorities for more minute particulars.

The works of count Caylus, besides those already mentioned are, 1. "Nouveaux Sujets de Peinture et de Sculpture," 1755, 12mo. 2. "Memoires sur la peinture a l'encaustique," 1755, 8vo. 3. "Description d'un tableau representant le Sacrifice d'Iphigenie," 1757, 12mo. 4. "Histoire d'Hercule le Thebain," taken from different authors, 1758, 8vo. 5. "Discours sur les Peintures Antiques." 6. "The Lives of Mignard, Le Moine, and Bouchardon." He wrote also some "Romances" and "Tales" during his hours of relaxation, which were in general well received, and have more spirit and humour than we should expect from a professed, and we may add, an incessant antiquary.[1]

[1] Hist. de L'Academie Royale, &c." vol. XXXIV.—translated partly in the Month. Rev. 1772, and partly in the Ann. Reg.—Warton's Essay on Pope.—Dict. Hist.—Saxii Onomast. where is a list of the papers he contributed to the Memoirs of the Academy.

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*Errata.*—P. 113, line 14, *omit* not.
P. 204, line 24, *read* CAPILUPI.

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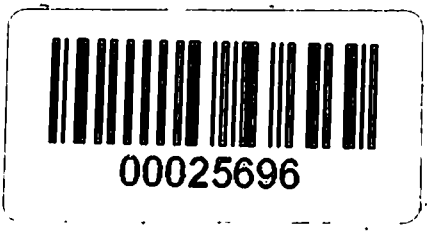
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